Middle Egyptian

An Introduction to the Language and Culture of Hieroglyphs

James P. Allen

third edition, revised and reorganized,
with a new analysis of the verbal system

Cambridge
University Press

CAMBRIDGE
UNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning and research at the highest international levels of excellence.

www.cambridge.org
Information on this title: www.cambridge.org/9781107663282

First edition published 2000
Second edition published 2010
Third edition published 2014

Printed in the United Kingdom by Clays, St Ives plc

A catalogue record for this publication is available from the British Library

ISBN 978-1-107-05364-9 Hardback
ISBN 978-1-107-66328-2 Paperback

Contents

List of Figures

Preface

The decipherment of ancient Egyptian hieroglyphic writing is one of the great success stories of modern archeology. Before 1822, the civilization of ancient Egypt was mute and mysterious, its images bizarre and incomprehensible to a world convinced that all thought of any worth began with the ancient Greeks. Today we are able to read the ancient Egyptian texts and, more importantly, to understand for the most part what they meant to the people who wrote them. In the process we have discovered a world of rich imagination, sophisticated thought, and profoundly moving emotion.

Learning Egyptian, however, presents a number of problems not encountered in studying most other languages. The culture of ancient Egypt differs from our own in more than just its language. Its texts are full of terms and concepts that have no direct counterpart in the modern world. To help you understand these, each grammatical lesson is also complemented by a short essay on some aspect of Egyptian society and thought. This foundation will make it possible for you not only to translate the hieroglyphic texts but also to understand what they have to say.

Ancient Egyptian is a dead language, and our knowledge of it is restricted to the limited number of texts that have managed to survive. We learn Egyptian, therefore, not as a means of communication but as a tool for reading those texts. The purpose of this book is to enable you to understand the grammar and content of Middle Egyptian texts and not—or only accidentally—to teach you how to write your own Egyptian sentences. The exercises in each lesson and the accompanying dictionary in the back of the book therefore go in one direction only, from Egyptian to English.

As you will discover in the course of the first few lessons, the hieroglyphic writing system does not represent very well what Middle Egyptian was like as a spoken language. For that reason, we cannot usefully approach ancient Egyptian as we might other languages, learning the grammar through phrases and sentences designed around the scenarios of everyday life. Because hieroglyphs usually do not reveal the actual form of a word, we cannot rely just on the written form to tell us what a word means. We also have to pay close attention to context: how words are put together into the phrases and sentences of Egyptian texts.

In learning Middle Egyptian, therefore, we also need to learn the mechanics of grammar—concepts such as predicates, adverbial modifiers, and subordinate clauses. Experience has shown that beginning students often find these concepts a major hurdle to learning Egyptian—and conversely, once they are understood, a significant aid to reading Egyptian texts. For that reason, the lessons in this book devote a good deal of

time to the discussion of grammar. Terms are defined when they are first introduced, and grammatical constructions are illustrated with examples from English as well as Egyptian. This approach should make it possible for you to perceive grammar as less of a barrier and more of a tool in your efforts to learn Middle Egyptian. The emphasis in these lessons is on a practical approach to recognizing Egyptian forms and constructions. Discussions of grammatical theory are relegated to the final essay, where you can evaluate their usefulness on the basis of what you have learned.

As you can see from the title page, this is the third edition of the book. The second edition was primarily intended to correct errors in the first edition and to introduce illustrations to accompany the essays. This new edition essentially follows the same format, but it is significantly different in several respects. The page layout has been redesigned to increase legibility, resulting in a slightly larger page count. To make it more useful as an aid to reading texts, an index of textual references has been added. The discussion of dependent clauses has been extracted from the lessons on individual constructions and verb forms and reorganized into dedicated lessons on the various means of subordination.

Most importantly, the treatment of the verb has been greatly simplified in three respects. As discussed in Essay 26, scholarship in the past few years has cast doubt on two fundamental assumptions of previous grammatical studies of Middle Egyptian enshrined in the first two editions of this book: that gemination is an inflectional feature, that meaning and usage are critical indices for identifying forms of the *sḏm.f*, and that the *sḏm.f* and *sḏm.n.f* have nominal/relative as well as regular forms. This edition treats gemination as a lexical feature and relies primarily on written forms for analyzing the verb. As a result, the four participles described in the first two editions have been reduced to two and the seven forms of the active and passive *sḏm.f* have been reinterpreted as one active and one passive; this brings the Middle Egyptian verbal system more in line with that of later stages of the language, and should make it much easier for beginning students to comprehend. In addition, nominal/relative uses of the *sḏm.f* and *sḏm.n.f* are treated as a feature of syntax rather than inflection.

The fact that such a profound shift in the analysis of Middle Egyptian has occurred only in the past few years reflects an ever-increasing sophistication in our understanding of the language. I hope that students of this book will continue that trend. I am grateful to Cambridge University Press for the opportunity to bring out this revised edition, and I trust that the changes introduced in it will make the book even more useful than its first two incarnations.

Providence, 2013

1. Language and Writing

1.1 Family

Egyptian is the ancient and original language of Egypt. It belongs to the language family known as Afro-Asiatic or Hamito-Semitic and is related to both of that family's branches: North African languages such as Berber and Beja, and Asiatic languages such as Arabic, Ethiopic, and Hebrew. Within Afro-Asiatic, Egyptian is unique. It has features that are common to both branches, although it is closer to the African side of the family.

1.2 History

Egyptian first appeared in writing shortly before 3200 BC and remained a living language until the eleventh century AD.[1] Beginning with the Muslim conquest of Egypt in AD 641, Arabic gradually replaced Egyptian as the dominant language in Egypt. Today, the language of Egypt is Arabic. Egyptian is a dead language, like Latin, which can only be studied in writing, though it is still spoken in the rituals of the Coptic (Egyptian Christian) Church.

Throughout its long lifetime, Egyptian underwent tremendous changes. Scholars classify its history into two phases and five major stages:

Earlier Egyptian

1) **Old Egyptian** is the first stage of the language. Although Egyptian writing is first attested before 3200 BC, these early inscriptions (called Archaic Egyptian) consist only of names and labels. Old Egyptian proper is dated from approximately 2700 BC, when the first extensive texts appeared, until about 2100 BC.
2) **Middle Egyptian** (or Classical Egyptian) is closely related to Old Egyptian. First attested around 2100 BC, it survived as a spoken language for some five hundred years but remained the standard hieroglyphic language for the rest of ancient Egyptian history. Middle Egyptian is the phase of the language discussed in this book.

Later Egyptian

3) **Late Egyptian** began to replace Middle Egyptian as the spoken language after 1600 BC, and it remained in use until about 600 BC. Though descended from Old and Middle Egyptian, Late Egyptian differed substantially from the earlier phases, particularly in grammar. Traces of Late Egyptian can be found in texts earlier than 1600 BC, but it did not appear as a full written language until after 1300 BC.

1 Some scholars prefer BCE and CE rather than BC and AD. Because both conventions use the same benchmark (see Essay 9), however, this book retains the older system.

4) **Demotic** developed out of Late Egyptian. It first appeared around 650 BC and survived until the fifth century AD.
5) **Coptic** is the name given to the final stage of ancient Egyptian, which is closely related to Demotic. It appeared at the end of the first century AD and was spoken for nearly a thousand years thereafter. The last known texts written by native speakers of Coptic date to the eleventh century AD.

1.3 Dialects

Egyptian also had several dialects. These regional differences in speech and writing are best attested in Coptic, which had five major dialects. They can only be partly detected in the writing of earlier phases of Egyptian, but they undoubtedly existed then as well: a letter from about 1200 BC complains that a correspondent's language is as incomprehensible as that of a northern Egyptian speaking with an Egyptian from the south. The southern dialect of Coptic, known as Saidic, was the classical form; the northern one, called Bohairic, is the dialect used in Coptic Church services today.

1.4 Hieroglyphs

The basic writing system of ancient Egyptian consisted of about five hundred common signs, known as hieroglyphs. The term "hieroglyph" comes from two Greek words meaning "sacred carvings," which are a translation, in turn, of the Egyptians' own name for their writing system, "the god's speech." Each sign in this system is a hieroglyph, and the system as a whole is called hieroglyphic (*not* "hieroglyphics").

Unlike Mesopotamian cuneiform or Chinese, whose beginnings can be traced over several hundred years, hieroglyphic writing seems to appear in Egypt suddenly, around 3250 BC, as a complete system. Scholars are divided in their opinions about its origins. Some suggest that the earlier, developmental stages of hieroglyphic were written on perishable materials, such as wood, and simply have not survived. Others argue that the system could have been invented all at once by an unknown genius. Although it was once thought that the idea of writing came to Egypt from Mesopotamia, recent discoveries indicate that writing arose independently in Egypt.

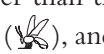
People since the ancient Greeks have tried to understand this system as a mystical encoding of secret wisdom, but hieroglyphic is no more mysterious than any other system that has been used to record language. Basically, **hieroglyphic is nothing more than the way the ancient Egyptians wrote their language**. To read hieroglyphic, therefore, you have to learn the Egyptian language.

1.5 Hieroglyphic spelling

Each hieroglyph is a picture of a thing that existed in the world or imagination of the ancient Egyptians: for instance, the ground plan of a simple house (), a human mouth (), or a pair of legs in motion (). These could be used to write the words

that they depicted, or related words: for example,  "house";  "come." When a hieroglyph is used in this manner, it is called an **ideogram** ("idea writing"). We still use ideograms, even in English: for example, "I ♥ my dog" or ☺.

Writing with ideograms is simple and direct, but it is pretty much limited to things that can be pictured. All languages, however, also contain many words for things that cannot be conveyed by a simple picture. Successful writing systems must find a way to express those ideas as well. Most written languages do so by a system of signs that represent not things but the sounds of the language. This allows their writers to "spell out" words. A sign used in this way is called a **phonogram** ("sound writing"). English writing uses phonograms: each letter in our alphabet is a symbol that represents a sound rather than an object of the real world.

The idea that symbols could be used to represent the sounds of a language rather than objects is one of the most important, and ancient, of all human discoveries. It is often called "the rebus principle." A rebus is a message spelled out in pictures that represent sounds rather than the things they are pictures of: for example, the pictures of an eye (), a bee (), and a leaf () can be put together as the English rebus  , meaning "I believe" ("eye-bee-leaf")—which has nothing to do with eyes, bees, or leaves. The hieroglyphic system used this principle too. Many Egyptian hieroglyphs could be used not only as ideograms, but also as phonograms. For example, the signs for "house" () and "mouth" () were also used as phonograms in the word "seed," which has nothing to do with houses or mouths.

In Middle Egyptian, many words spelled with phonograms have an ideogram added at the end. This extra sign, traditionally called a **determinative**, has two functions: it shows that the signs preceding it are to be read as phonograms rather than ideograms, and it is a classifier that indicates the general idea of the word. For example, the words "seed" and "emergence" are distinguished by their determinatives (seeds) and (walking legs).

To summarize: the individual pictures of the Egyptian hieroglyphic writing system are used in three different ways:

1) as **ideograms**, to represent the things they actually depict: for example, "house" and "mouth."

2) as **phonograms**, to represent the sounds that "spell out" individual words: for example, "emerge." Used in this way, the hieroglyphs stand for sounds rather than for pictures of things.

3) as **determinatives**, to show that the signs preceding are meant as phonograms, and to indicate the general idea of the word: for example, the "walking legs" in "emerge."

All hieroglyphs have the potential to be used in each of these ways. In practice, however, their use was generally more restricted. Some occur mostly as ideograms or determinatives, others almost exclusively as phonograms. The "house" sign () is one of the few hieroglyphs that was regularly used in all three functions: as an ideogram, meaning "house"; as a phonogram, with the value *pr*; and as a determinative, after words denoting buildings.

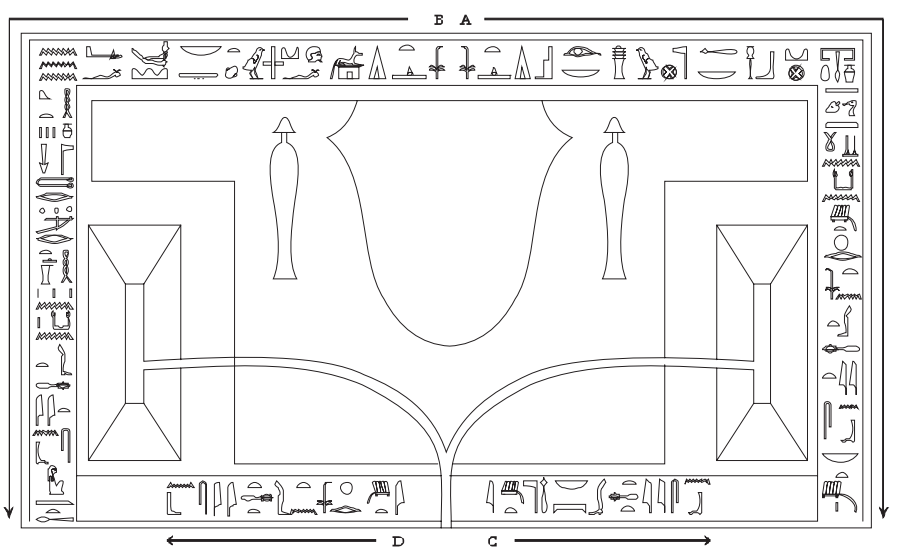
1.6 Direction

Unlike English, which is always written from left to right, and normally in horizontal rows, hieroglyphs could be written in four different directions:

in a horizontal row—left to right () or right to left ()

in a vertical column—left to right () or right to left ().

This flexibility is a useful feature of hieroglyphic writing. Although they preferred to write right to left, the Egyptians often took advantage of it to produce symmetrical inscriptions. For example, on the offering-table pictured below (*Licht*, 54 fig. 53), one inscription begins at the top and runs down the right side (A), and a similar one faces it on the left (B); at the bottom, two shorter inscriptions (C and D) face each other the same way:



When hieroglyphs accompany images, they normally face in the same direction as the image they refer to. In the scene reproduced below (*Meir* V, pl. 18), the man on the left is a sculptor; on the right is the seated statue he is working on. Above the sculptor's head are two rows of hieroglyphs, facing right, which identify him as "Overseer of

sculpting, Itjau"; the three rows of hieroglyphs above the statue read "Statue of the courtier, overseer of priests, Henenit the Black," and they face left, like the statue itself.

Usually, signs with an obvious front and back (like ) face the *beginning* of their inscription, as they do in the illustrations above. The normal rule is to read "into" the signs: the lefthand inscriptions in these figures are read from right to left, and the righthand ones from left to right. Once in a while, however, this rule is reversed, and the signs face the *end* of the inscription; such inscriptions are called "retrograde," and are found almost exclusively in religious texts.

1.7 Groups

The words of hieroglyphic texts follow one after the other: in the scene reproduced above, for example, the three rows on the right contain, in order, the words "Statue of" (row 1), "courtier, overseer (of) priests" (row 2), and "Henenit (the) Black" (row 3) (the words in parentheses do not appear in the hieroglyphs). The signs that spell out these words, however, are arranged in groups, rather than one after the other like the letters of an English word.

This kind of organization is a fundamental principle of all hieroglyphic writing. The arrangement of the groups depends on the shape of the individual signs. In general, every hieroglyph has one of three basic shapes:

1) tall signs: for example,  and  .
2) flat signs: for example,  and .
3) small signs: for example, and .

Tall signs usually stand by themselves, but the other signs are normally arranged into square or rectangular groups. In the name "Henenit the Black," for instance, the first two tall signs stand alone, one after the other (); the next two, which are flat, are arranged in a square (); the tall sign following stands alone (); and the last two small signs are grouped in a rectangle with one above the other (). Sometimes a tall sign can be made smaller and grouped with a flat one, as in  "overseer" in the scene above. When signs of dissimilar shapes are grouped, they are regularly centered, like the hieroglyphs  in the same scene. If a flat or small sign has to stand alone it is centered in the row, like the signs  and in the lefthand inscription of the scene.

The groups of a hieroglyphic inscription are meant to be read from *beginning to end* and from *top to bottom*. In the word  "courtier," for example, the order is – – – – . Direction and grouping are the only organizing methods used in hieroglyphic writing. Hieroglyphic texts do not separate the words by spaces, and there are no punctuation marks. This makes hieroglyphic inscriptions difficult to read at first, but with practice it will become easier to see the words rather than strings of signs—justasyoucanreadthisstringofletterssbecauseyouknowenglish.

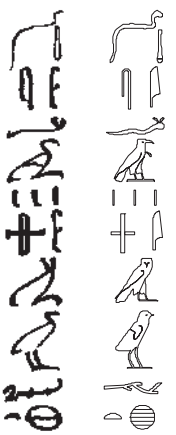
1.8 The uses of hieroglyphs

Hieroglyphic was used to write Old and Middle Egyptian. Although Middle Egyptian ceased to be a spoken language by about 1600 BC, it remained in use in hieroglyphic texts until the end of ancient Egyptian history. Most hieroglyphic inscriptions are found on the walls of ancient Egyptian temples, obelisks, and tombs, or on objects such as statues, offering tables, coffins, sarcophagi (stone coffins), and stelae (inscribed slabs of stone or wood, like modern gravestones). In these places the texts can serve as labels (as in the scene above) or dedications (as on the offering-table above); they can also record the speech of the participants in a scene. Longer hieroglyphic inscriptions are usually historical or autobiographical texts, or religious texts such as hymns and funerary spells.

Hieroglyphs were normally carved into stone, wood, or ivory, or painted on plaster. Because all hieroglyphic signs are individual pictures, the ancient sculptors and painters often took as much care in making them as they did with the other elements of a scene, such as the figures of animals, people, or gods. Sometimes, however, the artists carved or painted only the outline of each sign; this is particularly true in long hieroglyphic texts.

1.9 Cursive hieroglyphs and hieratic

Besides carving or painting inscriptions, the ancient Egyptians also wrote texts with a reed brush and ink on papyrus, leather, or wood. In these handwritten texts it is very rare to find hieroglyphs made with the same detail as those in hieroglyphic inscriptions. Such documents employed a much simpler form of each sign, called **cursive hieroglyphic**. Here is a sample of cursive writing, on the left, with the same text reproduced in regular hieroglyphs next to it (CT IV, 255b–257a T1Be):



Cursive hieroglyphic inscriptions are usually written from right to left in columns, like the sample above, and are found almost exclusively in religious texts such as the "Book of the Dead."

For handwritten texts, the Egyptians used an even more cursive style of writing, which the ancient Greeks called **hieratic** ("priestly"). Hieratic is almost as old as hieroglyphic itself. The relationship between hieratic and hieroglyphic is the same as that between our handwriting and printing. Like cursive hieroglyphs, each hieratic sign has a hieroglyphic counterpart, although these are not always as self-evident in hieratic as they are in cursive hieroglyphs. Here is a sample hieratic text, with the corresponding hieroglyphs transcribed below it (Ptahhotep 277–78):

Like cursive hieroglyphs, hieratic was written with a reed brush and ink, usually on papyrus. It is always written from right to left. Originally, hieratic could be written in either rows or columns; after about 1800 BC, however, columns were used only in religious texts, and all other hieratic texts were written in rows.

Hieratic was used to write Old, Middle, and Late Egyptian. For Old and Middle Egyptian it served as an alternative means of writing alongside hieroglyphic. The two scripts were used for different kinds of documents: hieroglyphic for formal texts meant to be permanent, such as tomb and temple inscriptions, and hieratic usually for more temporary texts, such as letters and accounts. Hieratic texts often reflect the contemporary colloquial language more closely than hieroglyphic, particularly after about 1600 BC; Late Egyptian is written almost exclusively in hieratic.

1.10 Demotic

Late Egyptian hieratic writing became more cursive and abbreviated as time went on, particularly in administrative documents. Eventually, it developed into the script we call **Demotic** (from the Greek for "popular"). Here is an example of Demotic writing (Erichsen, *Lesestücke* I, 73):

The term "Demotic" is used to refer to both writing and language: the phase of Egyptian known as Demotic is written only in the Demotic script. Since Demotic developed out of hieratic, it is even farther removed from hieroglyphic, and it is almost impossible to recognize the hieroglyphic ancestors of Demotic signs. For this reason, scholars do not usually transliterate Demotic writing into hieroglyphs; instead, they transcribe it into English letters (see Lesson 2): the transcription of the text above reads *ḏd.f n.w m-jr ḥsf t3 ntj jw.y ḏd.s ḏd.w p3y.n nb ʿ3*.

The first Demotic texts appeared around 650 BC. From then on, Demotic was the normal means of writing Egyptian; hieratic, like cursive hieroglyphic, was kept only for religious manuscripts (hence its name "priestly"); and hieroglyphic was used in monumental inscriptions. Like hieratic, Demotic was mostly written with a brush and ink on papyrus. Toward the end of Egyptian civilization, however, only priests were still able to read hieroglyphic writing; inscriptions that were meant to have a larger audience were carved in Demotic instead. The Rosetta Stone, which records a decree issued in 196 BC to honor the pharaoh Ptolemy V, is inscribed in hieroglyphic (the sacred script of the priesthood that issued the decree), Demotic (the normal Egyptian script), and Greek (the native language of the Ptolemaic pharaohs).

1.11 Coptic

The Egyptians who adopted Christianity, after the first century AD, began to translate the sacred scriptures of this new religion into their own language, but they were reluctant to use the Demotic script for that purpose because of its association with the older, "pagan" religion. Instead, they wrote their sacred texts in the letters of the Greek al-

phabet. This script is called **Coptic**, the same term used for the Egyptian branch of Christianity. The Coptic alphabet has thirty-two letters: twenty-four taken from Greek, seven for sounds that Egyptian had but Greek did not, and one monogram (one letter standing for two). Here is a sample of Coptic writing (with the words separated), and its equivalent in English letters:

ⲡⲉⲛⲉⲓⲱⲧ	ⲉⲧϩⲛⲙⲡⲏⲩⲉ	ⲙⲁⲣⲉⲡⲉⲕⲣⲁⲛ	ⲟⲩⲟⲡ
peneiōt	ethnmpēue	marepekran	ouop

These are the first words of the Christian "Lord's Prayer" ("Our-father, who-(is)-in-the-skies, may-your-name-be holy"). For more on the Coptic alphabet, see § 2.5.

Like "Demotic," the term "Coptic" refers to a phase of the Egyptian language as well as a system of writing. As Egypt became increasingly Christian, the older writing systems were relegated to the texts and temples of the old religion. By the end of the fifth century AD, Coptic had become the only means of writing Egyptian, for secular and religious (Christian) texts alike. It remained in use until the death of the language itself, some six centuries later.

1.12 Decipherment

After the introduction of Coptic, the four ancient Egyptian scripts—hieroglyphic, hieratic, Demotic, and Coptic—existed side by side for about two hundred years. Hieratic died out sometime in the third century AD, the last hieroglyphic inscription was carved in AD 394, and the last known text in Demotic dates to AD 452. Thereafter, even though Egyptian continued to be spoken and written (in Coptic), the knowledge of the earlier writing systems was lost.

The earliest attempt to recover this lost knowledge probably dates from the fourth century AD, slightly before the last known ancient texts were inscribed. This was a work called *Hieroglyphica* ("Hieroglyphics"), supposedly written by an Egyptian named Horapollo and translated into Greek (the earliest copy of it dates to the fifteenth century AD). There is reason to believe that the author had some knowledge of hieroglyphic, but his explanation of the system is purely allegorical—perhaps because it was intended for a Greek audience, who had long believed in the mystical symbolism of hieroglyphs. He explains, for example, that the word for "son" is written with a goose because geese love their offspring more than any other animal does. The picture of a goose () is in fact used to write the word "son," but only as a phonogram (because one word for "goose" had the same sound as the word for "son"); it is also used as a phonogram in other words that have nothing to do with either geese or offspring.

Horapollo's allegorical explanations were highly influential, and his approach dominated attempts at decipherment for the next fourteen centuries. Only with the work of Athanasius Kircher, in the mid-seventeenth century, did scholars begin to think that

hieroglyphs could represent sounds as well as ideas. Kircher knew Coptic, and he also had the inspired notion that this last phase of Egyptian might be somehow related to the language of the hieroglyphs. But Kircher also believed in the mystical nature of the ancient script, and this eventually doomed to failure all his attempts at decipherment.

It was not until the discovery of the Rosetta Stone, in 1799, that scholars were able to make practical use of Kircher's ideas. For the first time they had a hieroglyphic text (on the top third of the stone) that had an undisputed translation into a known language (Greek, on the stone's bottom third). Scholars in several countries worked on the new text and succeeded in identifying many of the hieroglyphic groups with words in the Greek translation. But the final breakthrough eluded all of them except one, a young French schoolteacher named Jean-François Champollion.

From the work of two of his contemporaries, the Swede Johan Åkerblad and the Englishman Thomas Young, Champollion suspected that some hieroglyphic signs might be read phonetically. He began compiling a list of such signs by studying royal names, which could easily be identified by the "cartouche" (name-ring) surrounding them. The cartouches on the Rosetta Stone all corresponded to the name of the pharaoh Ptolemy V (210–180 BC) in the Greek text:

 = **ΠΤΟΛΕΜΑΙΟΣ** (Ptolemaios).

Using this as a starting point, Champollion next looked at the cartouches on an obelisk whose base had been inscribed with Greek texts honoring another Ptolemy and two queens named Cleopatra. Here he found the same cartouche along with another, which he identified as the name "Cleopatra":

 = **ΚΛΕΟΠΑΤΡΑ** (Kleopatra).

Both cartouches had some of the same signs, and by their position in the two names he was able to identify them as *p* , *t* , *o* , and *l* . With these he was able to assign values to most of the other signs as well: *m* , *i* , *s* , *e* , *a* , *t* , and *r* .

This convinced Champollion that hieroglyphs could be used alphabetically, at least for foreign names, though he still believed that they could also be read symbolically. The real breakthrough came when he began working on a cartouche with the signs  . From his previous work, Champollion was able to recognize the last two signs as *s*. Seeking a value for the first symbol, he thought of the sun and the Coptic word for "sun," *rē*. This gave him *rē*–…–*s*–*s* and immediately reminded him of the name Ramesses, which was known from a list of pharaonic names in a Greek history of Egypt written around 300 BC. Champollion then noticed the sign  in a hieroglyphic group on the Rosetta Stone corresponding to the word for "birth" in the Greek text.

Since the Coptic word for "birth" is *mise*, this confirmed his reading of the name Ramesses (*rē–mise–s–s*, meaning "The sun is the one who gave him birth").

Champollion's discovery proved three things about hieroglyphs: they could be used both as phonograms ( = *s*) and as ideograms ( = *rē* "sun"), and the language of hieroglyphic inscriptions was the same as that of Coptic (= *rē* "sun,"  = *mise* "birth"). With this foundation he was able to make rapid progress in reading not only the Rosetta Stone but other hieroglyphic texts as well. The announcement of his discovery on September 27th, 1822, marks the beginning of the modern science of Egyptology.

Since Champollion's time, Egyptology has continually refined our knowledge of ancient Egyptian writing, words, and grammar. Hieroglyphic texts can be read today almost as easily as those of any other known language.

Essay 1. Ancient Egyptian History

Scholars divide the long history of ancient Egypt into periods and dynasties. A dynasty is a series of kings related by family, geographic origin, or some other feature. Our current system of dynasties dates to the work of an Egyptian priest named Manetho, who wrote a history of Egypt about 300 BC. Using older Egyptian archives as his source, Manetho divided Egypt's pharaohs into thirty dynasties. These divisions are still used for the most part, though scholars have been able to revise them on the basis of more ancient historical material.

The dynastic history of Egypt begins around 3000 BC, when the country was unified under a single government. Before that time, Egypt was divided into a number of local centers of power; this is known as the Predynastic Period. Manetho began his Dynasty 1 with the legendary king Menes, who united the south and north and built a new capital at Memphis (just south of modern Cairo). Scholars have not been able to identify Menes with any of the known historical pharaohs. Today, the first king of Dynasty 1 is generally assumed to be either Aha or his predecessor, Narmer. In fact, there is evidence that a number of kings even before Narmer had control of most if not all of Egypt; to preserve the traditional dynastic numbering, scholars group these earlier pharaohs into a "Dynasty Zero."

Dynasties 1 and 2 are known as the Archaic Period (ca. 3000–2650 BC). During this time we can trace the development of most traditional aspects of Egyptian civilization: government, religion, art, and writing. The first full bloom of Egyptian culture came during the Old Kingdom, Dynasties 3–6 (ca. 2650–2150 BC). This was the time when the great pyramids were built and the first full hieroglyphic texts appeared.

After Dynasty 6, the central government weakened and Egypt entered a phase of its history known as the First Intermediate Period (Dynasties 8–11, ca. 2150–2040 BC; Manetho's Dynasty 7 does not correspond to any known historical kings). Toward the end of this period, Egypt was ruled by two competing local dynasties: Dynasty 10, with its capital at Herakleopolis in the north; and Dynasty 11, based at Thebes in the south.

Around 2040 BC, a king of Dynasty 11, known as Mentuhotep II, managed to gain control of the entire country; this event marks the beginning of the Middle Kingdom (Dynasties 11-13, ca. 2040–1700 BC). Dynasty 12, ruling from a new capital at Lisht (about thirty miles south of modern Cairo), inaugurated the second flowering of Egyptian culture. During its rule the first great works of Egyptian literature were written, in the phase of the language known as Middle Egyptian.

Toward the end of Dynasty 13, central authority over the entire country weakened once again, and Egypt entered its Second Intermediate Period (Dynasties 13–17, ca. 1700–1550 BC). This era began with competing native dynasties in the south and north (Dynasties 13–14). Around 1650 BC the rulers of an Asiatic settlement in the Delta gained control of most of the country. The Egyptians called these kings Hyksos (HICK-soes), meaning "foreign rulers"; they are traditionally assigned to Dynasty 15. Meanwhile, the area around Thebes, in the south of Egypt, was governed by two successive native dynasties (the 16th and 17th).

After a series of battles lasting some two decades, between the last kings of Dynasty 17 and the Hyksos, a king named Ahmose was able to conquer the Hyksos and reestablish a unified government. His reign marks the beginning of Dynasty 18 and the period of Egyptian history known as the New Kingdom (Dynasty 18, ca. 1550–1302 BC). Once again Egyptian culture flourished, as the pharaohs of Dynasty 18 extended Egyptian influence over much of the Near East and inaugurated great building projects in Egypt itself. The end of Dynasty 18 saw the rule of the heretic pharaoh Akhenaten (who tried to establish the worship of a single god) and his successors, including Tutankhamun—a series of reigns known as the Amarna Period (ca. 1346–1316 BC).

The last pharaoh of Dynasty 18, Haremhab (ca. 1316–1302 BC), managed to quell the internal disruption that resulted from Akhenaten's experiment, and his successors once again presided over a strong and stable Egypt. Most of the kings of the next two dynasties were named Ramesses, and their rule is known as the Ramesside Period (Dynasties 19–20, ca. 1302–1086 BC). The reign of Ramesses II (ca. 1290–1224 BC) was the high point of this time, marked by a peace treaty with the Hittites (the second great power in the Near East), advances in Egyptian theology and philosophy, and the greatest building projects since the time of the pyramids, 1300 years earlier.

Though most of them bore the same name, the successors of Ramesses II were hard pressed to live up to his legacy. After the death of the last Ramesside pharaoh, Ramesses XI, Egypt once more fell into a period of disunity. For the next four hundred years, a time known as the Third Intermediate Period (ca. 1086–650 BC), the country was torn between competing dynasties of native rulers (Dynasties 21 and 24) and kings originating from Libya (Dynasties 22–23) and Nubia (Dynasty 25). Not until 650 BC was Egypt able to prosper under a period of stable, unified rule by a single dynasty of native kings. The rulers of this dynasty, the 26th (672–525 BC), governed from the city of Sais, in the north, and their reign is known as the Saite Period. It was marked by a resurgence in the arts, based on the classical forms of the Old and Middle Kingdom.

The Saite Period ended brutally, with the conquest of Egypt by a Persian army in 525 BC. For the first time in its dynastic history, Egypt was governed not as an independent country but as the province of a foreign empire. During the next two hundred years, known as the Late Period (Dynasties 27–30, 525–332 BC), Egypt tottered between Persian rule (Dynasty 27) and brief periods when native pharaohs managed to regain control (Dynasties 28–30). In 343 BC, the Persians conquered Egypt for the final time, ending the reign of Nectanebo II, the last native Egyptian to rule his country until the Egyptian revolution in AD 1952.

When Alexander the Great destroyed the Persian Empire in 332 BC, he gained control of Egypt as well. After Alexander's death in 323 BC, the rule of Egypt passed to one of his generals, named Ptolemy. Though they were of Macedonian origin, Ptolemy and his descendants governed Egypt as pharaohs. The country prospered during the three hundred years of their reign, known as the Ptolemaic Period (323–30 BC), with a strong central government and an ongoing program of rebuilding and renewing the older monuments.

Ptolemaic rule ended in 30 BC, when the coalition of Marc Antony and the Ptolemaic ruler Cleopatra VII was defeated by Octavian, the future Caesar Augustus. Egypt became a province of the Roman Empire. Although its ancient customs continued under Roman rule for the next four hundred years, Egypt gradually lost its old identity, first to Christianity and then, in AD 641, to Islam. The Roman conquest of 30 BC is generally considered as the end of ancient Egyptian civilization.

Exercise 1

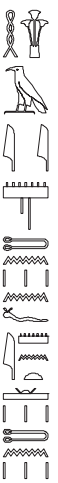
1. On the next page are four different hieroglyphic texts from real inscriptions. Write numbers next to the hieroglyphs in each one showing the order in which the signs are supposed to be read (,  ,  , and  each count as one sign).

a) 

"The sun-disk's rays are protection over you, their hands holding health and life" (from one of the shrines of Tutankhamun) (Piankoff, *Shrines*, Fig. 28).

b) 

"I was his servant, his true confidant" (from an autobiographical inscription) (*TPPI*, § 20, 4).

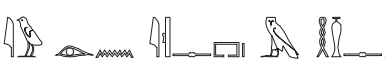
c) 

"You shall reveal to him your secrets" (from the tomb of Seti I) (Hornung, *Seti I*, pl. 16, col. 210)

d) 

"I have followed him by night and day to all his places" (from an autobiography) (*TPPI*, § 17, 5)

2. Try to arrange the following strings of signs into groups. To help you, signs that go together have been separated by spaces; you can adjust the size of individual signs where necessary.

a)  (Urk.VII, 2, 9)

"I have made my tomb by the king's blessing."

b) 

"A royal offering of Anubis on his mountain, he who is in the mummy-wrappings, lord of the sacred land."

c)  (ShS. 149)

"Then he laughed at me because of that which I said."

d)  (Westc. 11, 10–11)

"What is the reason we have returned?"

e)  (Siut IV, 23)

"Look, your name will exist forever in the temple."

2. Uniliteral Signs

2.1 Spelling

Hieroglyphic writing represents ancient Egyptian words. When ancient Egyptian was still a living language, those words were spoken as well as written. Hieroglyphs used as phonograms ("sound writing": see § 1.5) represent the sounds of those words, just as the letters of the English alphabet represent the sounds of the English language. Unlike the English alphabet, however, hieroglyphic writing usually shows only the consonants of Egyptian words. Not until Coptic did the ancient Egyptians use a writing system that regularly indicated the vowels as well. For earlier stages of the language—including Middle Egyptian—we are left with only the skeleton of Egyptian words, although we can reconstruct the vowels of some words from Coptic. Leaving out the vowels is not peculiar to hieroglyphic: among modern languages, Hebrew and Arabic regularly omit their vowels in writing.

As far as can be determined, Middle Egyptian had twenty-three consonants. Each consonant could be represented in hieroglyphic by a single sign; such signs are called **uniliteral** ("one-letter") hieroglyphs. In effect, these uniliteral hieroglyphs constituted an Egyptian "alphabet," but they were not used as such by the Egyptians, usually only in combination with other hieroglyphs.

Like English, Middle Egyptian used a conservative system of spelling. Words sometimes showed the consonants they had had in Old Egyptian, even when some of those were no longer pronounced in Middle Egyptian—just as English retains, for example, the *gh* in *night*, even though the consonant those letters represent ceased to be pronounced hundreds of years ago. Middle Egyptian had probably also developed some new sounds that were not represented by uniliteral signs of their own. Here too, Egyptian is similar to English: we use two letters, for example, to represent the sound *sh* (as in *ship*), because the Greek and Latin languages, from which our alphabet comes, did not have that sound. Finally, Egyptian spelling was not always consistent. Many words could be spelled in several different ways: with ideograms alone, with a combination of phonograms and ideograms, and with one or more determinatives (or none at all). English spelling itself only became standardized in the last two hundred years.

2.2 Transcription

These features make it impossible to know exactly how any one word was pronounced in Middle Egyptian. Nonetheless, Egyptologists need to be able to write about Egyptian words and to compile dictionaries of them. To do so, they use a system of **transcription**:

that is, a set of alphabetical symbols that represent each of the uniliteral hieroglyphs. Egyptology has used several systems of transcription since the time of Champollion. Two are commonly in use now: the British and European systems. This book uses the European system, because it requires fewer special signs. A third system, found in the publications of E. A. W. Budge, is now outdated, but is useful to know because many of Budge's books are still in print. A fourth system, without special signs, is used for computerized texts. A fifth system, used by some Egyptologists, is based on reconstructed proto-Semitic phonology.

2.3 Uniliteral signs

The table below shows the uniliteral hieroglyphs of Middle Egyptian, along with their transcription in the European system and the names by which Egyptologists commonly refer to them. The table is arranged in the order used in dictionaries of ancient Egyptian. To be able to use the dictionaries (including the one in the back of this book), *you will need to memorize this order.*

SYMBOL		TRANSCR.	NAME
	vulture	*ꜣ*	aleph ("ALL-if")
	reed-leaf dual strokes[1]	*j*	j or i or yod ("yode")
	double reed-leaf	*y*	y
	arm	*ꜥ*	ayin ("EYE-in")
	quail-chick or curl of rope	*w*	w
	foot	*b*	b
	stool	*p*	p
	horned viper	*f*	f
	owl or unknown object	*m*	m
	water or red crown	*n*	n
	mouth	*r*	r
	enclosure	*h*	h
	rope	*ḥ*	dotted h

1 Only at the end of a word.

○ or ◍	bread	*ḥ*	third h
	belly and udder	*ḫ*	fourth h
	doorbolt	*z*	z or first s
	bolt of cloth	*s*	s or second s
	depression	*š*	shin
	hill	*q*	q or dotted k
	basket with handle	*k*	k
 	jar-stand or bag	*g*	g
	bread-loaf	*t*	t
	hobble	*ṯ*	second t
	hand	*d*	d
	cobra	*ḏ*	second d

These signs are among the most common of all Egyptian hieroglyphs; every text contains some of them, and most words were written with one or more of them—some words, only with them. Your first exercise should be to study this table until you can reproduce it and can give the transcription of each sign from memory.

The next table shows the British system of transcription (Br) and those of Budge (B), computer encoding (C), and that based on proto-Semitic (PS). It is given here only for reference; the computer system, however, is useful for working with internet sites.

	Br	B	C	PS		Br	B	C	PS
ꜣ	*ꜣ*	a	A	*ʾ*	*ḥ*	*ḥ*	χ, kh	x	*ḥ*
j	*i*	ȧ	i	*i̯, i̯*	*ḫ*	*ḫ*	χ, kh	X	*ḫ*
y	*y*	ȧ, y	y	*ï*	*z*	*s*	s	z or s	*s*
ꜥ	*ꜥ*	ā	a	*ʿ*	*s*	*ś*	s	s	*ś*
w	*w*	u	w	*w, u̯*	*š*	*š*	ś, sh	S	*š*
b	*b*	b	b	*b*	*q*	*q*	q	q	*ḳ*
p	*p*	p	p	*p*	*k*	*k*	k	k	*k*
f	*f*	f	f	*f*	*g*	*ḳ*	ḳ	g	*g*
m	*m*	m	m	*m*	*t*	*t*	t	t	*t*
n	*n*	n	n	*n*	*ṯ*	*t*	θ, th	T	*č*
r	*r*	r	r	*r*	*d*	*d*	ṭ	d	*ṭ*
h	*h*	h	h	*h*	*ḏ*	*d*	t′, tch	D	*ḍ*
ḥ	*ḥ*	ḥ	H	*ḥ*					

2.4 Sounds

It is important to remember that the transcription symbols are only a convention that Egyptologists use to represent the consonants of Middle Egyptian: they are *not* an accurate guide to the way those consonants actually sounded. We cannot know exactly how the consonants were pronounced, though we can make some educated guesses based on their Coptic descendants and on how Egyptian words were written in other ancient languages (and vice versa). The following list shows the sounds that most Egyptologists now think the consonants may actually have had in Middle Egyptian:

3 A kind of *l* or *r*. This sound began to disappear from the spoken language already in the Old Kingdom. Most words simply lost the consonant, but in some cases, it was replaced by *y* or by a "glottal stop" (the catch in the throat at the beginning of the two vowels of "uh-oh").

j This is not actually a consonant, but a way to show that a syllable began or ended with a vowel, or that two vowels came together: for example, *jrj* "pertaining to," representing ⋆ári (⋆ indicates a hypothetical reconstruction), and *bjn* "bad," representing ⋆bá'in.

y Like English *y* as in "yet."

ᶜ A sound made deep in the throat, somewhat like the *r* of modern French and German. It exists in Hebrew and Arabic, as the consonant named "ayin." In some dialects, ᶜ may have sounded somewhat like English *d* as in *deed*, and in Middle Egyptian it may still have had that sound in some words.

w Both a consonant, like English *w* as in *wet*, and a sign showing that a word ended in a vowel: for example, *wᶜbw* "clean," representing ⋆wáᶜba.

b Probably like English *b* as in *bet*. In some words (or dialects), it may have had a softer sound, like that of Spanish *cabo* (to approximate it in English, try pronouncing the word *hobo* without putting your lips completely together).

p Like English *p* as in *pet*.

f Like English *f* as in *fat*. In some words, perhaps like the sound at the beginning of German *Pferd* (an *f* sound that starts out as a *p*).

m Like English *m* as in *met*.

n In most cases like English *n* as in *net*. In some words, however, this consonant was pronounced like English *l* as in *let*.

r Probably a "flapped" *r* as in Spanish *pero*, made with a single tap of the tongue against the roof of the mouth. To English speakers, this often sounds like *d*. In some words, *r* was pronounced like English *l* as in *let*. The dialect of the Fayum may have pronounced every *r* this way, as it did later in Coptic.

h Like English *h* as in *hot*.

ḥ A sound like English *h* but deeper in the throat. It exists in Arabic and Hebrew, and is similar to the sound made by someone breathing on their glasses before cleaning them.

ḫ A sound like the *ch* in German *ach* or Scottish *loch*. To approximate it in English, try saying *lock* without closing your throat completely.

ḫ Like the preceding sound followed by *y* (try saying *cue* without closing your throat, or *hue* with a very strong *h*). In some words, this was pronounced like *ḫ* (without the *y*).

z/s In Middle Egyptian, these two consonants were pronounced the same, like English *s* as in *set*. Originally, *z* was like English *th* as in *think*. Although *z* and *s* were essentially one consonant in Middle Egyptian, and could often be written interchangeably, it is important to learn the original spelling of words with these consonants, because they are often arranged separately in dictionaries, like the one in the back of this book (*z* comes before *s*).

š Like English *sh* as in *shot*.

q A kind of *k*, probably either like Arabic and Hebrew *q* (as deep in the throat as possible), or with some kind of "emphasis," like *q* in some Ethiopic languages (a sound difficult to describe in English).

k Like English *k* as in *kite*. In some words, probably also *k* followed by *y*, as in English *Kew* or (spelled with *c* instead of *k*) *cue*.

g A sound somewhat like the *g* in English *dagger*. In some words, probably also followed by *y*, somewhat like English *argue*.

t Like English *t* as in *toe*.

ṯ Like English *t* followed by *y*, as in the British pronunciation of *tune*. To many English speakers, this sounds the same as the *ch* in *chew*. To approximate it, try saying *chew* with the tip of the tongue instead of the flat part.

d Like the *t* in US English *matter* or English *d* as in *sadder*.

d̲ The preceding sound followed by *y*, like the *d* in the British pronunciation of *dune*. To many English speakers, this sounds the same as the *j* in *June*. To approximate it, try saying *June* with the tip of the tongue instead of the flat part.

Before the introduction of the Coptic alphabet, Egyptian had no signs for specific vowels. From Coptic, however, Egyptologists have been able to determine that Middle Egyptian probably had three basic vowels: *a* (as in *walk*), *i* (as in *bit* or *elite*), and *u* (as in *put* or *flu*).

2.5 Coptic

The sounds described in the previous section existed throughout most of the lifetime of ancient Egyptian. By the time the Coptic alphabet was introduced, however, some of them had disappeared while others, particularly the vowels, had changed. The table below shows the Coptic alphabet and the sounds that its letters probably represented in most dialects.

ⲁ	*a* (as in *walk*)	ⲡ	*p*
ⲃ	Egyptian *b*	ⲣ	*r*
ⲅ	*k* or *g*	ⲥ	*s*
ⲇ	*t* or *d*	ⲧ	Egyptian *t* and *d*
ⲉ	*e* (like the vowel in *duh*)	ⲩ, ⲟⲩ	*w* and *u* (as in *flu*)
ⲍ	*s*	ⲫ	= ⲡϩ
ⲏ	*e* (as in *met*)	ⲭ	= ⲕϩ
ⲑ	= ⲧϩ	ⲯ	= ⲡⲥ
ⲓ, ⲉⲓ	*i* (as in *bit*) and *y* (as in *yet*)	ⲱ	*o* (as in *note*)
ⲕ	*k*	ϣ	Egyptian *š*
ⲗ	*l*	ⲫ	*f*
ⲙ	*m*	ϩ	*h*
ⲛ	*n*	ϫ	Egyptian *t̲* and *d̲*
ⲝ	= ⲕⲥ	ϭ	g^y (as in *argue*)
ⲟ	*o* (as in *not*)	ⲧ	= ⲧⲓ

2.6 Pronunciation

As you can see from the preceding sections, Egyptian and Coptic had many sounds that do not occur in English. Egyptologists normally pronounce the consonants with their closest English equivalents (only the most fastidious actually try to pronounce

them as they think the ancients might have). Many consonants (*b*, *p*, *f*, *m*, *n*, *r*, *h*, *s*, *k*, *g*, *t*, *d*) are pronounced as they would be in English. The following table shows the way that most American Egyptologists pronounce the rest of the Egyptian consonants:[2]

ꜣ *a* as in *ah*—example: *mꜣꜣ* "see," pronounced "MAH-ah"

j *ee* as in *meet*—example: *bjt* "bee," pronounced "beet"

y usually like *ee* as in *meet*—example: *ky* "other," pronounced "kee"

ꜥ *a* as in *ah*—example: *mꜣꜥt* "order," pronounced "MAH-aht"

w at the beginning of a word like English *w*, otherwise usually like *oo* as in *too*—examples: *wj* "me," pronounced "wee"; *tw* "you," pronounced "too"

ḥ like English *h*—example: *ḥjmt* "woman," pronounced "HEE-met"

ḫ if possible, like the *kh* sound in German *ach* or Scottish *loch* (most English speakers can make this sound with a little practice); otherwise, like English *k*—example: *ḫꜥw* "appearance," pronounced "KHAH-oo" or "KAH-oo"

ḥ the preceding sound followed by *y*—example: *ḥꜣy* "thwart," pronounced "KH^{Y}AH-ee" or "K^{Y}AH-ee"

z like English *z* or *s*—example: *zj* "man," pronounced "zee" or "see"

š like English *sh*—example: *šj* "lake," pronounced "shee"

q like English *k*—example: *qꜣꜣw* "hill," pronounced "KAH-ah-oo"

ṯ like English *ch*—example: *ṯꜣw* "wind," pronounced "CHAH-oo"

ḏ like English *j*—example: *ḏꜣj* "cross," pronounced "JAH-ee."

Because hieroglyphs do not preserve the original vowels of Egyptian words, Egyptologists normally put a short *e* (as in *met*) where necessary between consonants other than *ꜣ*, *j*, *y*, and *w*. Here is a short sentence in transcription, showing how most Egyptologists would pronounce it:

jnk	*sḏmw*	*r*	*wn*	*mꜣꜥ*	*tm*	*dj*	*nmꜥ*	*n*	*nb*	*ḏbꜣw*
EE-nek	SEJ-em-oo	er	wen	MAH-ah	tem	dee	NEM-ah	en	neb	jeb-AH-oo.

The sentence, which is from a Middle Egyptian autobiographical inscription (Sethe, *Lesestücke*, 79, 18–19), means "I am a proper judge, who does not give preference to the one who can pay."

2 Small capitals indicate where most Egyptologists put the main stress: generally on the second-last syllable. This is arbitrary, however. You can use whatever stress sounds best to you.

2.7 Vocalization

To write Egyptian names or other words in English, Egyptologists do not normally use the transcription symbols. Instead, they use a system of vocalization based on the way Egyptian consonants are normally pronounced by English speakers. In this system, most of the consonants that are transcribed with regular English letters (*b*, *p*, *f*, *m*, *n*, *r*, *h*, z/*s*, *q*, *k*, *g*, *t*, *d*) are transcribed the same way, with an *e* inserted where needed: for example, "Men-nefer" for Egyptian *mn-nfr* (the ancient name of Memphis). The other consonants are represented as follows:

ꜣ and *ꜥ*	*a*—example: "Maat" (Egyptian *mꜣꜥt*, the name of a goddess)
j	*i*—example: "Izezi" (Egyptian *jzzj*, a 5th-Dynasty pharaoh)
y	*y* or *i*—example: "Pepy" or "Pepi" (Egyptian *ppy*, the name of a 6th-Dynasty pharaoh)
w	*w* or *u*—example: "Wenis" or "Unis" (Egyptian *wnjs*, the name of a pharaoh of the 5th Dynasty)
ḥ	*h*—example: "Heh" (Egyptian *ḥḥ*, the name of a god)
ḫ and *ẖ*	*kh*—example: "Sekhemkhet" (Egyptian *sḫm-ẖt*, the name of a 3rd-Dynasty pharaoh)
š	*sh*—example: "Hatshepsut" (Egyptian *ḥꜣt-špswt*, a female pharaoh of the 18th Dynasty)
ṯ	*tj*—example: "Tjenenet" (Egyptian *ṯnnt*, a place-name). British Egyptologists sometimes use the older transcription *th* ("Thenenet").
ḏ	*dj*—example: "Djeser-djeseru" (Egyptian *ḏsr-ḏsrw*, the name of a temple at Thebes). British Egyptologists sometimes use the older transcription *z* ("Zeser-zeseru").

Besides these conventions, many vocalizations of Egyptian proper names use forms based on the ancient Greek pronunciation of those names, or on Coptic. This is particularly true for the names of pharaohs and gods. For example, most Egyptologists write the name of the goddess *nbt-ḥwt* (sister of Isis and Osiris) as "Nephthys," from the Greek pronunciation, rather than as "Nebethut," and the name of the god *jmn* as "Amun" (and "Amen" in compounds such as Amenhotep) rather than "Imen," based on its Coptic pronunciation. Such vocalizations are not always consistent: the 12th-Dynasty pharaonic name *z-n-wsrt*, for example, has been vocalized as "Sesostris" (Greek) and "Senwosret" (based on Coptic), as well as "Senusret" (or, in older books, "Usertesen," based on a misreading of the hieroglyphs as *usrt-z-n*). This can be confusing for the

beginner going from one publication to another. Unfortunately, there is no solution to the problem other than trying to remember the different vocalizations.

2.8 Writing conventions and sound changes

Hieroglyphic writing normally showed all the consonants of a word. Sometimes, however, the consonants that appear in hieroglyphs do not always reflect the true consonants of a Middle Egyptian word. There are four main reasons why this could be the case.

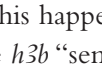
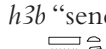
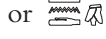
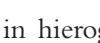
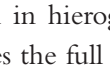
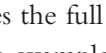
1) Abbreviated spellings

A uniliteral sign is sometimes omitted to make a more compact grouping. Two examples of this are the words  *r(m)ṯ* "people" (with the determinative for "group of people") and  *ḥ(n)qt* "beer" (with a jar determinative). The signs for *m* and *n* were apparently left out of these words so that the others could be compactly grouped together. Despite their abbreviated spellings, we know that these words had an *m* and *n* because they are sometimes written in full and because their Coptic descendants, **ⲣⲱⲙⲉ** and **ϩⲛⲕⲉ**, have those consonants.

2) Doubled consonants

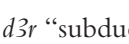
When the same two consonants come together in a word, hieroglyphs regularly show only one of them. For example, the word *qbb*, meaning "become cool," is written *qb* (with the determinatives of a jar and water) when the two *b*'s come together, as they do in the verb-form  *qb.s* "it becomes cool" (representing ⋆qabbás), but *qbb* when they are separated by a vowel, as in the verb-form  *qbb* "to become cool" (representing ⋆qabáb). Egyptologists normally transcribe what is actually written: for example, *qb.s* rather than *qbb.s* for .

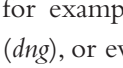
3) "Weak" consonants

The consonants *3*, *j*, *y*, and *w* are known as "weak" consonants because they were often omitted in writing. This happens sometimes in the middle of words and often at the end: some examples are *h3b* "send" ( or ), *jrj* "pertaining to" ( or ), *šndyt* "kilt" ( or ), and *hrw* "day" ( or ). Egyptologists are divided about how to represent the shorter spellings. Some transcribe the full spelling whether or not the weak consonants are shown, while others use only the consonants actually shown in hieroglyphs (e.g., in the shorter examples above: *hb*, *jr*, *šndt*, and *hr*). This book uses the full transcription, with any omitted consonants shown in parentheses: thus, for the examples above, *h3b* and *h(3)b*, *jrj* and *jr(j)*, *šndyt* and *šnd(y)t*, *hrw* and *hr(w)*.

4) **Sound changes**

Because hieroglyphic spelling was conservative, Middle Egyptian words were often written as they had been in Old Egyptian, even when one or more of the consonants had changed over time. Sometimes, however, a scribe would use a spelling that reflected more closely how the word was actually pronounced in Middle Egyptian. These differences in spelling affect mostly the following consonants:

r This consonant tended to disappear at the end of syllables or words. More conservative spellings still show the *r* sign, but others can omit it: for example, *ḏ3r* "subdue," which is written  or . Sometimes a reed-leaf was used in place of the original *r* (), and once in a while the scribe combined the "traditional" and "modern" spellings by showing both the *r* and a reed-leaf ().

l Hieroglyphic had no special sign for this sound, though it probably existed in many dialects of Middle Egyptian. To write it, scribes normally used  or  . Words with the consonant *l* sometimes alternate between these two signs: for example, *dlg* "dwarf," which could be written  (*ḏ3g*), (*dng*), or even (*ḏ3ng*). Because we cannot know for certain how or were pronounced in each word, Egyptologists usually transcribe these signs as *3* and *n*, rather than *l*.

t In Egyptian, feminine words usually ended in *t* (see Lesson 4). By the time of Middle Egyptian, this consonant had probably disappeared at the end of words. Conservative spellings still show it, but it can also be left out: for example,  *nbdt* "braid," also spelled *nbd(t)*.

ṯ In some words, this sound had changed to *t* by Middle Egyptian. Spellings can show either the original consonant, or the Middle Egyptian one: for example,  *ṯw* or *tw* "you." Because of this sound change, Middle Egyptian scribes sometimes used the sign  to write *t*: for example, *ṯn* for *tn* "this."

ḏ In some words, this sound had changed to *d* by Middle Egyptian. Spellings can show either the original consonant, or the Middle Egyptian one: for example,  *ḏbt* or *dbt* "brick."

Essay 2. Ancient Egyptian Geography

Hieroglyphic texts reflect the ancient Egyptian view of the world. Understanding these texts is not just a matter of translation: it also requires an appreciation of ancient Egyptian geography.

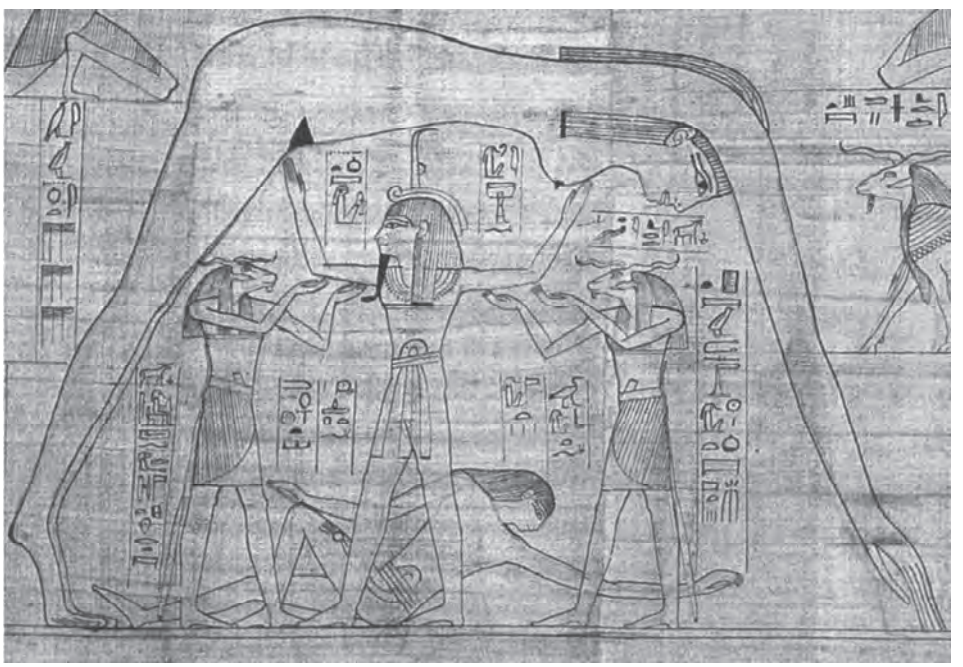


Fig. 1. Egyptian view of the world (Papyrus of Nestanebtisheru, © The Trustees of the British Museum) Nut is arched over the recumbent body of Geb, with Shu holding her up, assisted by two gods.

In the ancient Egyptian view, the world existed inside a kind of "bubble" surrounded by an infinite ocean. Life was possible because the atmosphere (Egyptian *šw*, the god Shu) kept the waters of the ocean (Egyptian *nw* or *nnw*, the god Nu or Nun) from falling on the earth, just as the air inside a balloon keeps it inflated. At the top of this world "bubble" was the sky (Egyptian *pt*; also *nwt*, the goddess Nut), which was seen as the surface of the infinite ocean where it met the atmosphere. In the middle was the earth itself (Egyptian *t3*; also *gbb*, the god Geb), which was thought of as a flat plate of land. Religious documents contemporary with the "Book of the Dead" show this concept of the world in pictures of Geb reclining on his side, with Shu standing over him and holding up the body of Nut, who arches above both of them, touching the earth with her hands and feet (Fig. 1). The Egyptians also imagined that a similar space existed below the earth. This region was known as the Duat (Egyptian *dw3t*); the sky at its bottom was the feminine counterpart of Nun, called Naunet (Egyptian *nnwt*).

Because the sky was water, the Egyptians imagined that it had marshes around its edge, like those of northern Egypt itself, near the Mediterranean Sea. In the middle was open water, dotted here and there by islands, including the great string of the Milky Way, which the Egyptians called the "Path of Sailing Stars" (*msqt-sqdw*).

Life inside the world was possible not only because of the atmosphere but also because of the sun (Egyptian *rᶜ*, the god Re or Ra). During the day, the sun sailed in his "day-boat" across the waters of the sky. At night he transferred to the "night-boat" and sailed through the Duat, across the waters of the under-sky, while the stars came out to sail across the sky above the earth. Each journey lasted twelve hours, making a full day twenty-four hours long—the ancestor of our twenty-four-hour day.

Between the day and night skies was a region known as the Akhet (Egyptian *3ḫt*), into which the sun set before descending into the Duat, and into which he rose before appearing in the morning sky. The concept of the Akhet was a practical explanation of why light fades gradually after sunset and appears gradually before sunrise, instead of disappearing and reappearing with the sun all at once.

Egypt itself was the center of the ancient Egyptian world (Fig. 2, p. 28); the countries around it were called simply *ḫ3swt* "deserts." Egypt's southern border was at Aswan (Egyptian *3bw*), about four hundred miles south of modern Cairo; beyond was the land of Nubia (from the ancient Egyptian word *nbw* "gold"). To the north lay the Mediterranean Sea, known to the Egyptians as the "Great Blue-Green" (*w3ḏ-wr*). For most of ancient Egyptian history, Egypt was largely a desert, as it is today: life is only possible in this land because of the Nile (known in Egyptian only as *jtrw* "the river"). Because the Nile flows from south to north, the southern part of Egypt is known as Upper Egypt, and the northern part as Lower Egypt. This reflects the Egyptians' own view, in which south was "forward": in Egyptian, the words for "left" and "east" are the same (*j3bt*), and the word for "west" (*jmnt*) can also mean "right."

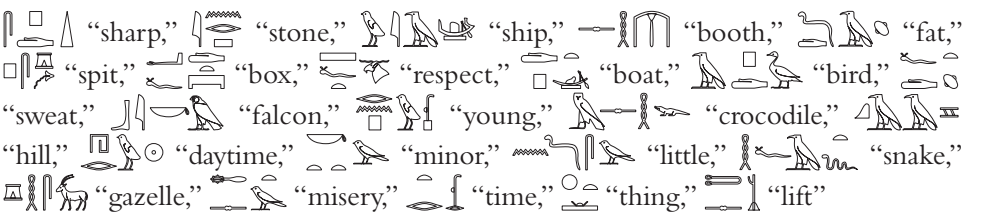
The Egyptians had several names for their own country, including *t3-mr* "canal-land" and *kmt*, "black" (in contrast to *dšrt*, the "yellow/red" of the desert), both of which refer to the agricultural land along the Nile. Often, however, Egypt was called *t3wj* "Two Lands." This reflects the geographical division between Upper and Lower Egypt. To the south is the narrow Nile Valley (Egyptian *šmᶜw* "Thin" or *rsw* "South"). Just north of modern Cairo (and ancient Memphis), the Nile branches out—nowadays into two branches, east and west, but in ancient times into seven. This region is known as the Delta; in ancient times it was largely marshland, and the Egyptians called it *mḥw* "Marsh."

For most of Egyptian history, the political capital of the country was at Memphis (the Greek pronunciation of the Egyptian name *mn-nfr*), just south of modern Cairo. Egypt itself was divided administratively into districts, called "nomes" (Egyptian *sp3t*), each of which had its own capital and local government. At most, there were twenty-

two nomes in Upper Egypt and twenty in Lower Egypt, but their number varied throughout history; there were probably fewer nomes in the Middle Kingdom than later. Egypt also had, as it still does, several large oases in its western desert (our word "oasis" comes from the Greek pronunciation of the Egyptian word *wḥ3t* "oasis"). The most important of these is known as the Fayum (the Arabic pronunciation of Egyptian *p3-ym* "the lake"); it lies to the south of a large lake some forty miles southwest of modern Cairo and less than ten miles west of the Nile Valley. The other oases were relatively unimportant in ancient Egypt and were administered from the nomes closest to them.

Exercise 2

1. Each of the following words is written with uniliteral signs and one determinative. Transcribe them and put them in alphabetical order:



2. Pronounce the following transcriptions of Egyptian (from texts of Senwosret III inscribed at the Egyptian fort of Semna, in Nubia) (Sethe, *Lesestücke*, 83–84).

   a) *jnk nswt ḏdw jrrw* ("I am a king whose words command action").

   b) *jr gr m ḫt pḥ, sshm jb pw n ḫrwy* ("As for keeping still after an attack, it is to encourage the heart of an enemy").

   c) *qnt pw 3d, ḫzt pw ḥm-ḫt* ("Aggression is bravery, retreat is misery").

   d) *nj rmṯ js nt šft st, ḥwrw pw sḏw jbw* ("They are not a people to respect: they are wretches with broken spirits").

   e) *srwd t3š n wtt sw* ("who makes firm the border of the one who begot him").

   f) *r tm rdj zn sw nḥsj nb m ḫd m ḫrt* ("to not let any Nubian pass it going north or overland").

3. Give an English vocalization for the following proper names: (a) *j-m-ḥtp*, (b) *mnṯw-wsr*, (c) *nj-m3ᶜt-rᶜ*, (d) *ḫᶜ-m-w3st*, (e) *qn-m-ḫpš*, (f) *ḏḥwtj-m-ḥ3t*.

4. Give the Egyptian transcription for the following proper names (for "hat" and "hotep," see question 3): (a) User-hat, (b) Meret-mut, (c) Amen-em-hat, (d) Amen-hotep, (e) Senedjem-ib, (f) Tjenti.

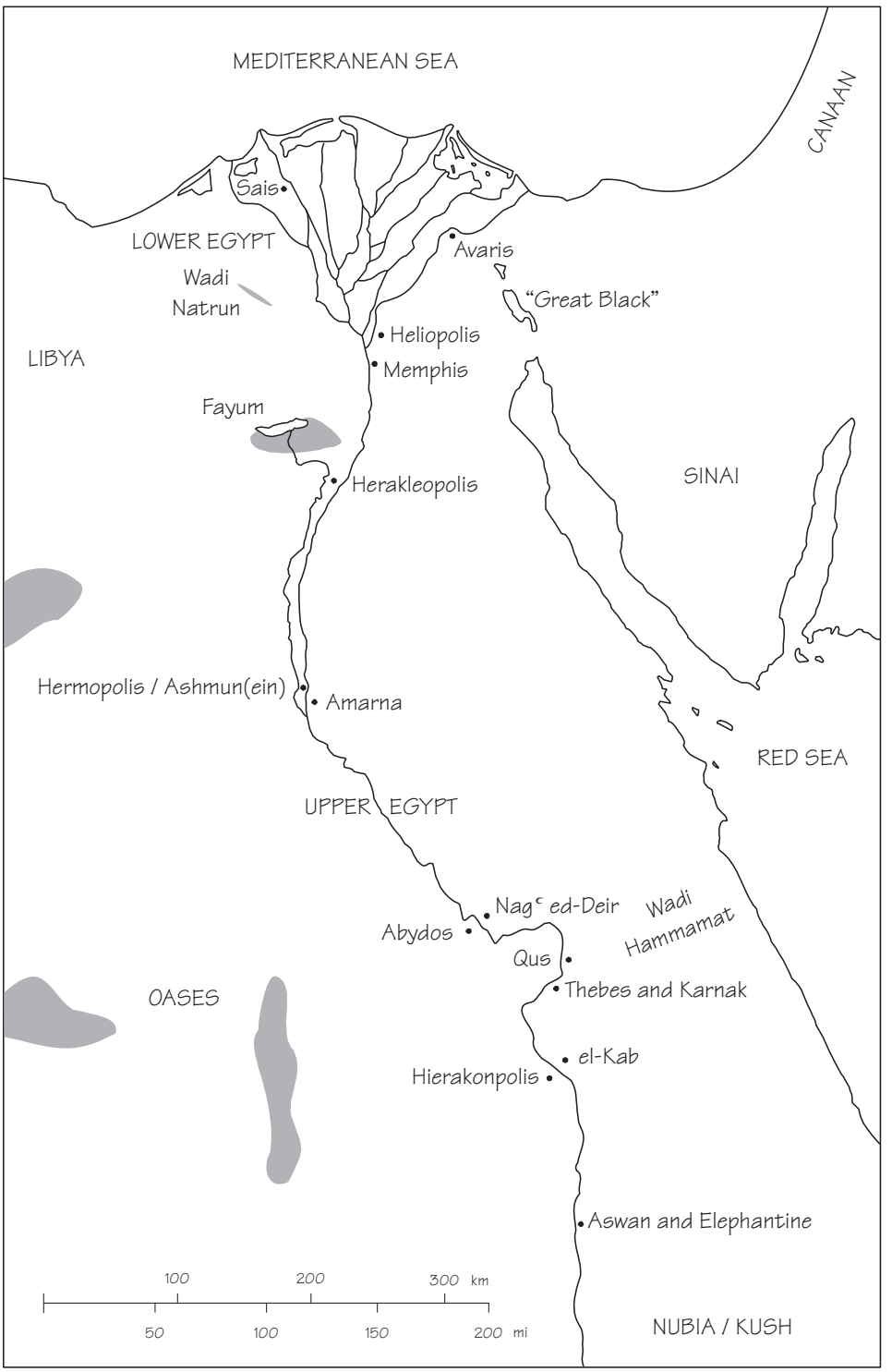


Fig. 2. Map of Egypt, showing major sites mentioned in this book

3. Multiliteral Signs

3.1 Biliteral signs

Most of the uniliteral signs introduced in Lesson 2 seem to have been chosen on the basis of the "rebus principle" (see § 1.5). For example, the picture of a mouth () was apparently chosen to represent the consonant *r* from the word for "mouth," which was something like ⋆*ra'* (the pronunciation is deduced from the Coptic word **ро** "mouth"). The inventor (or inventors) of hieroglyphic writing ignored the vowels and concentrated only on the consonants. The sign for *r* could therefore be used not just for the sound *ra* but for the consonant *r* in any word, regardless of the vowels around it. By the same principle, we might choose to represent the consonant *b* in English words with the picture of a bee (), and so write the words *baa*, *be*, *by*, *bay*, *bow*, *boo*, *ebb*, and *oboe* as  , ignoring the vowels.

The rebus principle is not limited to single consonants. In an English rebus we might use the picture of a leaf () to write not only the word *leaf* but also the second syllable of the word *belief* (). If we ignored the vowels, we could use the same sign to write the words *life*, *laugh*, *loaf*, and *elf* as well. In doing so, we would be using to represent *two* consonants, *l* plus *f*. In the hieroglyphic system such signs are known as **biliteral** ("two-letter"). An example is the picture of a tree branch (), which was used as a biliteral sign for *ḫt*, from the Egyptian word ⋆*ḫit* or ⋆*ḫut* "wood."

Biliteral signs are among the most frequent of all hieroglyphs. There were nearly a hundred in common use. The table spread over the following two pages shows these signs, arranged in the order of their first consonant, reading down the table, and their second consonant, reading across. To find the biliteral sign *ḫt*, for example, scan down the first column to the *ḫ* row, then across to the *t* column.

As you can see from the table, not every possible combination of two consonants has a corresponding biliteral sign: there are none with the consonant *f* as the first or second consonant, and none with the consonants *h*, *ḫ*, *š*, or *ḏ* as the second consonant. Conversely, some two-consonant combinations have more than one sign. When this is the case, the different signs are generally used in different words. Some biliterals are very common, and are used in the writing of many different words. Others are less frequent, and are used to spell only one word or family of words. For example, the biliteral  is used for *ḫ3* in many words that have this two-consonant combination, while the sign is used for *ḫ3* pretty much only in the word  *ḫ3(w)t* "offering table." Some signs can also be used for more than one two-consonant combination: for example, the hieroglyph  has the value *3b* in some words and *mr* in others.

BILITERAL SIGNS (ENDING IN *3–r*)

	–3	*–j*	*–ᶜ*	*–w*	*–b*	*–p*	*–m*	*–n*	*–r*
3–									
j–									
ᶜ–									
w–									
b–									
p–									
m–									[a]
n–									
r–									
h–									
ḥ–									
ḫ–									
ḫ–									
z–									
s–									
š–									
q–									
k–									
g–									
t–									
ṯ–									
d–		[b]			[c]	[d]			
ḏ–									

Notes:

a. There is some evidence that this sign is actually a triliteral (§ 3.4) with the value *mḥr*.

b. The second sign originally had the value *ḏj*.

c. Originally *ḏb*.

d. The traditional transcription of these two signs, *tp*, is now known to be wrong.

Biliteral Signs (ending in *ḥ*–*ḏ*)

	–ḥ	*–ḫ*	*–z*	*–s*	*–q*	*–k*	*–t*	*–ṯ*	*–d*	*–ḏ*
ꜣ–										
j–								[e]		
ꜥ–										[f]
w–										
b–										
p–										[g]
m–										
n–										
r–										
h–										
ḥ–										
ḫ–										
ḫ–										
z–										
s–										×
š–										
q–										
k–										
g–										
t–										
ṯ–										
d–										
ḏ–									[h]	

Notes:

e. Also *jt* (see § 2.8.4).

f. Also *ꜥd* (see § 2.8.4).

g. Also *pd* (see § 2.8.4).

h. Often for *ḏd*.

3.2 Phonetic complements

For the beginner, the sheer number of biliteral signs can be overwhelming. Because they are used so frequently, however, they must be learned in order to read hieroglyphic texts.[1] Fortunately, the hieroglyphic writing system itself offers some help in reading biliteral signs—now that you have memorized the uniliteral signs.

Although the biliterals could be used by themselves to write two-consonant words or two consonants of larger words, most often scribes wrote them together with uniliteral signs that "spell out" the biliterals. When used in this way, the uniliteral signs are called **phonetic complements**. In Middle Egyptian, phonetic complements are used mostly to "spell out" the *second* consonant of a biliteral. The "house" hieroglyph  , for example, is regularly complemented by the uniliteral  when it is used as the biliteral phonogram *pr*. The group is to be read *pr*, not *prr*: the sign isn't supposed to be read in addition to but together with it. This is an important rule to remember: **a uniliteral sign following a biliteral sign is almost always a phonetic complement and not an additional letter**. To write *prr*, a scribe would use two signs (). The only common exception to this rule is the sign : when used as a biliteral (*jr*) it normally has no phonetic complement (); the group normally represents *jrr*.

Although most biliterals in Middle Egyptian are written with a phonetic complement indicating their second consonant, a few also can have one for their first consonant. In those cases, the biliteral sign normally occurs *between* the two complements (for example, *ꜥb*), though sometimes it can precede one or both of them: for example, *wḏ* and *mr*. Here again, the complements are meant to be read *with* the biliteral, not in addition to it: thus, the group , for example, is to be read *ꜥb*, not *ꜥꜥbb*, represents *wḏ* rather than *wḏw*, and is to be read *mr*, not *mrmr*.

Phonetic complements are a handy aid to reading hieroglyphs, since they offer a clue to the consonants that the biliteral stands for. For the few signs with more than one biliteral value, the complements also indicate which value is meant: thus, is to be read *mr*, but stands for *3b*. The table above has been arranged to help you look up the value of a biliteral sign based on its phonetic complements. To find the value of , for example, look down the *ꜥ* column (answer: *ḥꜥ*); to find the value of , look across the *t* row (answer: *tm*).

1 A good method for doing so is to prepare a set of flash cards with which you can drill yourself. There are also a number of websites with computerized flash cards.

3.3 Phonograms as ideograms

Since the biliteral signs are all pictures of objects, they can also be used as ideograms to write the words for those objects. When used this way in Middle Egyptian, the biliterals normally have no phonetic complements and usually are written with a stroke: for example,  "house" or  "mace." The stroke is a signal meaning "read the sign for what it represents, not for how it sounds." The same convention is used with some of the uniliteral signs: for instance,  "mouth."

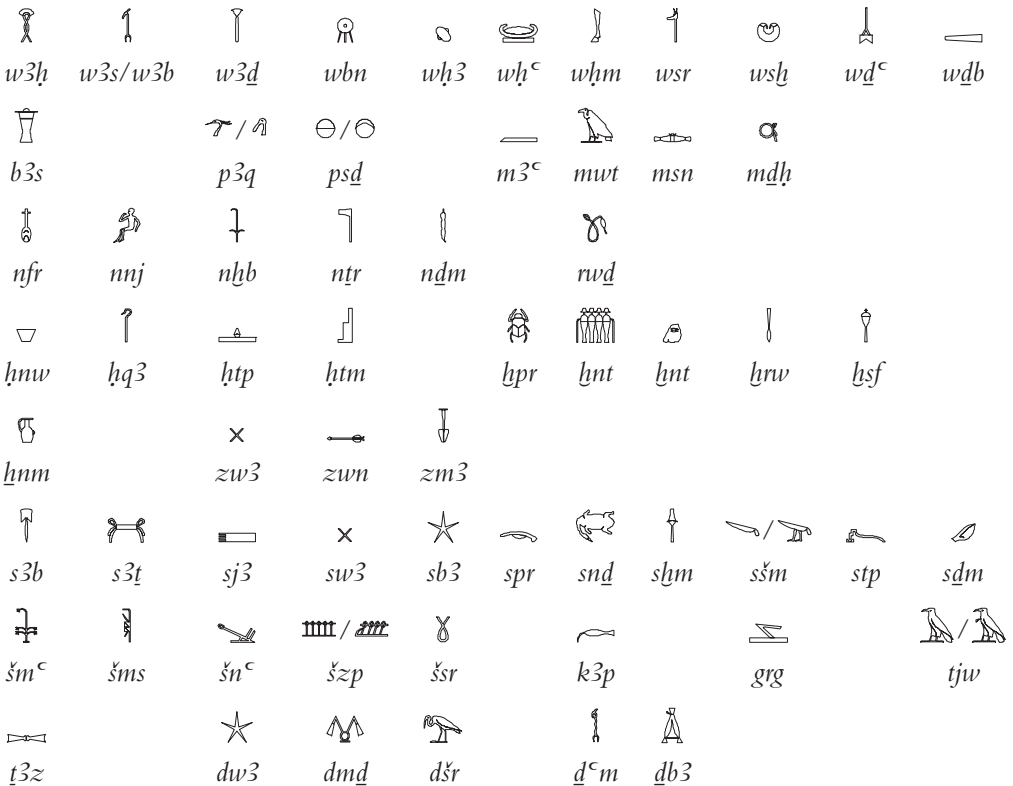
As you might expect, the ideograms normally have the same consonants as the uniliteral or biliteral signs (which is how the signs got to be used as phonograms in the first place). Thus, the word for "house" is *pr*, "mace" is *ḥḏ*, and "mouth" is *r*. Since this is so, we can say that the signs are still used as phonograms even when they are also used as ideograms. The difference is one of range: ideograms refer to one and only one word, while phonograms can normally be used in many words, which have nothing at all to do with the object that the sign represents. When used as an ideogram, the sign , for example, refers **only** to the word "mace," which happens to have the consonants *ḥḏ*; as a phonogram, however, it can occur in many words, such as  *ḥḏw* "onions" (with the determinative of a plant) and  *sḥḏ* "brighten" (with the determinative of the sun), which happen to have the same two consonants *ḥḏ*.

3.4 Triliteral signs

In addition to uniliteral and biliteral phonograms, there are also hieroglyphic signs that represent *three* consonants; these are called **triliteral** ("three-letter") signs. Like biliterals, triliteral signs were often written with phonetic complements to "spell out" all or part of their value. An example is the hieroglyph , which represents a sandal-strap. This sign could be used as an ideogram to write the word "sandal-strap" (). In Egyptian, this word has three consonants, *ʿnḫ*. The same three consonants, however, also appear in the verb "live" (*ʿnḫ*). For that reason (and not because living has anything to do with sandal-straps), the sign was also used as a phonogram in writing this verb and words related to it: for example, or  "live" and "life" (*ʿnḫ*),  "cause to live, nourish" (*sʿnḫ*), and "the living" (*ʿnḫw*, with the determinative for a group of people). This use of the hieroglyph is actually much more common than its use as an ideogram, for obvious reasons: people tend to talk about life more than they do about sandal-straps, even in ancient Egypt.

Triliteral signs are just about as frequent as the uniliteral and biliteral hieroglyphs. The following list shows most of these signs, arranged alphabetically:

 *jwn*
 *jm3*
 jsw
 jdn
 *ʿwt*
 *ʿb3*
 *ʿpr*
 *ʿnḫ*
 *ʿḥʿ*
 *ʿš3*



As you can see from this list, some triliteral signs can have more than one value, just like some biliterals. Unlike the biliterals, however, most triliteral phonograms were limited to spellings of only one word and its relatives. Most of the Egyptian words with the consonants *ᶜnḫ*, for instance, have something to do with "life" (except for *ᶜnḫ* "sandal-strap"), even if the connection is not immediately obvious: the word *ᶜnḫ* "oath" (with the determinative of a speaking man), for example, comes from the fact that, in Egyptian, oaths began with a form of the verb *ᶜnḫ* "live." For this reason it is not as important to memorize the triliteral signs: you can learn them as you learn the words they are used to write.

3.5 Summary

In this lesson and the two preceding ones, you have learned about the three different ways in which hieroglyphs can be used to write Egyptian words:

1) as **ideograms** ("idea writing," also called *logograms* "word writing")—using the signs to write the word for the object they depict:  *pr* "house." In Middle Egyptian, ideograms are usually written with just the one hieroglyph and a stroke.

2) as **phonograms** ("sound writing")—using the signs to represent the consonants of words rather than pictures of objects. Phonograms can represent one (uniliteral),

two (biliteral), or three (triliteral) consonants, and are used in writing many words that have nothing at all to do with the objects that are pictured in the hieroglyphs themselves. Biliteral and triliteral signs are often "complemented" by one or more uniliteral signs, usually representing the last one or two consonants of the multiliteral phonograms. In most cases, the phonetic complements are meant to be read *with* the sign they complement, not in addition to it: for example,  *ꜥb* (not *ꜥꜥbb*),  *ꜥnḫ* (not *ꜥnḫnḫ*).

3) as **determinatives**—one or more signs added at the end of a word to indicate the general idea of the word: for example,  *pr* "emerge," where the "walking legs" determinative indicates that this is a word having to do with motion; and  *ꜥnḫ* "oath," where the sign of a man with his hand to his mouth shows that this is a word having to do with the use of the head. Determinatives also serve to indicate that the signs preceding them are to be read as phonograms rather than ideograms. Since hieroglyphic writing does not separate words by spaces, determinatives are a useful guide to knowing where one word ends and the next one begins.

These three uses of hieroglyphs mean that an Egyptian word could only be written in two ways: either as an ideogram, or with phonograms. Writing with ideograms, of course, was only possible for words that could actually be pictured (such as "house"). Since there were about five hundred hieroglyphs in common use, only about the same number of words could theoretically be written this way; in practice, however, the number was much less, since not all hieroglyphs seem to have been actually used as ideograms. The rest of the 17,000 or so known Egyptian words had to be written with phonograms.

Contrary to popular belief (and the opinion of scholars before hieroglyphs were deciphered), writing with ideograms was therefore the exception, rather than the rule. Even words that we might imagine could have been written with an ideogram often used phonograms instead. The verb "speak," for example, theoretically could have been written  , using the hieroglyph of a man with his hand to his mouth. But this hieroglyph seems to have been used in Middle Egyptian only as a determinative; the verb "speak" was always written with the phonograms  (*ḏd*)—sometimes with the determinative , but more often without it. This is why it is so important to memorize the uniliteral and biliteral phonograms: they are the backbone of the hieroglyphic system.

Determinatives were normally used only for words written with phonograms, for obvious reasons (there is no need to add the determinative to the word *pr* "house," for example). Besides their practical value, determinatives can add a nuance to the hieroglyphic writing of a word that is often impossible to capture with a single word in translation. The word *mjwt* "mother," for example, is normally written as , with the

determinative of a woman (the first sign, representing a vulture, is a triliteral phonogram *mwt*, followed by the phonetic complement *t*).[2] When the "mother" in question is a goddess, however, the word can be written as  , with the "divine" determinative of a falcon on a standard: even though the hieroglyphs still represent only the single Egyptian word *mjwt*, the nuance added by this determinative requires two words in translation, "divine mother."

Despite the usefulness of determinatives, however, not every word spelled with phonograms has one. Some "small" words, such as prepositions ( *m* "in," *r* "to"), never have determinatives; and a few of the more common words, such as  *ḏd* "speak" and  *ʿnḫ* "live," are often written without these signs as well. Texts written in cursive hieroglyphs or hieratic tend to have more determinatives than do carved or painted hieroglyphic inscriptions, since the effort required to make an additional sign is much less in handwriting than in carving or painting. For the same reason, hand-written texts also tend to use more phonetic complements.

3.6 Non-standard spelling

Even though it was often "written in stone," hieroglyphic spelling was not fixed. Scribes could add or omit phonetic complements and determinatives, and some words could be written either with ideograms or phonograms. You should not expect to find the same word spelled the same way in every text, or even in the same text. No matter how they were spelled, however, the Egyptian words themselves remained the same, just as the English spellings "love," "luv," and even "♥" all represent the same word. This is one reason why Egyptologists use transcription, to show the words represented by the hieroglyphs, regardless of their hieroglyphic spelling.

Whatever their use, hieroglyphs themselves were still pictures, and because of that characteristic scribes could sometimes play with the hieroglyphic writing of words. For example, the name of the goddess Hathor, *ḥwt-ḥrw*, which means "Horus's Enclosure," is often written as  , with the falcon representing the god Horus () actually shown inside an enlarged version of the hieroglyph for "enclosure" (). Some spellings of hieroglyphic words can be even more playful. The preposition *m-ḫnw* "inside" (literally, "in the interior") is usually written in straightforward fashion as (with the "house" determinative), but scribes sometimes wrote it with the signs instead; this derives from an ancient Egyptian pun: the signs are to be read *mw* "water" *ḫr* "under" *nw* "pot," and this sounded similar to the word for "inside": *mw-ḫ(r)-nw* = *m-ḫnw*.

2 Although it is written with the triliteral *mwt*, the word for "mother" has an unwritten *j* as its second consonant.

Although it tended to be conservative in spelling, hieroglyphic wasn't a frozen system. Scribes seem to have been aware of its underlying principles, and from time to time they used these to invent new spellings. These could involve new uses of older hieroglyphs, like the pun for *m-ḫnw*, or completely new ideograms or determinatives: the word *mrỉ* "beloved," for instance, is normally written with phonograms (), but in one text the scribe replaced it with a new ideogram, the picture of a man touching a woman (). In Ptolemaic and Roman times, the fad for new and clever spellings was so popular that the hieroglyphic system itself was practically reinvented; one text even consists mostly of crocodile signs, each of which is to be read differently. These later texts are much more difficult to read than most hieroglyphic inscriptions, even for specialists.

3.7 Transcription symbols

Besides the letters introduced in Lesson 2, Egyptologists also use a number of symbols in transcribing hieroglyphic texts:

( ) Parentheses are used to add words or parts of words that aren't represented in the hieroglyphs but were part of the word nonetheless. They are mostly used to show the "weak" consonants, which are often omitted in hieroglyphs. Examples:  *h(ỉ)b*,  *r(m)ṯ* (see § 2.8).

[ ] Square brackets show words or parts of words missing in hieroglyphs. Unlike parentheses, square brackets are used for parts of a hieroglyphic inscription that were once present but have become damaged or broken away. If Egyptologists can be fairly certain what the missing words were, they restore them between square brackets; if not, they use three dots (called an "ellipsis") between the brackets. Examples: *sw ḫr tꜣ [n] ꜥꜣmw*, *tꜣ […] nꜣ n ꜥꜣmw* (Helck, *HBT*, 94).

⌜ ⌝ Half brackets enclose words or parts of words for which Egyptologists think the original scribe used the wrong hieroglyph; example:  ⌜*s*⌝*w* (for ). They can also be used to indicate restorations of missing text that are considered likely but uncertain.

⟨ ⟩ Pointed brackets are used to add words or parts of words that aren't represented in the hieroglyphs and which Egyptologists think were left out by mistake; example: *jn⟨ḥ⟩wj*.

This book uses small capitals to transcribe names that are enclosed in cartouches; example: *JMN-M-ḤꜣT* "Amenemhat." A dash is sometimes used to link compound words, such as the three parts of this name (which means "Amun-in-front").

Most Egyptologists also use a dot in transcription. Many words that the Egyptians pronounced as a single word actually consist of several elements, and the dot is used to separate these elements to make them easier for us to recognize. For example, the word *ḏd.n.f* "he has spoken," consists of three elements: the verb *ḏd* "speak"; the consonant *n*, a mark of completed action; and *f*, the pronoun "he." The dot is usually pronounced like "e" as in *met*: i.e., "JED-en-ef" (rather than "JED-nef"). You will learn more about the use of the dot in subsequent lessons.

Essay 3. Ancient Egyptian Society

Ancient Egypt was a layered society, with a thin veneer of bureaucracy on top of a vast underlayer of peasants and craftsmen. With few exceptions we know very little about the "common people" of this society. Most of the art and inscriptions we have was produced for royal monuments, temples, and the tombs of pharaohs and their officials. The other members of Egyptian society have left us very little of their lives. They probably were not taught to read and write, and could not afford to be buried in inscribed tombs or coffins. The houses and villages in which they lived—built for the most part of mud-brick—are largely buried under the towns and fields of modern Egypt, and so have not been excavated. The picture we have of ancient Egypt therefore reflects the lives of perhaps only ten percent of its population. Nonetheless, we can be fairly certain that the outlook and values of this elite are fairly representative of Egyptian society as a whole. The texts themselves often tell us as much, and Egyptian history is full of examples of people who rose from humble beginnings to become important members of the bureaucracy.

The ancient Egyptians divided their world into three classes of sentient beings: the gods ( *nṯrw*), the akhs ( *3ḫjw*), and the living ( *ʿnḫw*). The gods were the original forces and elements of nature, whose wills and actions governed all life (see Essay 4). The akhs were the spirits of those who had died and made the successful transition to life after death (see Essay 5). They did not live in some heavenly paradise, but in this world, among the living. After spending the night asleep in their tombs, the akhs would wake each morning at sunrise and "come forth by day" to enjoy an ideal life, free from the cares of physical existence. Because they were spirits, they existed on the same level as the gods, and shared many of the gods' powers.

At the apex of the living stood the pharaoh. It was his responsibility to maintain order within Egypt and to keep Egypt's enemies at bay, so that all Egyptians could enjoy a peaceful life. It is a common misperception that the Egyptians considered their pharaoh a god. This is only partly true. The Egyptians knew that the pharaoh was a

human being, who had been born and would one day die. But unlike the rest of humanity, the pharaoh also possessed a divine power, because his will and actions could cause enormous changes in society, just like those of the gods.

This dual nature is reflected in two Egyptian words. When referring to the king's divine power, texts use the word *nswt* ( —for the spelling, see § 4.15), usually translated "king." It is the *nswt*, for example, who issues decrees, appoints officials, and represents Egypt before the gods. When referring to the individual who happened to hold this divine power, the Egyptians used the word *ḥm* (). It is usually translated "Majesty" but it really means something like "incarnation": the *ḥm* is the individual in whom the divine power of kingship is incarnated. This term is used not only in referring to the king (*ḥm.f* "His Incarnation"), but also in addressing the king (*ḥm.k* "Your Incarnation"), and even by the king in referring to himself (*ḥm.j* "My Incarnation"). The two terms are sometimes combined in one phrase: for example, *ḥm n nswt-bjt NB-K3* "the Incarnation of the Dual King Nebka" (Westc. 3, 15)—which actually means "the incarnation of kingship (in the person called) Nebka" (for the title *nswt-bjt*, see Essay 6). The king was also called "pharaoh." This is the Hebrew pronunciation of the Egyptian term *pr-ᶜ3* (**paraᶜó*, meaning "Big House." It originally referred to the royal estate but after the Middle Kingdom it came to be used of the king himself, in the same way that "the White House" can refer to the President of the United States.

Unlike ordinary Egyptians, pharaohs normally had several wives, only one of whom (at a time) was the "Chief Queen" (*ḥjmt-nswt wrt*, literally "senior king's-wife"). These women often came from powerful families of the aristocracy, and their marriage to the king was a way for the pharaoh to ensure the support of his nobility. For similar reasons, pharaohs sometimes accepted the daughters of foreign kings as secondary wives. Once a dynasty had been established, a pharaoh often married his half-sister (daughter of the previous pharaoh by a different mother)—rarely his full sister—in order to keep the succession to the throne within the immediate royal family.

Below the pharaoh, Egypt was organized into a large, complex bureaucracy, with officials who governed all aspects of Egyptian society on the national and local level. The national administration was headed by the vizier,  *ṯ3(tj)*. Local government was usually organized by nomes (see Essay 2), and during the early Middle Kingdom these were headed by rulers known as nomarchs ("NOME-arks"). Egyptian officials viewed their rank and official responsibilities as signs of success in life, and their inscriptions record their accumulated titles in great detail. There were two kinds of Egyptian titles, defining an official's status in the nobility (often in terms of his closeness to the king) and his actual bureaucratic responsibilities. The most common examples of the former are  *(j)r(j)-pᶜ(t)* "member of the elite";  *ḫ3t(j)-ᶜ*, meaning something like "high official" (literally, "whose arm is in front");  *smr-wᶜt(j)* "courtier" (literally,

"unique associate"); and  *ḫtmt(j)-bjt(j)* "royal sealer." Relatively few Egyptians rose high enough in the bureaucracy to gain such indications of rank. Titles of responsibility were much more common. Many of them used the word *jmj-r* "overseer" (written  or) followed by the domain of responsibility; these ranged from the greatest general (*jmj-r mšʿ wr* "chief overseer of the army") to the humblest *jmj-r šȝw* "overseer of pigs."

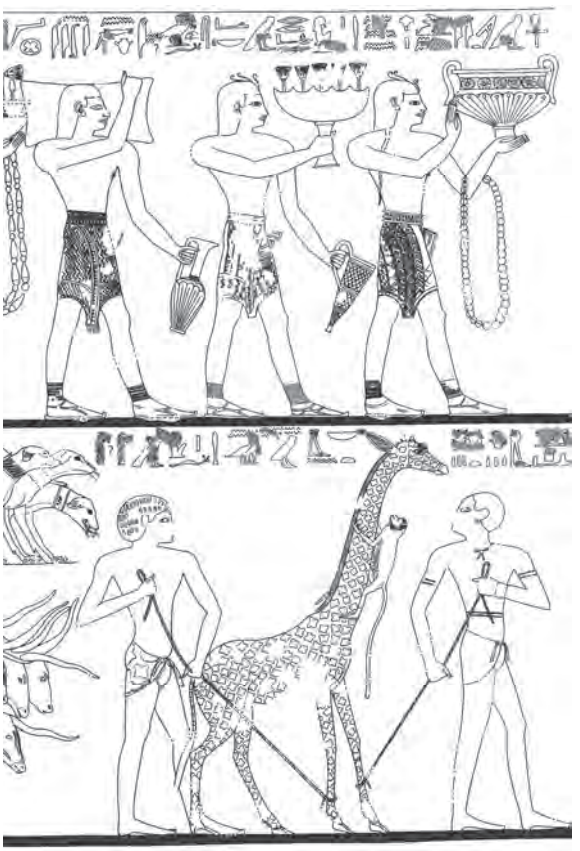
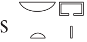


Fig. 3. Minoans (top) and Nubians bringing tribute

(Davies, *Tomb of Rekhmire*, pl. 20)

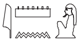
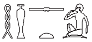
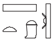
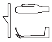
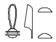
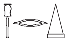
The great mass of untitled Egyptians was known as the  *rḫyt* "subjects." Most of them were farmers, laborers, and craftsmen. Egyptian society included not only native Egyptians but people of all origins. Like modern America, ancient Egypt was a melting-pot of people from many different lands, including  *nḥs(j)w* "Nubians" and  *ʿȝmw* "Asiatics." The open nature of Egyptian society could include such immigrants as long as they offered allegiance to the pharaoh and became useful members of society (Fig. 3). Many foreigners who were first brought to

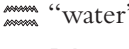
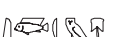
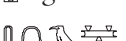
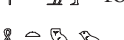
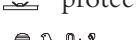
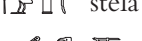
Egypt as the spoils of war, to serve in the households of high officials, later became members of Egyptian families through adoption or marriage. The Egyptians were conscious of differences in skin color and other physical characteristics—painted images show Egyptian men with red skin and women with yellow skin (presumably to indicate less frequent exposure to the sun)—but as far as we can tell, the Egyptians did not base any of their social relations on physical characteristics alone.

Women in ancient Egypt were legally equal to men, but they confined their activities to their households and household industries, such as weaving. Women did not serve as officials. With few exceptions, the only woman's title was  *nbt-pr* "mistress of the house"; this did not mean merely "housewife," but "manager of the household estate." Except for the pharaoh, Egyptian men normally did not marry within their immediate families, and had only one wife at a time. A wife was often called the "sister" ( *snt*) of her husband, but not because they had the same parents: instead, the term was one of affection, indicating that the family relationship between husband and wife by marriage was as close as that between real brother and sister.

EXERCISE 3

Transcribe the following words (determinatives are explained in parentheses).

1.  "Amun" (god)
2.  "blessing" (speak, think)
3.  "head, above"
4.  "secret" (abstract)
5.  "build" (effort)
6.  "go"
7.  "he, him"
8.  "under"
9.  "appear"
10.  "face, over"
11.  "the above" (sky)
12.  "feed" (use the mouth)
13.  "all"
14.  "companion" (man)
15.  "likeness"
16.  "great"
17.  "exist"
18.  "enter" (motion)
19.  "big"
20.  "come"
21.  "stop" (motion)
22.  "pyramid" (pyramid)
23.  "Orion" (star)
24.  "fetch"
25.  "beloved"
26.  "new" (abstract)

27.  "who gives birth"
28.  "witness" (accuracy and speak)
29.  "interior" (house)
30.  "forceful"
31.  "wipe" (effort)
32.  "place" (place)
33.  "hair" (hair)
34.  "take" (force)
35. "give"
36.  "fluid" (effluent)
37.  "ear" (ear)
38.  "stable, steady" (abstract)
39.  "staff" (wood)
40.  "plow" (plow)
41.  "arrow" (arrow)
42.  "wild"
43.  "brighten" (sun)
44.  "bring to mind" (think)
45.  "take away" (force)
46.  "fear" (emotion)
47.  "gate" (house)
48.  "seed" (seed)
49.  "water"
50.  "ball" (ball)
51.  "eye"
52.  "heart"
53.  "ferry" (boat)
54.  "naked" (cloth)
55.  "conceive" (pregnant woman)
56.  "narrow" (bad)
57.  "son" (man)
58.  "daughter" (woman)
59.  "snake" (snake)
60.  "tomb" (house)
61.  "tongue" (flesh)
62.  "swim" (water)
63.  "skin" (skin)
64.  "widow" (woman)
65. "give"
66.  "pass" (path, motion)
67. "bow"
68.  "form" (mummy)
69.  "perish" (bad)
70.  "black" (hair)
71.  "empty" (bad)
72.  "protection" (abstract)
73.  "pound" (pounding)
74.  "eternity" (time)
75.  "stela" (stela)
76.  "hack" (hoe, effort)
77.  "strength" (force)
78.  "what is done"

4. Nouns

4.1 Definitions

Nouns are words that languages use to designate things. The things can be real or imaginary objects (*cat*, *dragon*), concepts (*happiness*, *telekinesis*) and actions (*talking*, *mind-reading*), and even words themselves (*the word* "*this*"). Nouns that refer to objects can be general enough to apply to many different things (*country*, *goddess*) or specific enough to refer to only one thing (*Egypt*, *Isis*); the latter are called "proper nouns" and in English are regularly capitalized.

4.2 Parts of nouns

The English nouns *member*, *members*, *membership*, and *non-member* all have in common the word *member*. This word is called the "root" of these five nouns. The noun *member* itself consists only of the root; the others are formed by adding things to this root: the ending *s* for the plural, the ending *ship* to give the meaning "group of members" or "quality of being a member," and the prefix *non* to indicate the opposite of *member*.

Egyptian nouns are built up in the same way, of roots and additions. Some consist only of the root, while others have one or more prefixes, endings, or suffixes. In this lesson we will learn about noun roots and the endings used to indicate gender and number.

4.3 Roots

As in English, the root of an Egyptian noun is simply the part that all related nouns have in common. In the words  *nṯr* "god,"  *nṯrw* "gods,"  *nṯrt* "goddess," and  *nṯrj* "divine," for example, the root is *nṯr* and the other parts are endings added to the root. Most Egyptian roots consist of two or three consonants, but some have as many as five consonants.

4.4 Gender

Egyptian has two grammatical genders, masculine and feminine. All Egyptian nouns must be one or the other. Masculine nouns are used for things that are naturally male, such as  *sn* "brother," but also for things that have no inherent gender, such as  *t3* "land." Similarly, feminine nouns are used for things that are naturally female but also for things that have no inherent gender:  *snt* "sister,"  *njwt* "town." In this respect, Egyptian is like Italian, in which all nouns must also be masculine or feminine

It is usually easy to tell which gender an Egyptian noun is: with very few exceptions, all feminine nouns have the ending *t* added to the root: for example,  *snt*

"sister" (root *sn* "sibling"). Masculine nouns often have no special ending, though some have the ending *j* or *w* added to the root: examples are  *sn* "brother,"  *ḥftj* "enemy," and  *ḥf3w* "snake."

It is important to keep in mind that the feminine *t* is an added ending, not part of the root. (To mark this difference, some Egyptologists separate the feminine ending from the root by a dot in transcription: *sn.t.*) A few masculine nouns, however, have *t* as their last consonant; the most common example is  *ḫt* "wood." In this case, *t* is a part of the root, not an ending.

Some Egyptian nouns are naturally masculine or feminine; these follow the same rule as other nouns: examples are  *jtj* "father" and  *mjwt* "mother." Egyptian also had many pairs of masculine and feminine nouns. The feminine counterpart of a masculine noun is made by adding the feminine ending *t* to the *root*, not to the masculine noun (even though that often appears to be the case, since many masculine nouns have the same form as the root). Here are some examples of such pairs:

 *sn* "brother"	 *snt* "sister"	(root *sn*)
 *ḥq(3)* "(male) ruler"	 *ḥq(3)t* "female ruler"	(root *ḥq3*)
 *nṯr* "god"	 *nṯrt* "goddess"	(root *nṯr*)
 *ḥftj* "(male) enemy"	 *ḥftt* "female enemy"	(root *ḥft*)
 *ḥf3w* "(male) snake"	 *ḥf3t* "(female) snake"	(root *ḥf3*).

There are very few exceptions to this general pattern of masculine and feminine nouns. The most important has to do with the very common feminine noun  *ḫt* "thing" (originally *jḫt*, not the same as masculine  *ḫt* "wood"). When this noun refers to an actual thing, it has the meaning "thing" or "property," and is feminine. But it can also be used with the more general meaning "something, anything" and in that case it tends to be masculine. Another exception has to do with proper names of places, such as countries and towns: these are often treated as feminine, regardless of their ending—because  *ḫ3st* "country" and  *njwt* "town" are feminine.

4.5 Number

Besides gender, nouns can also indicate whether they refer to one thing or more than one. This property is called "number." Modern English nouns have two numbers, singular and plural. Middle Egyptian nouns can also be singular or plural.

In English, nouns normally refer to only one thing (singular) unless they are specially marked to show that they refer to more than one (plural). Plural marking is fairly complicated in English: most nouns simply add *s* (*ruler*, *rulers*), but some add *es* (*wish*, *wishes*), others add *en* (*ox*, *oxen*), still others change their form (*mouse*, *mice*), and some don't change at all (*one sheep, forty sheep*).

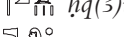
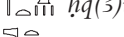
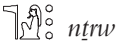
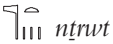
As in English, Egyptian nouns normally are singular unless they are marked otherwise. Unlike English, Egyptian has a very simple rule for marking the plural: masculine nouns add *w* to the *noun*, feminine nouns add *wt* to the *root* (i.e., in place of the feminine singular ending *t*). To illustrate this rule, here are the plural forms of the noun pairs from the preceding section:

sn "brother" → *snw* "brothers"	*snt* "sister" → *snwt* "sisters"
ḥqꜣ "ruler" → *ḥqꜣw* "rulers"	*ḥqꜣt* "ruler" → *ḥqꜣwt* "rulers"
nṯr "god" → *nṯrw* "gods"	*nṯrt* "goddess" → *nṯrwt* "goddesses"
ḫftj "enemy" → *ḫftjw* "enemies"	*ḫftt* "enemy" → *ḫftwt* "enemies"
ḫfꜣw "snake" → *ḫfꜣww* "snakes"	*ḫfꜣt* "snake" → *ḫfꜣwt* "snakes."

This rule is absolutely consistent in Egyptian: all nouns form their plurals by it, without exception. The rule can also be stated as follows: All Egyptian nouns mark the plural by means of *w*; masculine nouns add it to the *end* of the noun, feminine nouns add it *before* the feminine ending *t*.

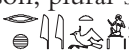
4.6 Writing the plural

Although the Egyptian rule for forming plural nouns is consistent, the way in which plurals are shown in hieroglyphs is not so rigid. The *w* that distinguishes the plural from the singular is a "weak" consonant (see § 2.8), and is often omitted in writing. Middle Egyptian texts almost never indicate the plural just by writing this ending. The most frequent way of marking the plural is by adding three short strokes to the singular as a final, extra determinative. These "plural strokes" can be written horizontally ( or ), vertically ( or ), or grouped (or), depending on the scribe's preference and the shape of the surrounding signs; dots could be used instead of strokes (,  ,  , etc.). Masculine nouns sometimes write the plural ending in addition to this determinative; feminine nouns almost always use just the determinative. Here are hieroglyphic writings of the plurals from the preceding section:

 *snw* "brothers"	 *snwt* "sisters"
 *ḥq(ꜣ)w* "rulers"	 *ḥq(ꜣ)wt* "female rulers"
 *nṯrw* "gods"	 *nṯrwt* "goddesses"
 *ḫftjw* "enemies"	 *ḫftwt* "female enemies"
 *ḫfꜣww* "snakes"	 *ḫfꜣwt* "female snakes."

The plural determinative actually replaces an older way of showing the plural, which was to write the determinative of the singular noun three times, sometimes even the word itself three times: for example,  *ḥqꜣw* "rulers," 

snwt "sisters,"  *nṯrw* "gods." In Middle Egyptian this archaic system is hardly ever used, except in religious texts. The plural *nṯrw* "gods," however, is normally written  rather than with the plural determinative.

The plural determinative has two qualities. On the one hand, it indicates that the preceding noun refers to more than one thing; on the other, it shows that the preceding noun has an ending *w* (masculine) or *wt* (feminine). For this reason, plural strokes are sometimes used with words that aren't real plurals. In the word  *rḫyt* "subjects," for example, plural strokes are used because the word refers to a group of people, even though the noun itself is singular (like "population" in English); such nouns are known as "collectives." The abstract noun  *nfrw* "perfection," on the other hand, is written with plural strokes because it ends in *w*, even though the *w* is a masculine singular ending here (as it is in *ḫf3w* "snake") and not a plural: the noun is singular (as it is in English). Such writings are often called "false plurals."

4.7 The dual

Although hieroglyphic writing used three strokes to mark the plural, plural nouns can refer to any number of things, not only three. To indicate just two things, however, ancient Egyptian had another form of the noun, called the "dual." Like the plural, the dual is marked by special endings: *wj* for masculine nouns, and *j* for feminine nouns. For both genders, the ending is added to the singular form of the noun; examples:

sn "brother" → *snwj* "two brothers"	*snt* "sister" → *sntj* "two sisters"
ḥq3 "ruler" → *ḥq3wj* "two rulers"	*ḥq3t* "ruler" → *ḥq3tj* "two rulers"
nṯr "god" → *nṯrwj* "two gods"	*nṯrt* "goddess" → *nṯrtj* "two goddesses"
ḫftj "enemy" → *ḫftjwj* "two enemies"	*ḫftt* "enemy" → *ḫfttj* "two enemies"
ḫf3w "snake" → *ḫf3wwj* "two snakes"	*ḫf3t* "snake" → *ḫf3tj* "two snakes."

The normal way of writing the dual in Middle Egyptian was to show the ending; the "weak" consonant *j* was often omitted, but when it was shown it was usually written with the sign :

masculine *–wj*:  ,  , or  feminine *–tj*: or , also or .

Dual nouns could also be indicated by the older system of doubling the determinative or by writing the singular twice. In Middle Egyptian this archaic practice was more common for duals than for plurals. Representative hieroglyphic spellings of the duals above are:

 *snwj* "two brothers"  *sntj* "two sisters"

 *ḥq(3)wj* "two rulers"  *ḥq(3)tj* "two female rulers"

 *nṯrwj* "two gods"
 *ḫftjwj* "two enemies"
 *ḫf3wwj* "two snakes"
 *nṯrtj* "two goddesses"
 *ḫfttj* "two female enemies"
 *ḫf3tj* "two female snakes."

As with writings of the plural, hieroglyphic also has some examples of "false duals." The most common example occurs for the word *njwtj* "local" (from *njwt* "town"): since this word had the same consonantal form (though perhaps not the same pronunciation) as *njwtj* "two towns," it was often written as a dual ().

4.8 Summary of gender and number

All Egyptian nouns indicate both gender (masculine or feminine) and number (singular, plural, or dual). The markings for these features are:

MASCULINE		
singular	ROOT	example: *sn* "brother" (root *sn*)
	ROOT + *j*	example: *ḫftj* "enemy" (root *ḫft*)
	ROOT + *w*	example: *ḫf3w* "snake" (root *ḫf3*)
plural	SINGULAR + *w*	examples: *snw*, *ḫftjw*, *ḫf3ww*
dual	SINGULAR + *wj*	examples: *snwj*, *ḫftjwj*, *ḫf3wwj*
FEMININE		
singular	ROOT + *t*	examples: *snt*, *ḫftt*, *ḫf3t*
plural	ROOT + *wt*	examples: *snwt*, *ḫftwt*, *ḫf3wt*
dual	SINGULAR + *j*	examples: *sntj*, *ḫfttj*, *ḫf3tj*

As with the feminine ending, some Egyptologists separate the plural and dual endings by a dot in transcription: for example, *ḥq3* "ruler," *ḥq3.w* "rulers," *ḥq3.wj* "two rulers," *ḥq3.t* "female ruler," *ḥq3.wt* "female rulers," *ḥq3.tj* "two female rulers." In this book, the dot is used only to separate prefixes and suffixes (which we will learn about later), not endings. You may want to use the dot before the gender and number endings in your own transcriptions, however, to help you remember the endings and how they are attached to nouns.

4.9 Defined and undefined nouns

By themselves, all nouns except proper nouns refer to classes of things rather than to specific individuals: the noun *snake*, for instance, can be applied to any serpent. When they are used in sentences, however, nouns are usually **defined** or **undefined**.

Defined nouns can refer to only one specific thing or (if they are plural) one specific group of things. Proper names, by nature (§ 4.1), are always defined. Other nouns can be defined in a number of different ways: in English, for example, by a possessive pronoun ("her snake") or a demonstrative ("those snakes"). Undefined nouns can refer

to any number of things from the same class. The following sentences illustrate the difference between defined and undefined nouns:

Jack won't eat snake means that Jack won't eat any snake (undefined).

Jack won't eat her snake means only that Jack isn't interested in consuming one particular snake (defined): he might eat someone else's, however.

Jill doesn't like snakes means that Jill dislikes all snakes (undefined).

Jill doesn't like those snakes means only that Jill is averse to a particular group of snakes (defined): she might actually like other snakes, or snakes in general.

In English, the most common way to indicate whether a noun is defined or undefined is by the definite article *the* or the indefinite article *a* (also *an*, plural *some* or *any*): *Jack won't eat the snake*, *Jill doesn't like any snakes*.

Egyptian nouns are also usually defined or undefined when they are used in sentences. Egyptian uses many of the same methods as English to mark these uses, such as possessive pronouns and demonstratives for defined nouns, and words like *any* for undefined nouns; we will meet these in subsequent lessons. Unlike English, however, standard Middle Egyptian had no definite or indefinite articles. A noun such as *ḫf3w* can mean "the snake," "a snake," or just "snake." The absence of words for "the" and "a" may seem confusing at first, but you will soon find that it presents no problem in reading most Egyptian sentences. Some modern languages, such as Russian, also have no definite or indefinite articles, and do quite well without them.

Although standard Middle Egyptian had no articles, there is some evidence that the spoken language did. They turn up from time to time in nonstandard texts, and by the time of Late Egyptian had become a regular part of the written language as well. We will come back to them in the next lesson.

4.10 Noun phrases

Nouns are always single words, whether those words themselves are singular or not. Most languages, including English, have ways to put two nouns together in order to refer to a thing that has both nouns in common. Examples in English are *milkman*, which is formed from the nouns *milk* and *man* and refers to a man that delivers milk; and *milk bottle*, which refers to a container for milk. The result of joining nouns in this way is called a "compound noun" or a "noun phrase" (a **phrase** is two or more words).

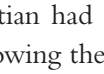
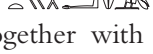
Middle Egyptian also has noun phrases. These are used to express three different relationships between the two nouns: apposition, connection, and possession. We will see how these work in the next three sections.

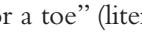
4.11 Apposition

The word "apposition" means simply "side by side." Nouns are said to be "in apposition" when both are used together to refer to the same thing. An English example is *our friend, the dog*. In many cases of apposition, one of the nouns is general and the other is a proper noun (see § 4.1): *Queen Anne*, *the pharaoh Ramesses II*, *God the father*. As in English, two Egyptian nouns can be in apposition:  *z3.k ḥrw* "your son, Horus." Many cases of Egyptian apposition involve titles followed by a proper name: for example,  *zẖ3w rᶜ-ms* "scribe Ramose."

4.12 Connection

In English, two nouns can be connected in a phrase by the word *and*, as in *salt and pepper*, *Jack and Jill*. They can also be linked by the word *or*, as in *coffee or tea*. In these kinds of phrases, known as **conjunction** or **coordination** (*and*) and **disjunction** (*or*), the two nouns do not refer to the same thing (unlike apposition).

Middle Egyptian had no word for "and." Conjunction is normally expressed just by one noun following the other:  *t ḥ(n)qt* (Siut I, 289) "bread and beer" (literally, "bread, beer"). Sometimes, however, the words  *ḥnᶜ* "together with" or  *ḥr* "upon" can be used to link the two nouns:  *ḥ3tj ḥnᶜ zm3* (Ebers 99, 13) "the heart and the lungs" (literally, "heart together with lungs"),  *dᶜ ḥr ḥyt* (Westc. 11, 14) "stormwind and rain" (literally, "stormwind upon rain").

Disjunction, too, is expressed usually just by putting one noun after the other:  *dbᶜ s3ḥ* (Hearst med. 12, 1) "a finger or a toe" (literally, "finger, toe"). Occasionally, however, it is marked more clearly by putting the phrase  *r-pw* (meaning something like "whichever") *after* the second noun:  *dbᶜ s3ḥ r-pw* (Ebers 78, 6–7) "a finger or a toe" (literally, "finger, toe, whichever").

4.13 Possession

Noun phrases can also indicate that one noun belongs to another. In English we can express this relationship in two ways: by making the first noun possessive: *the girl's toys*, *the girls' mother*; or by putting the word *of* between the two nouns: *the toys of the girl*, *the mother of the girls*. Egyptian also had two ways of expressing a relationship of possession between two nouns.

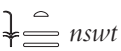
1) The **direct genitive** is similar to the English possessive construction. In Egyptian, however, the possessor noun is always *second*, and there is no change to either noun (at least, none is visible in writing). The direct genitive is expressed just by juxtaposing two nouns (putting one after the other), with the possessor noun second. Such noun phrases can usually be translated by an English possessive construction, though sometimes a translation with "of" sounds better. Here are some examples of the direct genitive:

 *r js* (Sin. B 195)
the tomb's door (*r* "mouth, door," *jz* "tomb")

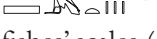
 *ḥjmt wꜥb* (Westc. 9, 9)
a priest's wife (*ḥjmt* "woman, wife," *wꜥb* "priest")[1]

 *z3 z(j)* (Peas. R 6, 5)
a man's son (*z3* "son," *zj* "man")

 *ḫrw(j) stḫ* (CT IV, 237b M1C)
Seth's testicles (*ḫrwj* "two testicles," *stḫ* "Seth")

 *nswt t3wj* (Urk. IV, 59, 16)
Egypt's king (*nswt* "king," *t3wj* "Two Lands" = Egypt)

 *nswt nṯrw* "the gods' king" (*nswt* "king," *nṯr* "god")

 *nšmwt rmww* (MuK 1, 2)
fishes' scales (*nšmt* "scale," *rmw* "fish").

As these examples illustrate, either the first noun (A) or the second (B) may be masculine or feminine; singular, plural, or dual; and defined or undefined. In every case, however, the direct genitive indicates that A belongs to B. This is a very common construction in Egyptian.

2) The **indirect genitive** is similar to the English construction with *of*, with two nouns linked by a special word that indicates possession. Like the direct genitive, this construction could be used to link nouns of any gender or number, defined and undefined. The linking word, which is called the "genitival adjective," may originally have had the same gender and number as the first noun (A), but by Middle Egyptian there were only three forms in common use:


n used when A is masculine singular
nw used when A is masculine plural or dual
nt used when A is feminine (regardless of number).

The genitival adjective actually means "belonging to," but it can usually be translated by "of." Here are some examples of the indirect genitive:

 *z3 n zj* (Neferti 61)
the son of a man

1 The word *ḥjmt* "wife" has a *j* that is not reflected in the biliteral sign  .

 *smrw nw stp-z3* (Sin. R 17)

courtiers of the palace

 *ḫr(wj) nw stḫ* (CT IV, 237b T3Be)

the (two) testicles of Seth

 *swḏt nt njw* (Ebers 71, 15)

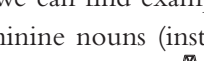
the egg of an ostrich

 *ḥjmwt nt wrw* (Urk. IV, 185, 8)

the wives of the chiefs

 *jzwtj nt j.ḫmw-sk* (CT I, 271a)

the (two) crews of Imperishable Stars.

By the time Middle Egyptian was no longer a spoken language, the three forms of the genitival adjective had been reduced to just one,  *n*. Already in good Middle Egyptian, however, we can find examples of *n* used after masculine plurals or duals (instead of *nw*) and feminine nouns (instead of *nt*):  *ꜥ3w n sḫtj* (Peas. B1, 21) "the donkeys of the peasant,"  *ḫrwj n stḫ* (CT IV, 236b Sq1C) "the testicles of Seth,"  *jwꜥwt n dpj-t3* (Helck, *HBT*, 28) "the inheritance of a survivor."

4.14 Summary of noun phrases

The preceding sections show that a phrase of two juxtaposed nouns A B can express several different relationships in Middle Egyptian: apposition ("A, B"), connection ("A and B," "A or B"), and possession ("B's A," "A of B"). In two of these, the relationship can also be expressed by specific words added to the noun phrase: A *ḥnꜥ* B or A *ḫr* B ("A and B") and A B *r-pw* ("A or B") for connection, and A *n/nw/nt* B "A of B" for possession.

When the phrase consists only of the two nouns, without additional words, it may seem difficult to decide which of the three different relationships is meant. In most cases, however, the context of the phrase (the words surrounding it) and even the nouns themselves make only one meaning likely. The phrase *ḥjmt wꜥb* in § 4.13, for example, is most likely to mean "priest's wife" (possession), unless the context is about two people "the woman and the priest" (connection); apposition ("the woman, a priest") is unlikely because the two nouns are different genders. As you will see when you begin reading sentences and longer texts, the nouns and their context almost always rule out all but one relationship—which is why Egyptian usually did not feel the need to add additional words.

4.15 Honorific transposition

In the direct genitive, the possessing noun is *always* second. Although this rule was inflexible in the spoken language, however, hieroglyphic writing sometimes reverses the order of the two nouns. This happens most often when the possessing noun is  *nṯr* "god" or  *nswt* "king" (often abbreviated ; for the spelling, see below): in that case, the possessing noun is usually written first, out of respect, even though it was spoken second. This practice is known as "honorific transposition." The transcription of honorific transposition follows the order of speaking, not writing; a dash is often used to connect the two words.

The phrase  "temple," for instance, is to be read *ḥwt-nṯr* (literally, "enclosure of god" or "god's enclosure"), not *nṯr ḥwt* (which would mean "the god of the enclosure"). Here are some other common examples of honorific transposition:

 *mdw-nṯr* "god's speech" (the term for "hieroglyphs": see § 1.4)

 *ḥm-nṯr* "priest" (literally, "god's servant")

 *ḥtpw-nṯr* "god's offerings"

 *z3-nswt* "prince" (literally, "king's son")

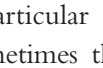
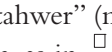
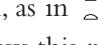
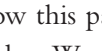
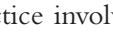
 *z3t-nswt* "princess" (literally, "king's daughter")

 *mjwt-nswt* "king's mother"

 *ḥjmt-nswt* "queen" (literally, "king's wife")

 *zḫ3w-nswt* "king's scribe."

The noun *nswt* "king" itself may involve honorific transposition. This word is actually an archaic noun phrase consisting of the words  *n(j)* "of" and *swt* "sedge" (the emblematic plant of Upper Egypt). The exact sense of the phrase "of the sedge" is uncertain, but it probably means "he to whom the sedge belongs" (see § 6.9), in which case the unusual order of the hieroglyphs just reflects the desire to make a compact group (instead of).

Transposition is very common in personal names. Many Egyptian names honored a particular god or goddess, and in writing the deity's name was usually put first. Sometimes this reflects the actual order of the spoken words, as in  *ptḥ-wr* "Ptahwer" (meaning "Ptah is great"). Most cases, however, involve honorific transposition, as in  *z3-ptḥ* "Siptah" (meaning "Ptah's son"). Royal names, in particular, follow this pattern: examples are  *z-n-wsrt* "Senwosret" (meaning "Man of the goddess Wosret") and  *mry-rᶜ* "Meryre" (meaning "Re's beloved"). A similar practice involves the word  *mry* "beloved": when the king is called the "beloved" of a god, the god's name is often put first:  *mry-jmn* "beloved of Amun."

Middle Egyptian also used honorific transposition in filiations (appositions involving two personal names and the word *z3* "son" or *z3t* "daughter"). **In texts from the Middle Kingdom, the father's name was normally written first out of respect**:  (Peas. B1, 20), for example, is to be read *z3-mrw rnsj* "Meru's son, Rensi" (the egg  is an ideogram for *z3* "son"), not *mrw z3 rnsj* "Meru, son of Rensi." This practice is mostly found in documents from the Middle Kingdom; later Middle Egyptian texts use the normal order A *z3* B "A, son of B."

ESSAY 4. THE GODS

The ancient Greek historian Herodotus, who supposedly visited Egypt in the fifth century BC, described the Egyptians as "religious to excess, far beyond any other race" (*History* II, 37). Modern observers often have the same impression. Apart from tombs, the greatest surviving representatives of Egypt's architecture are its temples; Egyptian art is dominated by figures of the gods; the names of most Egyptians honored the gods; and there is hardly any Egyptian text that does not at least mention one of the gods.

Fig. 4. Ramesses III worshipping the gods Re-Harakhti, Atum, Iuesaas, and Hathor (Papyrus Harris I)

Herodotus's statement that the Egyptians were "religious to excess," however, reflects a particularly Western notion of religion, one which (beginning with the Greeks)

has separated religion from other spheres of daily human existence, such as government, social behavior, intellectual pursuits, and science. In ancient Egypt there was no such separation. What we call Egyptian "religion" is nothing less than the way in which the ancient Egyptians understood their world, explained it, and related to it.

Whether or not they believe in the existence of a god (or gods), most people today view the world objectively, as a collection of impersonal elements and forces. We understand, for example, that the wind arises from the pressure differential between areas of low and high pressure; that people get sick because of germs or viruses; and that things grow and change because of chemical and biological processes. This knowledge is the inheritance of centuries of scientific experimentation and thought. It has given us today a detailed understanding of how the world works and how we can deal with it for our own well-being and happiness.

The ancient Egyptians faced the same physical universe we do, and like us they attempted to understand and deal with it. But, without the benefit of our accumulated knowledge, they had to find their own explanations for natural phenomena and their own methods of dealing with them. The answers they came up with are what we call Egyptian "religion."

Where we see impersonal elements and forces at work in the world, the Egyptians saw the wills and actions of beings greater than themselves: the gods. Not knowing the scientific origin of disease, for example, they could only imagine that some malevolent force was behind it. Though they might—and did—develop practical remedies to combat disease, they also believed it was necessary to drive off or appease the forces that had caused the illness in the first place. Egyptian medical texts, therefore, contain not only detailed descriptions of physical maladies and pharmaceutical prescriptions for them but also magic spells to be used in combating malevolent forces. What we distinguish as the "science" of medicine and the "religion" of magic were to the Egyptians one and the same thing.

Egyptian gods and goddesses are nothing more or less than the elements and forces of the universe. The gods did not just "control" these phenomena, like the Greek god Zeus with his lightning bolts: they *were* the elements and forces of the world. We recognize this quality by saying that the Egyptian gods are "immanent" in the phenomena of nature. The wind, for example, was the god  *šw* Shu; in one text, Shu describes himself as follows: "I am Shu …: my clothing is the air …, my skin is the pressure of the wind" (CT II, 29d–30d). When an Egyptian felt the wind on his face, he felt that Shu had brushed against him.

Just as there are hundreds of recognizable elements and forces in nature, so too there were hundreds of Egyptian gods. The most important, of course, are the greatest natural phenomena. They included  *(j)tm(w)* Atum, the original source of all matter,

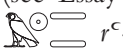
and his descendants:  *gbb* Geb and  *nwt* Nut, the earth and sky; Shu, the atmosphere (see Essay 2);  *rᶜw* Re, the sun;  *jsjr* Osiris, the male power of generation; and  *jst* Isis, the female principle of motherhood. What we would consider abstract principles of human behavior were also gods and goddesses: for example, order and harmony ( *mɜᶜt* Maat), disorder and wildness ( *stẖ* Seth), creativity ( *ptḥ* Ptah), reasoning ( *ḏḥwtj* Thoth), rage ( *sḫmt* Sekhmet), and love ( *ḥwt-ḥrw* Hathor).

The power of kingship, too, was a god ( *ḥrw* Horus), embodied not only in the sun as the dominant force of nature but also in the person of the pharaoh as the dominant force in human society (see Essay 3). Our separation of religion from government would have been incomprehensible to an ancient Egyptian, to whom kingship itself was a divine force. Although the ancient Egyptians could, and did, rebel against individual kings and even assassinate them, they never replaced the pharaonic system with another method of government. To do so would have been as unthinkable as replacing the sun with something else.

The Egyptians saw the wills and actions of their gods at work in the phenomena of everyday life: Re, in the daily return of light and warmth; Osiris and Isis, in the miracle of birth; Maat or Seth, in the harmony or discord of human relations; Ptah and Thoth, in the creation of buildings, art, and literature; and Horus, in the king whose rule made life itself possible. In many cases, they also saw the presence of their gods in certain species of animals: Horus, for example, in the falcon, who soars over all other living creatures; or Sekhmet, in the ferocity of the lion. This association is the key to the many images of animal-headed gods in Egyptian art. To an Egyptian, the image of a lion-headed woman, for example, conveyed two things at once: first, that it was not the image of a human female, and was therefore a goddess; and second, that the goddess in question was Sekhmet. Such images were not an attempt to portray what the gods might look like if they could be seen; instead, they are nothing more than large-scale *ideograms*.

Since the Egyptians saw the gods at work in all natural and human behavior, their attempts to explain and deal with that behavior naturally focused on the gods. Egyptian myths are the counterpart of our scientific textbooks: both explain what the world is like and why it behaves the way it does. Egyptian hymns, prayers, and offering rituals had the same purpose as our genetic engineering and nuclear power plants: both are attempts to mediate the effects of natural forces and to turn them to human advantage.

Although the Egyptians recognized most natural and social phenomena as separate divine forces, they also realized that many of these were interrelated and could also be understood as different aspects of a single divine force. That realization is expressed in the practice known as "syncretism," the combining of several gods into one. The sun,

for example, can be seen not only as the physical source of heat and light (Re) but also as the governing force of nature (Horus), whose appearance at dawn from the Akhet (see Essay 2) makes all life possible—a perception embodied in the combined god  *rᶜ-ḥrw-ʒḫtj* Re-Harakhti (Sun Horus of the Akhet: Fig. 4). The tendency to syncretism is visible in all periods of Egyptian history. It explains not only the combination of various Egyptian gods but also the ease with which the Egyptians accepted foreign deities, such as Baal and Astarte, into their pantheon, as different forms of their own familiar gods.

By the 18th Dynasty, Egyptian theologians had even begun to recognize that *all* divine forces could be understood as aspects of a single great god,  *jmn(w)* Amun, "king of the gods." The name Amun means "hidden." Although his will and actions could be seen in the individual phenomena of nature, Amun himself was above all of them: "farther than the sky, deeper than the Duat, … too secret to uncover his awesomeness, … too powerful to know" (*ZÄS* 42, 33–34). Of all the Egyptian gods, Amun alone existed apart from nature, yet his presence was perceptible in all the phenomena of daily life. The Egyptians expressed this dual character in the combined form  *jmn(w)-rᶜw* Amun-Re, a god who was "hidden" yet manifest in the greatest of all natural forces.

Despite this discovery, however, the ancient Egyptians never abandoned their belief in many gods. In this respect, the Egyptian understanding of divinity was similar to the later Christian concept of the Trinity: a belief that one god can have more than one person. As bizarre as the Egyptian gods may seem to modern observers, the religion of ancient Egypt itself was not all that different from religions that are more familiar to us. Far from being an isolated phenomenon of human history, Egyptian religion actually stands at the beginning of modern intellectual inquiry and development.

EXERCISE 4

1. Give the plural and dual of the following nouns (in transcription):

a)  *zʒ* "son"

b)  *ḥjmt* "woman"

c)  *jtj* "father"[2]

d)  *mjwt* "mother"

e)  *mjw* "cat"

f)  *zḫ3w* "scribe"

g)  *mnjw* "herder"

h)  *nbt* "mistress"

i)  *šmᶜyt* "singer"

j)  *jst* "place"

2 For unknown reasons, the snake often appears as a determinative in this word.

k)  *pr* "house"

l)  *njwt* "town"

m)  *ḥwt-nṯr* "temple"

n)  *z3-nswt* "prince"

o)  *sḫtj* "farmer"

p)  *dr̲t* "hand"

2. Transcribe and translate the following nouns (the singular is given for reference):

a)  — *rd* "foot"

b)  — *ḫt* "belly"

c)  — *msḏr* "ear"

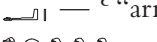
d)  — *ms* "child"

e)  — *ḫt* "thing"

f)  — *jꜥrt* "uraeus"[3]

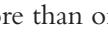
g)  — *sprw* "petitioner"

h)  — ꜥ "arm, hand"

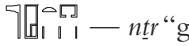
i)  — *z3t* "daughter"

j)  — *msyt* "waterfowl"

3. Transcribe and translate the following noun phrases (NB: some may be capable of more than one translation):

a)  — *nbt* "mistress," *pt* "sky"

b)  — *nṯr* "god," *ḥwt* "enclosure"

c)  — *jst* "place," *ꜥnḫ* "living"

d)  — *rm* "fish," *3pd* "bird"

e)  — *t3* "land"

f)  — *jtrw* "river"

g)  — *sb3* "star"

h) 

i) 

j) 

k) 

l)  — *r* "speech," *kmt* "Egypt"

m)  — *t* "bread," *mw* "water"

n)  — *t̲3w* "air, breath," *ꜥnḫ* "life"

3 (yoo-RAY-us): a protective cobra, shown on the forehead of the pharaoh and as a frieze above the façade of certain buildings.

4. Below are some damaged texts with missing signs or words marked by square brackets. Fill in the missing hieroglyphs and the gaps in transcription.

a)  *ḥr […] jnr* "surface (face) of the stone"

b)  *ḥwt-nṯr […] jmn* "temple of Amun"

c)  *snw[…] snwt* "brothers and sisters"

d)  *sn[…] jsjr* "Osiris's two sisters"

e)  *wrw […] kmt* "great ones of Egypt"

f)  *ḫt […] ꜥnḫ* "wood of life" (idiom for "food")

5. Pronouns

5.1 Definitions

Pronouns are words that languages use to stand in for nouns (the word "pronoun" means "for a noun"). In the English sentence *Jack is proud that he taught himself on his own*, for example, the pronouns *he*, *himself*, and *his* all refer to the same thing as the noun *Jack*; they are used so that the speaker doesn't have to repeat the same noun (*Jack is proud that Jack taught Jack on Jack's own*). Although all three pronouns refer to the same thing, they have different forms (and different grammatical names) because they do different jobs in the sentence: *he* is a subject pronoun, used here to indicate the actor of the verb *taught*; *himself* is a reflexive pronoun, serving as object of the verb; and *his* is a possessive pronoun, the owner here of the noun *own*.

Besides the various forms they may take, pronouns also belong to several different categories. *He*, *himself*, and *his* are all **personal** pronouns. "Person" is a term grammarians use to describe the participants in a conversation. The **first person** is the speaker or speakers: English first-person pronouns are *I*, *me*, *my*, *mine*, *myself* (singular); and *we*, *us*, *our*, *ours*, *ourselves* (plural). The **second person** is the person or persons spoken to: second-person pronouns in English are *you*, *your*, *yours* (singular or plural); *yourself* (singular) and *yourselves* (plural). The **third person** refers to people or things spoken about; in English, third-person pronouns also indicate the gender and number of their referent (the person or thing they refer to): masculine singular *he*, *him*, *his*, *himself*; feminine singular *she*, *her*, *hers*, *herself*; neuter singular *it*, *its*, *itself*; and plural *they*, *them*, *their*, *theirs*, *themselves*.

A second category consists of **demonstrative** pronouns, words that "point" to their referent. English examples are *this*, *that*, *these*, and *those*. **Interrogative** pronouns belong to a third category. These are "question" words, such as English *who* (*Who did it*?), *what* (*What did they do*?), and *which* (*Which was it*?).

The different kinds and categories of pronouns are not peculiar to English. Most languages have them in one form or another. They also existed in ancient Egyptian.

5.2 Personal pronouns

English has four kinds of personal pronouns: subject (*he*), object (*him*), possessive (*his*), and reflexive (*himself*). Middle Egyptian also had four kinds: **suffix**, **dependent**, **independent**, and **subject** pronouns. The first three will be studied here, the fourth later. As in English, these pronouns indicated the person, gender, and number of their referent. The distribution of these features was a bit different in Egyptian than it is in English:

- first-person pronouns indicated only number: singular (abbreviated 1s), plural (1pl), or dual (1du). This was true for the spoken language, but hieroglyphic *writing* was able to indicate whether the speaker was male or female, and it occasionally did so, as we will see. This is a feature of writing only, and cannot be reflected either in transcription or in translation.

- second-person pronouns indicate both gender and number, producing probably six such pronouns in all: masculine singular (2ms) and feminine singular (2fs), masculine plural (2mpl) and feminine plural (2fpl), masculine dual (2mdu) and feminine dual (2fdu). The distinction between masculine and feminine in the plural and dual was indicated only by vowels (if it existed at all), and cannot be seen in writing. As a result, we need to talk about only four second-person pronouns: masculine singular, feminine singular, plural (2pl), and dual (2du).

- third-person pronouns also indicate gender and number. As in the second person, there may have been as many as six third-person pronouns, but only four can be distinguished in writing: masculine singular (3ms), feminine singular (3fs), plural (3pl), and dual (3du).

Altogether, Middle Egyptian theoretically had as many as eighteen forms of these three personal pronouns. In texts, however, the number is much less. Some of the differences cannot be seen in writing, and the dual forms were rarely used and seem to have been disappearing from the language. For the most part, therefore, we need to learn only eight forms—the same number as in English.

5.3 Personal pronouns: suffix

The suffix pronouns are the most common of all Egyptian pronouns. They are called suffixes because they were added to the end of a word. They are always part of the word they are added to, and could not stand by themselves as separate words. Of all the various things that could be added to the end of an Egyptian word (which we will meet in subsequent lessons), the suffix pronouns were always the last. Egyptologists separate them from the rest of the word either by a dot or by the sign =(e.g.,  *pr.s* or *pr=s* "her house") . The suffix pronouns that appear in Middle Egyptian texts are:

1s *.j*  ; **often not written**

This suffix was just the vowel *i* (pronounced "ee"). As a result, it was often omitted in writing, like other vowels. The sign is an ideogram, and could be replaced by other ideograms for specific speakers: (woman), (god), (god or king), or (king), (deceased person).

2ms *.k*

2fs *.ṯ* ; also *.t* (see § 2.8.4)

3ms *.f*

3fs *.s* 

1pl *.n*

2pl *.ṯn*  ; also *.tn* (see § 2.8.4)

3pl *.sn* 

The 3pl suffix *.sn* was eventually replaced by a suffix *.w*, written  or  , which became the standard 3pl suffix pronoun in Late Egyptian. It occasionally appears in nonstandard Middle Egyptian texts, beginning in Dynasty 18.

The dual suffix pronouns have the forms *.nj* (1du), *.ṯnj* or *.tnj* (2du), and *.snj* (3du). Writings are the same as the plural forms without plural strokes or with  in place of the plural strokes:  or ; or , or . These forms are found mostly in religious texts; normally the plural forms are used for both plural and dual.

5.4 Personal pronouns: dependent

Unlike the suffix pronouns, the dependent pronouns were separate words, but they are called "dependent" because they are normally used after some other word. The forms of the dependent pronoun in Middle Egyptian are the following:

1s *wj*  , etc.

The essential part of this pronoun is the first consonant *w* (or), which is always written. The second consonant *j* is written like the 1s suffix pronoun: it is often omitted in writing; when shown it can be written with any of the ideograms used for the suffix pronoun (for example, for a god, for the king, and so forth).

2ms *ṯw* ; also , *tw* (see § 2.8.4)

2fs *ṯn*  ; also *tn* (see § 2.8.4)

3ms *sw*  ,

3fs *sj*  , , ,

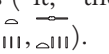
1pl *n*

2pl *ṯn*  ; also *.tn* (see § 2.8.4)

3pl *sn* 

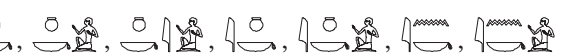
3n *st* 

Note that the plural forms look the same as the plural forms of the suffix pronouns.

The third-person pronoun *st* is neutral (*not* neuter) in gender and number: it can be used for both the singular and plural. For the most part, the 3ms form *sw* "he, him," the 3fs form *sj* "she, her," and the 3pl form *sn* "they, them" are used to refer to people or gods, and *st* is used in place of other nouns or plurals ("it," "they, them"). When these are plural, *st* sometimes is written with plural strokes ().

5.5 Personal pronouns: independent

The independent pronouns were separate words and did not have to depend on some other word in a sentence. The independent pronouns have the following forms in Middle Egyptian:

1s *jnk* 

The signs  and  are determinatives and can be replaced by the other signs that are used as ideograms in writings of the 1s suffix and dependent pronouns: for example,  or  when the speaker is a god or king.

2ms *ntk* 

2fs *ntṯ*  ; also *ntt* (see § 2.8.4)

3ms *ntf* 

3fs *nts* 

1pl *jnn* 

These are later spellings. This pronoun has not been found in any texts earlier than the New Kingdom, but it undoubtedly existed in Middle Egyptian.

2pl *nṯn*  ; also  *nttn* (see § 2.8.4)

3pl *ntsn*  .

If you examine the second and third-person forms, you will see that they actually consist of the element *nt* followed by the appropriate suffix pronoun. The first-person forms are built of the element *jn* followed by a suffix; for the plural, this suffix is the regular suffix pronoun.

Originally the second and third-person forms consisted of the dependent pronoun plus an ending *t*, at least in the singular. Two holdovers of this older system are still used occasionally in Middle Egyptian, particularly in religious texts:

2s *ṯwt*  ; also  ,  (from *twt* "image") *twt* (see § 2.8.4)

3s *swt*  .

These were originally the masculine forms, but in Middle Egyptian they are used for the feminine as well: thus, *ṯwt* is equivalent to *ntk* and *ntṯ*, and *swt* is used like *ntf* and *nts*.

5.6 Personal pronouns: summary

The following table summarizes the three different forms of the personal pronouns that are normally used in Middle Egyptian:

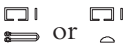
	SUFFIX	DEPENDENT	INDEPENDENT	TRANSLATIONS
1s	*.j*	*wj*	*jnk*	"I, me, my"
2ms	*.k*	*ṯw*, *tw*	*ntk*	"you, your"
2fs	*.ṯ*, *.t*	*ṯn*, *tn*	*ntṯ*, *ntt*	"you, your"
3ms	*.f*	*sw*	*ntf*	"he, him, his, it, its"
3fs	*.s*	*sj*, *st*	*nts*	"she, her, it, its"
1pl	*.n*	*n*	*jnn*	"we, us, our"
2pl	*.ṯn*, *.tn*	*ṯn*, *tn*	*nttn*, *nttn*	"you, your"
3pl	*.sn*	*sn*, *st*	*ntsn*	"they, them, their."

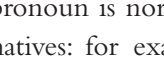
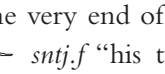
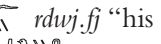
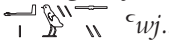
The translations given here apply for the most part to *each* of the three forms: for example, all three forms of the 3ms suffix pronoun have to be translated "he" or "it" in some cases, "him" in other cases, and "his" or "its" in still others. There is not a simple one-to-one correspondence between the Egyptian and English personal pronouns. For this reason, you should learn to think of the pronouns as representing a particular person, gender, and number and not as words corresponding to the English pronouns: memorize *.f* (for example) as "the 3ms suffix pronoun" and not as "he," "him," or "his."

5.7 Suffix pronouns with nouns

The English translation of the Egyptian personal pronouns depends on how the pronouns are used. Each of the three forms had more than one function in Egyptian. Most of these uses we will meet in future lessons, but here we will consider how the suffix pronouns are used with nouns.

When added to the end of a noun, the suffix pronouns are the equivalent of the English possessive pronouns; for example, with the noun  *pr* "house":

1s		*pr.j*	"my house"
2ms		*pr.k*	"your house" (spoken to a man)
2fs	 or	*pr.t* or *pr.t*	"your house" (spoken to a woman)
3ms		*pr.f*	"his house," "its house"
3fs		*pr.s*	"her house," "its house"
1pl		*pr.n*	"our house"
2pl	 or 	*pr.tn* or *pr.tn*	"your house"
3pl		*pr.sn*	"their house."

The suffix pronoun is normally added at the very end of the noun, after any endings or determinatives: for example,  *sntj.f* "his two sisters,"  *snw.t* "your brothers." Note that the gender and number of the noun has nothing to do with the gender and number of the suffix pronoun, just as in English: *his sister*, *his sisters*; *our mother*, *our mothers*. When added to a dual noun, however, the suffix pronouns themselves sometimes have an extra ending  *j*, copied from that of the dual: for example,  *rdwj.fj* "his two feet,"  *ʿwj.sj* "her two arms" (but also *rdwj.f* and *ʿwj.s*).

It is important to remember that the first-person singular suffix pronoun is often omitted in writing. The signs  , therefore, can be a writing of *pr.(j)* "my house" as well as *pr* "house." It is also important to remember that the seated man  can be both a determinative of a noun as well as an ideogram for the first-person singular suffix pronoun. In some cases, it is not always clear which function it is supposed to have. The signs  , for example, can be read in three different ways:

z3 "son" (as determinative),
z3.j "my son" (as 1s suffix, *z3* without determinative),
z3.(j) "my son" (as determinative, 1s suffix not written).

In the same way, the signs  can also be read three ways:

z3wj "two sons" (both as determinatives of the dual),
z3wj.(j) "my two sons" (both as determinatives of the dual, 1s suffix not written),
z3.j "my son" (first as determinative, second as 1s suffix).

This may seem confusing at first, but you will eventually find that it creates little or no problem in reading most texts. Usually, the context will tell you whether or not a singular or dual is being referred to, and whether a first-person singular suffix should be read or not.

5.8 Demonstrative pronouns: forms and meanings

English has basically two demonstrative pronouns: *this* (plural *these*) and *that* (plural *those*). Middle Egyptian has four. Each of the four appears in three different forms:

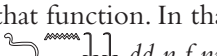
MASCULINE SINGULAR	FEMININE SINGULAR	NEUTRAL
pn 	*tn*	*nn* 
pf 	*tf*	*nf*
or *pf3* 	or *tf3* 	or *nf3* 
pw 	*tw* 	*nw* 
p3 	*t3* 	*n3* 

The demonstratives *pf3*, *tf3*, and *nf3* are fuller forms of *pf*, *tf*, and *nf*, respectively. As you can see from this chart, the masculine singular forms all begin with *p–*; the feminine singular, with *t–*; and the neutral forms, with *n–*. The four demonstratives are formed by adding another consonant to these beginnings: *–n*, *–w*, *–3*, and *–f* or *–f3*.

The *–n* demonstratives are the most common in Middle Egyptian, and can mean either "this, these" or "that, those." The translation depends on context: i.e., on whether the reference is to something nearby ("this, these") or more distant ("that, those"). The *–f* or *–f3* demonstratives are normally used to contrast with the *–n* series, in which case they are translated by "that, those" and the *–n* series by "this, these." The *–w* demonstratives are an older equivalent of the *–n* series, and have the same meanings; they are still used in Middle Egyptian, though usually in religious texts or in special functions. The *–3* demonstratives seem to be a dialectal or colloquial (spoken-language) variant of the *–n* series, but they also occur in good literary Middle Egyptian texts.

5.9 Demonstrative pronouns: uses

As in English, the demonstrative pronouns of Middle Egyptian can be used either by themselves ("this, that, these, those") or with nouns ("this house, that house, these houses, those houses").

Although all the demonstratives can be used by themselves, Middle Egyptian normally prefers the neutral forms (*nn*, *nf*/*nf3*, *nw*, *n3*) for that function. In that case the demonstrative usually means "this" or "that": for example,  *ḏd.n.f nn* "He said this,"  *ptr n3* "What is that?"

When they are used with nouns rather than by themselves, the masculine singular demonstratives go with masculine singular nouns; the feminine singular forms, with feminine singular nouns; and the neutral forms, usually with plural or dual nouns. The following examples illustrate how the demonstratives and nouns are used together in Middle Egyptian:

MASCULINE SINGULAR

 *nṯr pn* "this/that god"

 nṯr pw "this/that god"

 *nṯr pf* or *pf nṯr* "that god"

 *p3 nṯr* "this/that god"

FEMININE SINGULAR

 *nṯrt tn* "this/that goddess"

 nṯrt tw "this/that goddess"

 *nṯrt tf* or *tf nṯrt* "that goddess"

 *t3 nṯrt* "this/that goddess"

PLURAL

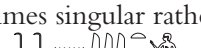
 *nn n nṯrw/nṯrwt* "these/those gods/goddesses"

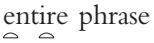
 *nw n nṯrw/nṯrwt* "these/those gods/goddesses"

 *nf3 n nṯrw/nṯrwt* "these/those gods/goddesses"

 *n3 n nṯrw/nṯrwt* "these/those gods/goddesses"

The singular forms *pn/tn* and *pw/tw* always *follow* the noun (literally, "god this," etc.); *p3* and *t3* always *precede* the noun (like *this* and *that* in English); and *pf/tf* (or *pf3/tf3*) can follow or precede the noun.

With plurals, the demonstratives always *precede* the noun and are joined to it by *n*, which is the "genitival adjective" (§ 4.13.2). The form *n* shows that the demonstrative pronoun is actually singular: *nn n nṯrw* means literally "this of gods." Note that the same form is used for masculine and feminine plurals. Because the neutral forms are actually singular, the noun following *n* is sometimes singular rather than plural in form, though the meaning is still plural: for example,  *nn n sḫtj* (Peas. B1, 106) "those peasants" (literally, "that of peasant") instead of *nn n sḫtjw*.

When the singular demonstratives are used with a noun phrase (§ 4.13), they follow the entire phrase if it is a direct genitive and the first noun if it is an indirect genitive:  *ḥwt-nṯr tn* "this temple (god's enclosure),"  *jrt tn nt ḥrw* "this Eye of Horus." This conforms to a general rule that **nothing can come between the two nouns of a direct genitive**. The demonstratives can also be used with nouns that have a suffix pronoun:  *ḏrt.j tn* "this my hand" (or, "this hand of mine").

5.10 Demonstrative pronouns: specialized features

The forms, uses, and meanings we looked at in the preceding section apply to the demonstrative pronouns in general. Certain of the demonstratives, however, have more specialized features.

1) Gods or people are sometimes invoked with a demonstrative pronoun. In this use (called the vocative), there is no good English translation for the demonstrative:  *h3 nḫt pw* "Oh, Nakht!"— literally, "Oh, this Nakht!" The same construction can be used when the vocative is a regular noun:  *j jrt tn nt ḥrw* "Oh, Eye of Horus!" When *pw* and *tw* are used this way, they sometimes have the forms  *pwy* and  *twy*.

2) The demonstratives *nn* and *nw* were originally used only by themselves, without a following noun, and a separate set of demonstratives was used with plural nouns:

MASCULINE PLURAL	 *jpn*	 *jpw*	"these, those"
FEMININE PLURAL	 *jptn*	 *jptw*	"these, those."

These older plurals are occasionally found in Middle Egyptian, mostly in texts of a religious nature. They are used *after* nouns, like the singular forms:  *nṯrw jpn* "these gods, those gods";  *nṯrwt jptn* "these goddesses, those goddesses." The *–w* forms are used with vocatives:  *nṯrw jpw* "O gods!" and *nṯrwt jptw* "O goddesses!"

3) The demonstratives *p3*, *t3*, and *n3* usually have the meanings "this, that, these, those." In some cases, however, the demonstrative sense is weak, and the pronouns are equivalent to the English definite article *the* (see § 4.9): for example,  *p3 mḫr* (Peas. R 1, 4) "the warehouse." By Late Egyptian, *p3*, *t3*, and *n3* had actually become the definite article, and were no longer used as demonstratives. This is a development that is paralleled in many languages: for example, the definite articles in English, German, French, Spanish, and Italian all come from words that were once—and in some cases, still are—demonstratives. In Egyptian, the use of *p3*, *t3*, and *n3* as the definite article began in the spoken language probably before the Middle Kingdom.

5.11 New pronouns

All the demonstratives except the *–3* series seem to have disappeared from spoken Egyptian by the end of the Middle Kingdom, though they are still used in writing. As the *–3* series became established as the definite article, it also served as the base for a new set of possessive pronouns. These were formed by adding the suffix pronouns to the demonstratives instead of the noun; the demonstratives often have the ending *y*:

MS	*p3/p3y* + suffix + masculine noun:	*p3.sn/p3y.sn pr* "their house"
FS	*t3/t3y* + suffix + feminine noun:	*t3.k/t3y.k ḫjmt* "your wife"
PL	*n3/n3y* + suffix + *n* + plural noun:	*n3.s/n3y.s n ḫrdw* "her children."

These new possessive pronouns are the equivalent of the English possessives: for example,  *p3y.j t3 ḥnᶜ p3y.k* (Helck, *HBT*, 94) "my land and yours."

These new forms occasionally appear in Middle Egyptian texts from the late Middle Kingdom onward. Note that the demonstrative part (*p3y*, *t3y*, *n3y*) always corresponds to the gender and number of the noun (*p3y* with masculine singular nouns, *t3y* with feminine singular nouns, and *n3y* with plurals), and has nothing to do with gender and number of the suffix pronoun, just as in the more usual possessive construction in which the suffix pronoun is added to the end of the noun (§ 5.7): for

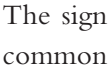
example, *pr.sn* and *p3y.sn pr* "their house," *ḥjmt.k* and *t3y.k ḥjmt* "your wife," *ḫrdw.s* and *n3y.s n ḫrdw* "her children."

5.12 Interrogative pronouns

The interrogative pronouns are always used in questions. Unlike the other pronouns, they have only one form. There are five common interrogative pronouns in Middle Egyptian:

mj  , , "who?," "what?"

The sign , more often written , is a biliteral *mj*. This is the most common Middle Egyptian interrogative. It corresponds to the dependent pronouns, and like them is used mostly after other words, as we will see in later lessons.

ptr  "who?," "what?"; also *ptj* (see § 2.8.4)  ,

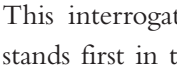
This interrogative corresponds to the independent pronouns; it usually stands first in the sentence. The word *ptr* is actually a contraction of two words, the demonstrative , *pw* and *tr*, a kind of word called a "particle," which is often found in questions. In some texts the two words are spelled out more fully: *pw-tr*. Very rarely, *pw* is used as an interrogative by itself, without *tr*.

jḫ  "what?"

This word is occasionally used instead of *mj*, and only when the question is about things ("what?") rather than people or gods ("who?").

jšst  "what?"

This is a more common form of *jḫ*, and actually consists of two words: *jš* (a variant form of *jḫ*) and the third-person dependent pronoun *st*. Like *jḫ*, it is used only when the question is about things; but like *ptr*, it can stand at the beginning of a sentence.

zy, *zj*  , , "which?," "which one?," "which ones?"

Like the English interrogative *which*, this pronoun can be used by itself or with a noun. In the latter case, *zy* always stands first and is actually the first noun of a direct genitive: for instance, *zy w3t* "which path?" (literally, "which of path?").

As you can see, the five interrogative pronouns correspond to the English question words *who*, *what*, and *which*. Egyptian has five such pronouns, rather than the three of English, partly because they are used in different ways and in different kinds of sentences. We will meet some of these uses in Lesson 7 and the rest later in this book.

Essay 5. The Gods on Earth

The Egyptian gods were cosmic beings, the elements and forces of nature. As such, they existed on a plane far removed from that of ordinary human beings. Yet their actions often touched individual human lives. The god Shu, for example, existed not only in the atmosphere and the wind but also in individual human breaths; the god Osiris not only brought the sun back to life each morning but also transmitted life from parent to child in each mother's womb.

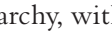
Because they saw such connections between cosmic phenomena and human experience, the Egyptians believed that their gods were not distant objects of worship but living beings who could be approached and prayed to. For that reason, the Egyptians built shrines and temples to their gods. These were viewed as places in which the god could—and did—dwell, usually in the form of a statue or other sacred image. The Egyptians saw no contradiction between such images and the cosmic scale of the gods themselves. Each image was viewed as a means by which the god could interact with people, in the same way that Shu was present in each human breath.

Most Egyptian temples follow a common plan, with an open-air courtyard in front, a columned hall in the middle, and a small sanctuary at the back that housed the god's image. To go from the courtyard to the sanctuary was to journey from the human sphere to the divine—from the familiar sunlit and tangible world to a place of darkness and mystery. The sanctuary itself was normally a small, dark room, with a pedestal in its middle. The pedestal held a miniature bark in the form of a papyrus skiff, carrying a closed shrine (represented by the hieroglyph ). The god's image was housed in this shrine, usually in the form of a gold statue. In larger temples, the shrine occupied a separate room behind the one with the bark and its pedestal.

The Egyptians thought of these temples, and their sacred images, in much the same way as they viewed the houses of their high officials and the palace of the king. The temple of Luxor, for instance, was known as the "Southern Private Quarters" of the god Amun, his wife Mut, and their son Khonsu. In human society, the royal palace and official residences were off limits to all but the immediate family and their servants. Normal Egyptians could approach the pharaoh or high officials to seek their assistance only when they appeared in public audience. Often, requests had to be relayed through underlings, rather than directly to the king or officials themselves. Only on special occasions such as public processions did most Egyptians even get to see their rulers.

In the same way, the temples of the gods and goddesses were viewed as their private domains. Like the palace or the houses of high officials, they were accessible only to a limited number of outsiders, including the pharaoh and the god's own immediate servants: the Egyptian word for "priest,"  *ḥm-nṯr*, means literally "god's servant."

Priests tended the divine image like servants ministering to a master. In the temple ritual, held several times a day, the priests would open the shrine, remove the statue, bathe it, anoint it with oils, and clothe it in fine linen before reinstalling it in the shrine. A meal of real food was then presented to the image. At the end of the ritual, the priests would close the doors of the shrine and depart, sweeping away their footprints as they left.

Priestly service of this kind was ideally performed by the king, as the high priest of every god. Normally, however, the duty was delegated to the temple's own priests, acting in the king's stead. During the Old and Middle Kingdoms, priestly service was largely undertaken by civil officials as part of their social responsibilities. Ordinary functions such as cleaning the temple and preparing the god's food offerings were tended to by local residents, who served in tours of duty lasting several weeks. Men performing these mundane duties were called  *wʿb*, literally, "cleaner." Women also served the god, usually by singing and shaking the sistrum (a kind of rattle) in religious processions. Only in the New Kingdom did the priesthood begin to become a permanent profession. Eventually each temple had its own hierarchy, with a high priest ( *ḥm-nṯr dpj* "first god's-servant"); several subordinates (called "second," "third," and "fourth god's-servant"); specialists for linen, oils, and so forth; and a host of *wʿb*-priests.

Temples also served as the focal point of Egyptian intellectual life. Their libraries held not only the scrolls of liturgies, hymns, and other sacred texts, but also collections of literature. Several Egyptian texts describe how the king had these libraries searched, or searched them himself, to find the proper rituals for a particular ancient ceremony. Schooling also seems to have been a temple function, where young men—and perhaps also some women—were taught to read and write in the  *ʿt sbȝ* "room of teaching."

Apart from the daily temple ritual, the high point of temple life was the periodic festivals in which the bark with the god's shrine would be brought out in procession on carrying poles shouldered by the priests (Fig. 5). In Thebes, for example, there were several such occasions during the course of the year, including the "Beautiful Feast of the Valley," in which the image of Amun would be transported from his temple at Karnak, in northeastern Thebes, to visit the royal mortuary temples on the West Bank; and the Feast of Opet, in which the barks of Amun, Mut, and Khonsu were transported from Karnak to Luxor.

For most Egyptians, these public holidays were the only chance they had to see their gods. Even then, they saw only the closed shrines; the images themselves remained hidden inside. In the New Kingdom, these processions became an opportunity to ask the gods for special interventions, called "oracles." Questions could be delivered in writing, through the priests, for judgment in the course of the procession. Often

these oracles were the court of last resort for legal opinions, when local officials were unable to decide between two litigants. A man might ask, for example, "Should the place be given to Menna?" and the god would respond either favorably, by causing the bark to advance or dip on the priest's shoulders, or unfavorably, by retreating or remaining still. The pharaoh Thutmose III even records how he was selected to be king through such a manifestation, when the god's bark singled him out during a procession in Karnak.

Fig. 5. Procession of the bark of Amun (temple of Karnak, author's photo)

These practices give the impression that there was a significant distance between ordinary people and the temples and images of the gods. Nonetheless, all Egyptians seem to have felt that their gods were accessible to ordinary people through private prayer. The extent to which this was true in the Old and Middle Kingdoms is uncertain, but from the New Kingdom onward there is abundant evidence of individual prayer and devotion, particularly to Amun, whom we might consider the most "unreachable" of all the gods (see Essay 4). Even in earlier times, however, there seems to have been a sense that the gods, as distant as they might be, were concerned for the well-being and interests of all people, even the most humble. A text from the New Kingdom reflects this view:

Well provided are people, the flock of the god. For their sake he has made the sky and the earth. For them he has driven back the darkness of the waters. He has made air for the heart just so that their noses might live. They are his likenesses, who came from his body. For their sakes he rises in the sky. To nourish them he has made the plants, animals, birds, and fish … For them he has raised a shrine around them. When they weep, he is listening. For them he has made rulers … awake over them by night as by day … For the god knows every name. (Merikare 11, 10–12, 8)

EXERCISE 5

1. Transcribe and translate:

a)  (ShS. 128) — *ms* "offspring," *sn* "sibling"

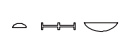
b)  (Helck, *HBT*, 85) — *3ḫt* "field"

c)  (ShS. 134) — *ḥjmt* "woman, wife," *pr* "house"

d)  (Peas. R 1, 2)

e)  (Peas. R 7, 2–3) — *ḫnw* "property" (singular), *sḫtj* "farmer"

f)  (Peas. R 9, 4) — *ꜥ3* "donkey"

g)  (Peas. B1, 47) — *nb* "lord," *sp3t* "estate"

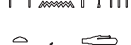
h)  (Peas. R 18, 1 and B1, 112) — *ḫrd* "child"

i)  (ShS. 152) — *ḥknw* "oil" (singular)

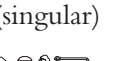
j)  (ShS. 8) — *nhw* "loss," *msḏꜥ* "expeditionary force"

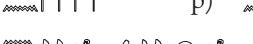
k)  (ShS. 77–78) — *jst* "place," *snḏm* "residence"

l)  (Helck, *HBT*, 22)— *smr* "courtier"

m)  (ShS. 154) — *dpt* "boat"

n)  (ShS. 170) — *h3w* "vicinity" (singular)

o)  p)  — *ḫr* "face" q)  — *mjwt* "mother"

r)  (Helck, *HBT*, 92) — *qnyt* "braves" (collective: see § 4.6)

s)  (Siut I, 295) — *qnbt* "council"

t)  (Siut I, 269) — *ḫt* "thing"

2. From Exercise 5.1, above, convert the following into the plural (write in hieroglyphs, transcribe, and translate):

d)  m)  o)  q) 

3. From Exercise 5.1, above, convert the following into the singular (write in hieroglyphs, transcribe, and translate):

f)  l)  t) 

4. From Exercise 5.1, above, convert the following into the colloquial form (see § 5.11; write in hieroglyphs, transcribe, and translate):

b)  c) 

6. Adjectives

6.1 Definitions

Adjectives are words that describe qualities, such as size ("big," "narrow"), color ("black, "red"), and value ("good," "cheap"). In English, adjectives are mostly used to modify nouns—that is, in a noun phrase (§ 4.10) that specifies what kind of noun is meant: *a big house*, *red ink*, *the cheap hats*. Less often, English adjectives can be used without a noun: *land of the free, home of the brave*. When an adjective is used without an accompanying noun, English usually requires the addition of the word *one* or *ones* in place of the noun: *a big one* (not ⋆*a big*), *the little ones* (not ⋆*the little*).

There were three kinds of adjectives in Middle Egyptian: primary, secondary, and derived. Secondary and derived adjectives come from verbs, nouns, or prepositions; primary adjectives do not. Egyptian had only one primary adjective:  *nb* meaning "all," "every." Most Egyptian adjectives fall into the secondary category. These adjectives are actually a verb-form, called a participle, which we will meet later: for example, the adjective  *nfr*, meaning "good, beautiful, young," which comes from the verb *nfr*, meaning "to be (or become) good, beautiful, young." Derived adjectives are made from a noun or a preposition. An example from a noun is the word  *njwtj* "local" (often written as a "false dual"  : § 4.7), formed from  *njwt* "town." The "genitival adjective" (§ 4.13.2) is another derived adjective, from the preposition *n* "to, for" (which we will meet in Lesson 8). Egyptologists use the word *nisbe* (pronounced "NIZZ-bee" or "NISS-beh"), taken from Arabic grammar, as a term for derived adjectives.

6.2 Adjectives as modifiers

Egyptian adjectives are often used to modify nouns. In this use, adjectives generally have the same gender and number as the noun; this feature is known as "agreement." In Middle Egyptian, modifying adjectives have three basic forms: masculine singular, masculine plural, and feminine. The masculine singular is the basic form: primary and secondary adjectives have no ending in this form, and nisbes have the ending *–j*:

 nb "all"  *nfr* "good"  *njwtj* "local."

Masculine plural adjectives add the ending *–w* to the singular form. This is the same ending used for masculine plural nouns (§ 4.5), and is written in the same ways (§ 4.6): for example,

 *nbw*  *nfrw*  *njwtjw*.[1]

Feminine adjectives add the ending *–t* to the masculine singular form of primary and secondary adjectives, and *in place of* the ending *–j* of masculine nisbes:

 *nbt*  *nfrt*  *njwtt*.

When they modify a plural noun, feminine adjectives occasionally are written with plural strokes (e.g., ), but otherwise they have the same form as the singular. Originally there may have been a separate feminine plural adjective, formed like the feminine plural noun: for example, *ḥjmwt nfrwt* "good women" (see the next section). But since feminine adjectives that modify nouns often have no plural strokes in Middle Egyptian, it seems that the original plural form had disappeared, leaving only one form of the feminine adjective. During its lifetime as a spoken language, Middle Egyptian gradually lost all but the masculine singular form of modifying adjectives. As a result, you will occasionally see the masculine singular form used to modify plural or feminine nouns.

When they are used to modify a noun, adjectives always **follow** the noun. Here are some examples of noun phrases with modifying adjectives:

	MASCULINE	FEMININE
SINGULAR	 *sḫtj nb* "every farmer"	 *ḥjmt nfrt* "good woman"
PLURAL	 *sḫtjw nbw* "all farmers"	 *ḥjmwt nfrt* "good women."

The rule that adjectives must follow their noun is invariable. This helps to distinguish the adjective  *nb* "all, every" from the noun *nb* "lord, master, owner" (feminine *nbt* "lady, mistress"): thus, *pr nb* "every house" but *nb pr* "lord of the house, owner of the house"; *prw nbw* "all the houses" but *nbw prw* "lords of the houses"; *ḥwt nbt* "every enclosure" but *nbt ḥwt* "mistress of the enclosure."

6.3 Adjective order

Like English, Egyptian could use several adjectives as modifiers, not just one. In this case all the adjectives should have the same form: for example, *ḫt nbt nfrt wꜥbt* "every good and clean thing." As this example shows, when *nb* "all" is used with other adjectives, it is always put first. The same is true of demonstratives: *nṯr pf mnḫ* (Sin. B 44) "that beneficent god." Naturally, since suffix pro-

1 The hieroglyph  , which is different from the uniliteral  *3*, is a triliteral sign with the value *tjw*: see the Sign List, G4.

nouns are part of the noun they are used with, they also precede any adjectives:  *sḫrw.j jqrw* (Sin. B 106) "my excellent plans."

In the preceding lesson, we learned about the general rule that nothing can stand between the two nouns of a direct genitive (see § 5.9). When one or more adjectives modify the second noun of a direct genitive, this is not a problem: for example, *ḥjmt wᶜb nb* "every priest's wife, the wife of every priest" (*nb* modifies *wᶜb* "priest"). When adjectives modify the **first** noun of a direct genitive, however, they must also follow the entire noun phrase, or else the noun phrase must be converted to an indirect genitive: for example, *ḥjmt wᶜb nbt* or *ḥjmt nbt nt wᶜb* "every wife of a priest" (*nbt* modifies *ḥjmt* "wife"). When adjectives follow a direct genitive, it is important to pay attention to their endings, because these can show which noun of the direct genitive the adjective is meant to modify.

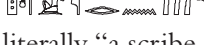
6.4 Adjectives as nouns

Most Egyptian adjectives can also be used by themselves, as nouns. The only exception is the primary adjective *nb*, which can **only be used as a modifier, never as a noun by itself**. When you encounter the word *nb* without a preceding noun, it must therefore be the noun *nb* "lord, master" and not the adjective *nb* "all, each, every": thus,  *nb pn* "this lord" and  *nbt tn* "this mistress"—*not* "all this."

In fact, all Egyptian adjectives (except *nb*) *are* nouns. A noun followed by one or more adjectives is actually a noun phrase of apposition (§ 4.11), in which the adjectives are in apposition to the noun: *sḫrw.j jqrw* "my excellent plans," for example, actually means "my plans, the good ones." Because Egyptian adjectives indicate gender and number, Egyptian often does not need to use another noun with the adjective, unlike English. The feminine singular adjective *nfrt*, for instance, can be used by itself to refer to any "good, beautiful, perfect" feminine person or thing: for example, *nfrt* "the beautiful woman," or *nfrt* "a good thing." Sometimes the scribe will add a determinative to indicate what more specifically kind of person or thing is meant: for example,  *nfrt* "the beautiful woman,"  *nfrt* "a young cow,"  "a good thing, something good."

When they are used as nouns, adjectives behave like other nouns. They can have the same plural and dual forms as other nouns (§§ 4.5–4.8): for example, masculine *nfr* "a good one," *nfrw* "good ones," *nfrwj* "two good ones"; feminine *nfrt* "a good one," *nfrwt* "good ones," *nfrtj* "two good ones." Like other nouns, they can also have suffix pronouns, and can even be modified by demonstratives or other adjectives: for example, *nfrt.sn* "their good one," *nfr pn* "this good one," *nfrw nbw* "all the good ones."

6.5 The *nfr ḥr* construction

Like other nouns, adjectives used as nouns can also be part of a noun phrase. One very common example of this is a phrase in which the adjective is the first noun of a direct or indirect genitive (§ 4.13): for example,  *nfr ḥr* "good of face"—literally, "a good one of face." Egyptologists often refer to this kind of phrase as "the *nfr ḥr* construction." Sometimes it can be translated more or less directly into English, as in this example (which is actually an Egyptian expression for "kind"). In most cases, however, a direct translation sounds odd in English, and the construction has to be paraphrased instead of translated word for word. For example, a man might describe himself as  *ʿš3 znw* (Sethe, *Lesesetücke*, 79, 21–22) "one who has many sheep"—literally, "many of sheep" (the plural strokes after *ʿš3* are a determinative for "many"). Similarly, young women might be called  *nfrwt nt ḥʿw.sn* (Westc. 5, 10) "those who have beautiful bodies"—literally, "beautiful ones of their bodies." This construction can also occur in phrases where the adjective is used to modify another noun:  *zḫ3w jqr n ḏbʿw.f* (Neferti 10) "a scribe skilled with his fingers"—literally, "a scribe, a skilled one of his fingers."

The *nfr ḥr* construction is typically used to describe the characteristics of someone or something. The *nfr* part refers to the person or thing being described, and the *ḥr* part refers to something that the person or thing owns or has. Egyptian assigns the adjectival quality to the owner rather than the thing owned, whereas English normally does the reverse: thus, a man is described as *jqr ḏb3w* "one skilled of fingers" in Egyptian but as "one with skilled fingers" in English. We will consider this difference further in § 6.9, below.

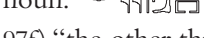
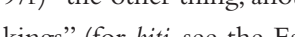
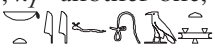
6.6 The interrogative adjective

In Lesson 5 we met the Egyptian interrogative pronouns (§ 5.12). Egyptian has one interrogative adjective:  *wr* "how much?, how great?" This is actually the adjective *wr* "great" used as a noun (see § 6.4). Like the interrogative pronouns, it is used only in questions, as we will see in the next lesson.

6.7 Apparent adjectives

Some Egyptian words that are translated by English adjectives are not adjectives in Egyptian. The most common of these is the word for "other," which has the following forms:

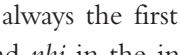
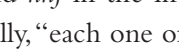
MASCULINE SINGULAR	 *kγ*
FEMININE SINGULAR	 *kt*, *ktγ*
PLURAL	 *kjwj*

This is actually an old dual noun. When it is used with a noun, *ky* always *precedes* the noun:  *ky sb(3)* (CT V, 184a) "another gate, the other gate"; *kt ḫt* (CT V, 97f) "the other thing, another thing";  *k(j)wj bjtjw* (Urk. IV, 330, 4) "other kings" (for *bjtj*, see the Essay at the end of this lesson). When used in this way, *ky* does not actually modify the noun: instead, it is the first noun of a noun phrase of apposition (see § 4.11). Thus, *ky sb3* really means "another, a gate" or "the other, the gate." Since it is a noun, *ky* can also be used by itself: for example, *ky* "another one, the other one." It can also take a suffix pronoun, as other nouns do:  *kty.f w3t* (Peas. Bt 30–31) "its other path"—literally, "its other one, the path." When the plural is used by itself to mean "others" or "the others," it has a different form from that used to modify plural nouns:  *kt-ḫt* or  *kt-ḫj*—actually, a compound noun formed from *kt* "other" and *ḫt* "thing."

Other apparent adjectives have only one form. Like *ky*, they are nouns that can be used by themselves or in a noun phrase with other nouns. They include:

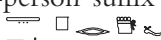
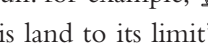
ṯnw  ; also  *tnw* (see § 2.8.3) "each, each one"

nhj  "some, a little, a few."

These words are always the first noun of a genitival noun phrase; *ṯnw* is used in the direct genitive, and *nhj* in the indirect genitive:  *ṯnw rnpt* (Urk. IV, 55, 9) "each year" (literally, "each one of year");  *nhj n r(m)ṯ* (Adm. 7, 3) "a few people, some people" (literally, "some of people").

Middle Egyptian also uses a few prepositional phrases (consisting of a preposition followed by a noun: see Lesson 8) that are best translated by the English adjectives "whole, complete, entire." The most common are:

r ḏr		literally, "to the limit"
r 3w		literally, "according to the length"
mj qd		literally, "like the shape" (the sign is a determinative in this word)
mj qj		literally, "like the character."

These phrases are used to modify a noun. They always stand after the noun and any other modifiers the noun may have, and usually have a third-person suffix pronoun that agrees in gender and number with the noun: for example,  *t3 pn r ḏr.f* (Westc. 9, 11) "this entire land" (literally, "this land to its limit"),  *ḥwt-nṯr mj qd.s* (Petrie, *Koptos*, pl. 8, 2) "the whole temple" (literally, "the god's enclosure like its shape").

6.8 Comparative and superlative

Adjectives can be used not only to describe a quality but also to compare that quality to something else. Most adjectives in English have three forms for this purpose. The regular form simply describes a quality: for example, *a cheap hat*. A second form, called the "comparative," is used to compare a quality to some other standard. In English, the comparative of many adjectives is made by adding the ending *–er* to the adjective: *a cheaper hat*. For other adjectives, the comparative has to be formed by using the word *more* with the regular adjective: *a more expensive hat*. A third form, called the "superlative," is used to indicate that the quality is the highest of all. This is formed by adding the ending *–est* to some adjectives and by using the word *most* with others: *the cheapest hat*, *the most expensive hat*. A few English adjectives have special forms for the comparative and superlative: for example, *good*, *better*, *best*.

Egyptian is simpler than English because its adjectives have *no* comparative or superlative forms: the adjective *nfr*, for example, can mean not only "good" or "beautiful" but also "better" or "more beautiful" and "best" or "most beautiful." In some cases, only the context will tell which of these three senses the adjective is meant to have. Often, however, Egyptian uses special constructions with the adjective to indicate that it has comparative or superlative meaning rather than its regular sense.

The **comparative** is indicated by adding a phrase with the preposition *r* "with respect to" after the adjective. The preposition points to the thing that the adjective is being compared to, almost always another noun or noun phrase: for example,  *nṯr mnḫ r nṯr nb* (Siut II, 6) "a god more beneficent than any god"—literally, "a god beneficent with respect to every god." This comparative phrase can be added not only to adjectives that modify a noun, as in the preceding example, but also to those that are used by themselves: for example,  *nfrt r ḫt nbt* "something better than anything"—literally, "a good one with respect to everything."

The **superlative** can be shown in several ways. Egyptian normally uses the superlative for adjectives that stand by themselves and do not modify a noun. Most often, it is indicated by a direct or indirect genitive: for example,  *wr wrw* or  *wr n wrw* (Peas. B1, 84) "the greatest of the great" or "the greatest of all"—literally, "the great one of the great ones." Sometimes the word  *jm(j)* "among" is used after the adjective instead of a genitive:  *wr jm(j) sᶜḥw* (Urk. VII, 39, 6) "greatest of the dignitaries" or "the greatest dignitary"—literally, "the great one among the dignitaries."

6.9 Egyptian expressions for "have"

To indicate possession, English can say that the owner "has" something, using a form of the verb of possession, *have*. Not all languages, however, show possession in this way.

Arabic and Russian, for example, do not. Like these languages, Egyptian too has no exact counterpart for English *have* or its synonyms (*possess*, *own*). In place of such words, Egyptian uses other kinds of expressions. One of the most common involves the noun  *nb* as the first noun of a direct genitive. In many cases, such phrases can be translated by "lord of," as in  *nb pt* "lord of the sky." In others, however, *nb* is used to indicate possession, not mastery. Thus, a man might describe himself as  *nb ꜥ3w* (Sethe, *Lesestücke*, 79, 21) meaning that he is an "owner of donkeys" or that he "has donkeys," not that he rules as "lord of donkeys."

Other Egyptian expressions of ownership use adjectival phrases. The *nfr ḥr* construction usually has this connotation, and can normally be translated by an English "have" expression. This is true of all the examples cited in § 6.5, above:

nfr ḥr "one good of face" = "one who has a good face"
ꜥš3 zrw "one many of sheep" = "one who has many sheep"
nfrwt nt ḥꜥw.sn "ones beautiful of their bodies" = "women with beautiful bodies"
zḫ3w jqr n ḏbꜥw.f "a scribe skilled of his fingers" = "a scribe with skilled fingers."

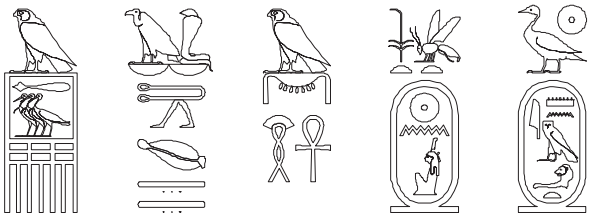
In each case, Egyptian assigns the adjectival quality to the owner rather than the thing owned, whereas English normally does the reverse.

Another adjectival means of indicating possession involves the genitival adjective *n* (§ 4.13.2). This is actually a nisbe, meaning "belonging"; it therefore has the masculine singular ending *–j*, like other nisbes (*nj*), although the ending is hardly ever shown in the writing of this word. Because it is an adjective, *n(j)* is not limited to expressing just the genitive. One example of its adjectival use is the noun  *nswt* "king" (§ 4.15): this is actually a compound word *n(j)-swt*, which probably means "he who has the sedge" (the emblem of Upper Egypt)—literally, "the belonging one of the sedge." We will meet more examples of this use of *n(j)* in the next lesson.

ESSAY 6. THE KING'S NAMES

The king was not only the pinnacle of Egyptian society but also the link between human beings and the gods, since he was human himself yet embodied a divine power (see Essay 3). This dual nature is reflected in many of the king's attributes, particularly in his official titulary, which also reflects his rule over both parts of Egypt, Upper and Lower (see Essay 2).

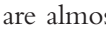
From the Fifth Dynasty onward, every Egyptian king had five official names, though not all of these are known for every king. Here is the fivefold titulary of the pharaoh Amenemhat III of Dynasty 12 (Gauthier, *LdR* I, 319–36):



The first part of the titulary is known as the **Horus** name. It is the oldest of the five names, and consists of three elements: (1) a falcon perched on (2) a schematic rendering of the archaic palace, within which is (3) the king's name. The falcon is emblematic of Horus, the god of kingship. The schematic palace is known as a *serekh* (Egyptian  *srḫ*, from the word *srḫ* "make known"). Its lower part represents the niched façade of early mudbrick palaces, and its upper part is a rudimentary ground plan of the palace. Together, the three elements are a hieroglyph meaning "The divine power of kingship (Horus) is incarnated in the individual X who resides in the palace." The Horus name of Amenemhat III is *ꜥ3 b3w*, a *nfr ḥr* construction (§ 6.5) meaning "He whose impressiveness is great"—literally, "great of impressiveness."

The second name is known as the **Two Ladies**. It first appears in Dynasty 1. The "Two Ladies" (*nbtj*) are the vulture-goddess Nekhbet (*nḫbt*), protector of Upper Egypt, and the cobra-goddess Wadjet (*w3ḏt*), protective deity of Lower Egypt. Amenemhat III's Two Ladies name is *jṯ jwꜥt t3wj* "He who takes possession of the inheritance of the Two Lands."

The third part of the titulary is the *bjk nbw* **Gold Falcon** name, also known as the Horus of Gold. In Egyptian it is called  *rn n nbw* "the name of gold," and is first attested in the Fourth Dynasty. Gold was the traditional material of the gods' skins. With the falcon perched on top of the hieroglyph for "gold," this name indicates that the king was the human incarnation of the god of kingship, Horus. The same idea is reflected in occasional statues of the king as a falcon; in one text Thutmose III of Dynasty 18 even calls himself  *bjk n nbw* "a falcon of gold" (Urk. IV, 161, 2). The Gold Falcon name of Amenemhat III is another *nfr ḥr* construction: *w3ḥ ꜥnḫ* "He whose life is lasting"—literally, "lasting of life."

The last two names of the titulary are almost always written inside a ring of rope called a "cartouche." The Egyptian word for "cartouche,"  *šnw* "circle," refers to the circle of the world (see Essay 2), and the combination of the cartouche with the king's name inside it originally indicated that the king has dominion over the whole world. Eventually, however, it became merely a device for marking a royal name; after the Middle Kingdom, the names of queens and royal children could also be written inside cartouches.

The fourth name is the king's **throne name**, also called the prenomen. This is the youngest of the five names, first appearing in Dynasty 5. Eventually it became the most important of all the king's names, and from the Middle Kingdom onward it is often the only name by which the king is mentioned in texts. The throne name usually honors the sun-god Re (whose hieroglyph is always written first, in honorific transposition). It seems to have been a kind of motto by which the king indicated what he intended to be the major theme of his reign; in some cases, pharaohs even adopted the throne name of an illustrious predecessor to show that their reign would be a revival of past glory. Amenemhat III's throne name, *n(j)-mꜣᶜt-rᶜ*, means "He to whom the Sun's world-order (Maat) belongs" (for the construction, see § 6.9, above).

The throne name is preceded by the title  *nswt-bjt*, which means "he to whom the sedge and bee belong." The sedge and bee are emblematic of Upper and Lower Egypt, respectively, so the title is usually translated as "King of Upper and Lower Egypt." But the word *nswt*, more fully *n(j)-swt*, is also the general word for "king" (see Essay 3), and the nisbe *bjtj* "he of the bee" (see § 6.1) is a general term for "ancestral king," so the title also identifies the king as the current incarnation of a line of royal ancestors. In this book it is translated "Dual King."

The fifth part of the titulary is the **Sun's Son**, or Son of Re, name, also called the nomen. First attested with a cartouche in Dynasty 4, the title *zꜣ rᶜ* "Sun's Son" establishes a connection between the earthly king and the sun, the ruling force in nature. The name in the cartouche following this title is the king's own personal name, given to him at birth. Amenemhat III's nomen, *jmn-m-ḥꜣt*, means "Amun in Front" and honors the god Amun of Thebes, ancestral home of the Twelfth Dynasty. Although Egyptian texts usually referred to the king by the throne name during his life and after his death, Egyptologists use the nomen instead. Since many kings were named after their fathers or grandfathers, a dynasty often had several kings with the same nomen. To distinguish these, Egyptologists number the kings (e.g., Amenemhat III). These numbers are a modern convention: they were not used by the Egyptians themselves.

Egyptian also used a number of other titles and epithets to refer to the king. The terms  *nswt* "king" and  *ḥm* "incarnation" were discussed in Essay 3. These were used only for Egyptian kings; foreign rulers were called  *ḥqꜣ* "ruler" (also used for the Egyptian king) or  *wr* "great one." The term  *pr-ᶜꜣ* "Big House" is also discussed in Essay 3; it is first used to refer to the pharaoh, rather than the royal estate, at the end of Dynasty 18. The king was also called  *jty* "sire" (often spelled  , a "false dual"); this word may be a nisbe from *jtj* "father" (if so, it should be transcribed *jtjj* rather than *jty*). Some common epithets of the king are  *nṯr nfr* "young god,"  *nb tꜣwj* "lord of the Two Lands," and  *nb ḫᶜw* "lord of appearances." These are often used before the king's cartouches, after the titles *nswt bjtj* and *zꜣ rᶜ*.

EXERCISE 6

1. Transcribe and translate:

a)  — *sḫr* "plan"

b)  (Peas. B1, 15) — *jnw* "products," *sḫt-ḥm3t* "Field of Salt" (Wadi Natrun Oasis)

c)  (Westc. 5, 1) — *ᶜt* "room"

d)  (Westc. 5, 3) — *ḫnw* "interior," *ᶜḥ* "palace"

e)  (CT IV, 30b) — *3ḫt* "Akhet" (see Essay 2), *j3btj* nisbe from *j3bt* "east"

f)  (Urk. IV, 862, 5)

g)  (Helck, *HBT*, 28) — *ᶜ3* "big, great," *pḥtj* "strength"

h)  (pRam. IV D, 2, 2) — *mnḏ* "breast"

i)  (Westc. 12, 8) — *ḫt* "thing"

j)  (after Urk. IV, 618, 15) — *wr* "great," *mnw* "monument"

k)  (Siut I, 269)

l)  (*Kahun*, pl. 36, 25) — *zp* "time, occasion"

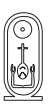
m)  (Urk. IV, 6, 9) — *ḫnyt* "crew" (collective: see § 4.6)

n)  (Ebers 19, 11) — *pḫrt* "prescription" (collective: see § 4.6), *3ḫ* "effective"

o)  (Sin. B 92) — *rnpt* "year," *ᶜš3* "many"

p)  (Sin. B 155) — *mrwt* "dependants" (collective: see § 4.6)

2. The following throne names are *nfr ḥr* constructions with an adjective followed by a direct genitive phrase. Transcribe and translate.

a)  Pepi II (Dyn. VI, ca. 2246–2152 BC); *k3* "life force"

b)  Thutmose III (Dyn. XVIII, ca. 1479–1425 BC); *mn* "permanent," *ḫpr* "evolution"

c)  Hatshepsut (Dyn. XVIII, ca. 1473–1458 BC); *m3ᶜt* "true" (fem.)

d)  Ramesses I (Dyn. XIX, ca. 1302–1301 BC); *pḥtj* "strength"

7. Adjectival and Nominal Sentences

7.1 Definitions

In the preceding lessons we have discussed three kinds of Egyptian words—nouns, pronouns, and adjectives—and some combinations of these words in phrases. Words are the basic building blocks of any language, and the most general way of referring to something. Phrases have a narrower focus: they make it possible to talk about something more specifically than single words do. Thus, the phrase  *sḫr pn jqr* "this excellent plan"—which contains a noun (*sḫr*, "plan"), a pronoun (*pn*, "this"), and an adjective (*jqr* "excellent")—is much more specific than the individual words themselves: *sḫr* alone could refer to any kind of plan, *pn* by itself does not indicate which "this" is meant, and *jqr* used separately just means "an excellent one" or "the excellent one."

By themselves, words and phrases are just ways of referring to something. They don't actually say anything about what they're referring to. The Egyptian phrase *sḫr pn jqr* or the English phrase *this excellent plan*, for example, refers to a specific kind of plan, but doesn't say anything about that plan. In order to say something about words or phrases, languages combine them into **sentences**.

Every sentence contains two parts: a **subject** and a **predicate**. Normally, the subject is what is being talked about, and the predicate is what is said about it. In the English sentence *This plan is excellent*, for example, *This plan* is the subject and *is excellent* is the predicate. In English, every normal sentence must contain a verb, such as the word *is* in the example just given. Verbs are the most complicated part of a language. This is true for Egyptian as it is for English; we will begin to consider Egyptian verbs in Lesson 12. The most common verb in English is *be*, and every English sentence must at least contain a form of this verb (such as *is*), unless some other verb is used instead. Thus, we can say *This plan seems excellent*, using a form of the verb *seem*; but we cannot say (in good, grammatical English) ⋆*This plan excellent*, without any verb at all.

Although Egyptian has verbs, like English, it is different from English in one important respect: Egyptian has no verb corresponding to the simple English verb *be*. Egyptian is not unusual in this: many languages do not have such a verb, including modern Arabic and Russian. In such languages it is possible to make a perfectly grammatical sentence such as *This plan excellent* without any verb at all. These are called **non-verbal sentences**. Egyptian has several kinds of non-verbal sentences. In this lesson, we will look at non-verbal sentences that combine nouns, pronouns, and adjectives.

Adjectival Sentences

7.2 Adjectival predicates

Although an Egyptian sentence may not necessarily contain a verb, it still must contain a subject and a predicate in order to be a sentence. In the English sentence *This plan is excellent*, the predicate consists of two words: the verb *is* and the adjective *excellent*. The verb *is* itself doesn't really add much information to the sentence: what is really important is the adjectival part of the predicate, *excellent*. For that reason, grammarians call a predicate such as *is excellent* an **adjectival predicate**. Egyptian also has adjectival predicates: unlike English, they consist only of the adjective itself, without a verb. Egyptologists normally call sentences with such predicates "adjectival sentences," which is short for the more accurate designation "sentences with adjectival predicates."

All adjectival sentences follow the pattern ADJECTIVE–SUBJECT, with the predicate first and the subject second. This is the reverse of English, where the predicate is second: for example,

 *jqr sḫr pn* "This plan is excellent,"

literally, "excellent this plan," where *jqr* is the predicate and *sḫr pn* is the subject. When it is used as an adjectival predicate, the adjective always has the simplest form, which is normally that of the masculine singular (§ 6.2). This is true regardless of whether it has a masculine, feminine, or plural subject: for example,

 *jqr nn n sḫrw* "These plans are excellent," and

 *nfr ḥjmt tn* "This woman is beautiful."

By definition, adjectival predicates must contain an adjective. Normally, only secondary adjectives (§ 6.1) are used as adjectival predicates. Examples with nisbes as adjectival predicate are limited (see § 7.5 below), and the primary adjective *nb* can only be used to modify a noun (§ 6.4).

The rule that adjectival predicates are masculine singular in form has one exception. Egyptian uses the old masculine dual form of the adjective (with the ending *–wj*: see § 4.7) in exclamatory adjectival sentences. These are almost always translated in English with the word *How* as the first word of the sentence: for example,

 *nfrwj ḥjmt tn* "How beautiful is this woman!"

literally, "This woman is doubly beautiful." The ending is written in the same way as other dual endings: i.e.,  ,  ,  , or  . Because the "weak" consonant *j* is often omitted in writing, it is important to remember that this is the only time an adjectival

predicate can have an ending: thus, a sentence like  must be read *jqrw(j) sḫrw* "How excellent are the plans!" and not ⋆*jqrw sḫrw* "The plans are excellent."

7.3 The subject in adjectival sentences

The subject of an adjectival sentence is often a noun; this includes anything that can function like a noun, including noun phrases (like those in the examples above), as well as adjectives themselves (§ 6.4): for example,

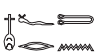
 *nfr dšrwt* "The red ones are beautiful."

The subject of an adjectival sentence can also be a pronoun. Only demonstrative pronouns and personal pronouns seem to have been used as subjects (§§ 5.2 and 5.8). Like nominal subjects, they always *follow* the adjectival predicate: for instance,

 *nfrwj nn* "How beautiful this is!"

When the subject is a personal pronoun, the *dependent* pronouns are used (§ 5.4). In Middle Egyptian normally **only the second and third-person pronouns** were used as the subject of an adjectival sentence; for first-person subjects Egyptian normally used a different kind of sentence, which we will meet later in this lesson. The pattern is the same as that for other kinds of subjects:

2ms  *nfr ṯw* "You are good" (also  *nfr tw*)

2fs  *nfr ṯn* "You are good" (also  *nfr tn*)

3ms  *nfr sw* "He is good"

3fs  *nfr sj* "She is good"

2pl  *nfr ṯn* "You are good" (also  *nfr tn*)

3pl  *nfr sn* "They are good"

3n  *nfr st* "It is good"; "They are good" (also ).

Personal pronouns are common as subjects in adjectival sentences. Like other subjects, the personal pronouns can also be used with "exclamatory" adjectival predicates ending in *–wj*: for example,  *nfrwj st* "How good it is!"

7.4 Additions to adjectival sentences

The combination of an adjectival predicate and its subject is the bare minimum needed for an adjectival sentence. Occasionally, however, other elements can be added to these:

1)  *wrt* "very" is sometimes added between the adjectival predicate and its subject: for example,  *št3 wrt w3t* (*Bersheh* I, pl. 14, 1) "The path is very remote."

2) Adjectival predicates, like adjectives themselves, can have comparative meaning (see § 6.8). The comparative phrase introduced by *r* comes after the subject: for instance,  *nfr st r ḫt nbt* (ShS. 134) "It is better than anything" (literally, "It is good with respect to every thing").

3) Instead of a noun subject, Egyptian often prefers to use a personal pronoun as subject with the noun expressed after it, in apposition to the pronoun: for example,  *r(w)dwj sw jb.j* (*Paheri*, pl. 3) "How firm is my heart!" (literally, "Doubly firm (is) it, my heart"). Note that the pronoun *sw* and the noun *jb.j* agree in gender (masculine) and number (singular).

Nominal Sentences

7.5 Nominal predicates

In the English sentence *This plan is a disaster*, the predicate consists of three words: the verb *is* and the noun phrase *a disaster*. As with adjectival predicates, the verb *is* doesn't really add any information to the sentence: what is important is the nominal part of the predicate, *a disaster*. For that reason, grammarians call a predicate such as *is a disaster* a **nominal predicate**. Pronouns can also be part of a predicate: for example, *The plan is that one*.

Egyptian also has nominal predicates: unlike English, they consist only of the noun or noun phrase itself, without a verb. Egyptologists normally call sentences with such predicates "nominal sentences," which is short for the more accurate designation "sentences with nominal predicates." Egyptian nominal sentences are more varied than those that have an adjectival predicate. There are three types in Middle Egyptian, with the following patterns: A B, A *pw*, and A *pw* B.

7.6 A B nominal sentences with pronouns

In Middle Egyptian, the A B pattern is mostly used when A or B is a pronoun. In such sentences, A is normally an *independent* pronoun (§ 5.5), and B is a noun or noun phrase: for example,

 *jnk wḥmw jqr* (Hatnub 14, 9) "I am an able herald,"

where A is the independent pronoun *jnk* and B is the noun phrase *wḥmw jqr* (literally, "I an able herald"). Occasionally, A can be a noun or noun phrase if B is the neutral form of a demonstrative pronoun such as *nn* "this" (§§ 5.8–5.9): for example,

 *dpt m(w)t nn* (Sin. B 23) "This is the taste of death."

Note that the independent pronouns are always *first* (*jnk* B "I am B") and the demonstratives are always *second* (A *nn* "This is A"). Under normal circumstances, however, the demonstrative stands as close to the beginning of the sentence as possible. In the example given above, it is last because the two elements of the direct genitive *dpt m(w)t* cannot be separated (see §§ 5.9 and 6.3). With an indirect genitive, the demonstrative can move farther forward:

 *jst nfꜣ nt ḫnt* (Leb. 37) "That is a place of landing"

(i.e., a place one can land in). This is possible because the indirect genitive is actually an adjective, and like other adjectives that modify nouns it actually stands in apposition to the noun it follows (see § 6.4): thus, the sentence just cited literally means "That is a place, one belonging to landing."

7.7 A B nominal sentences with nouns

In the A B pattern, A and B can both be nouns or noun phrases, but usually only under a few special circumstances.

1) A or B contains a noun of kinship or the noun *rn* "name"; for example,

 *mjwt.j nwt* (BD 69 Ca)
My mother is Nut

 *rn n (j)t(j).s*[1] *ỉwjꜣ* (Urk. IV, 1741, 12, G)
The name of her father is Yuia.

In the first sentence, A is the noun phrase *mjwt.j* and B is the proper name *nwt* (see Essay 2); in the second, A is the noun phrase *rn n (j)t(j).s* and B is the proper name *ỉwjꜣ*. Nouns such as *mjwt* "mother" and *rn* "name" (which also means "identity") are known as "inalienables," because they designate relationships that are normally unbreakable: a person cannot choose to have a different biological mother, for example.

2) A and B contain the same noun in two different noun phrases: for example,

 *mkt.t mkt rᶜ* (MuK. vo. 4, 7)[2]
Your (2fs) protection is the Sun's protection.

1 The word *jtj* "father" is usually written  or , without either of the "weak" consonants and with the sign as a determinative.

2 The in *mkt* is taken from the word or *m.k* "behold!," originally *mj.k*.

Here A is the noun *mkt.t* and B is the noun phrase *mkt rᶜ*. This kind of construction is known as a **balanced sentence**. It is fairly common in Egyptian, and can be found in other languages as well: for example, modern colloquial Arabic *beiti beitak* "My house is your house."

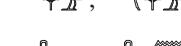
7.8 A B nominal sentences of adherence

As we saw in § 6.9, the genitival adjective *n* is actually a nisbe *n(j)*, meaning "belonging." A special kind of A B nominal sentence uses this nisbe plus a personal pronoun as the A part of the sentence: *n(j)* A B means either "A belongs to B" *or* "B belongs to A," depending on what the pronoun is.

When A has a *dependent* pronoun (§ 5.4), the sentence means "A belongs to B" (B is the predicate): for example,

 *n(j) wj rᶜ* (Ebers 1, 7–8) "I belong to the Sun."

In the spoken language, the nisbe *n(j)* and the dependent pronoun were apparently pronounced together as one word. For that reason, they are often written as one word in hieroglyphs, especially in the following combinations:

1S	*n(j) wj*		*nwj) = n(j)-wj)* "I belong" (★*níwa*)
3MS	*n(j) sw*		*nsw = n(j)-sw* "he belongs" (★*nísu*)
3FS	*n(j) sj*		*ns(j) = n(j)-s(j)* "she belongs" (★*nísi*).

This construction is very common in personal names of the pattern *n(j)-sw*-B or *n(j)-s(j)*-B, where B is the name of a god. The god's name is written first, in honorific transposition:  *n(j)-sw-mnṯw* (*PN* I, 176, 14) "He belongs to Montu."

When A has an *independent* pronoun (§ 5.5), the sentence means "B belongs to A" (A is the predicate): for example,

 *n(j) ntk hrw* (CT I, 254f) "The daytime belongs to you."

As with the dependent pronouns, the combination of the nisbe *n(j)* and the independent pronoun was apparently pronounced as a single word. As a result, the  of *n(j)* and the initial of the independent pronouns is often written only once, so that the combination *n(j)-ntk* (★*ninták*) for example, looks just like the independent pronoun *ntk* (★*ințák*), as in  *ntk nbw* (Urk. IV, 96, 6) "Gold belongs to you." The combination *n(j)-jnk* ★(*ni'inák*) with the first-person singular pronoun, is usually contracted to *nnk* (★*ninák*): for example,  *nnk pt nnk tȝ* (CT VI, 240f) "The sky is mine, the earth is mine."

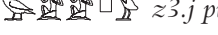
Normally, only the dependent or independent pronouns are used as A in the *n(j)* A B type of adjectival sentence. In personal names, however, both A and B can be nouns.

In this case, B is usually the name of a god or the king, and the sentence means "A belongs to B": for example,  *n(j)-ᶜnḫ-ptḥ* (*PN* I, 171, 11) "Life belongs to Ptah" (with the god's name in honorific transposition). Such names are very common in the Old Kingdom, but rare thereafter.

In all three types of the *n(j)* A B sentence, B is usually a noun, but it can also be a pronoun: for example,  *nnk sw* (*PN* I, 172, 22) "He belongs to me." B can also be the interrogative adjective (§ 6.6):  *n(j)-sw wr* (Rhind Problem 45) "How much is it?" (literally, "It belongs to how much?").

7.9 A *pw* nominal sentences

The A *pw* pattern consists of two parts. The first part, A, can be any noun, noun phrase, or pronoun; B is the demonstrative pronoun or *pw* (§ 5.8): for example,

 *z3.j pw* (Sethe, *Lesestücke*, 84, 13) "He is my son."

When it is used to modify a noun (§ 5.9), *pw* is always masculine singular, but in the A *pw* sentence it is neutral, and can have a masculine singular, feminine singular, or plural referent. Depending on the context, A *pw* can mean "He is A," "She is A," "They are A," "It is A," "This is A," "That is A," "These are A," or "Those are A": for example,

 *rᶜ pw* (BD 17 Da) "It is the Sun"

 *ḫjmt wᶜb pw* (Westc. 9, 9) "She is a priest's wife"

 *ḫwrw*[3] *pw* (Sethe, *Lesestücke*, 84, 8) "They are wretches."

These are examples of the A *pw* sentence where A is a noun or noun phrase. A can also be an independent or demonstrative pronoun: for example,

 *ntf pw* (Sin. B 267–68) "It is he"

 *p3 pw* (Rhind Problem 60) "It is this."

Like demonstratives in the A B nominal sentence, ***pw* stands as close to the beginning of the sentence as possible**. In the examples cited above, *pw* is last because A is either a noun (*z3.j*, *rᶜ*, *ḫwrw*) or a direct genitive (*ḫjmt wᶜb*), which cannot be separated. If the noun phrase in A has an indirect genitive or a modifying adjective, however, *pw* comes after the first noun of the noun phrase and before any modifiers (including the indirect genitive):

3 Note the difference between the two birds  and  : the first, with a forked tail, is the biliteral sign *wr*; the second, with a rounded tail, is a determinative meaning "bad" or "small."

 *sḫtj pw n sḫt-ḥm3t* (Peas. R 1, 1)
He is a farmer of the Wadi Natrun

 *t3 pw nfr* (Sin. B 81) "It is a good land"

 *ḥw pw ḥnᶜ sj3* (CT IV, 231a)
They are (the gods) Hu and Sia—

literally, "He is a farmer, one belonging to the Wadi Natrun" (for *sḫt-ḥm3t*, literally "Field of Salt," see Exercise 6, no. 2, and the map on page 28); "It is a land, a good one"; and "It is Hu, together with Sia" (§ 4.12).

7.10 A *pw* B nominal sentences

As we saw in § 7.8, there are only a few instances in which the A B nominal sentence can be used if both A and B are nouns or noun phrases. Middle Egyptian normally uses a different nominal-sentence pattern, A *pw* B, if both A and B are nouns or noun phrases: for example,

 *pḫrt pw ᶜnḫ* (Leb. 20–21) "Life is a cycle."

As this example shows, A *pw* B usually means "B is A" (more on this in § 7.12, below). This pattern can also be used even if A or B is a noun of kinship: for instance,  *snt.f pw tfnt* (CT II, 22b B1Bo) "Tefnut is his sister."

In the A *pw* B sentence, *pw* always comes before B; but, as in the A *pw* sentence, **it also comes as close to the front of the sentence as possible**. This means that, in some cases, *pw* can stand "inside" A if A is a noun phrase with parts that can be separated: for example,


mnw pw n z(j) nfrw.f (Stewart, *Egyptian Stelae* II, pl. 18, 16)
His goodness is the monument of a man

instead of ⋆*mnw n z(j) pw nfrw.f* (for *nfrw*, see § 4.6). If A is a direct genitive, of course, it cannot be separated:

 *ḫsrw ḏwt pw sr(j)w* (Peas. B2, 48–49)
Officials are dispellers of evil.

7.11 Summary of nominal sentences

The three nominal-sentence patterns are normally used with the following parts:

1) A B ("A is B" or "B is A")
   - A is an independent pronoun: *jnk wḥmw jqr* "I am an excellent herald."
   - B is a demonstrative pronoun: *dpt mwt nn* "This is the taste of death."

- A is the nisbe *n(j)* plus a personal pronoun: *n(j) ṯw B* "You belong to B," *n(j) ntk B* "B belongs to you."
- Both A and B can be nouns or noun phrases if:
  - one includes a term of kinship or the noun *rn* "name": *mjwt.j nwt* "My mother is Nut"; *rn n jtj.s ỿwj3* "The name of her father is Yuia."
  - the sentence is balanced, with the same noun in A and B: *mkt.t mkt rᶜ* "Your protection is the protection of the Sun."
  - A is the nisbe *n(j)* plus a noun: *n(j) A B*, usually "B belongs to A."

2) A *pw* ("It is A")
   - A is a noun or noun phrase: *z3.j pw* "He is my son."
   - A is an independent pronoun: *ntf pw* "It is he."
   - A is a demonstrative pronoun: *p3 pw* "It is this."

3) A *pw* B ("B is A")
   - A and B are both nouns or noun phrases: *pḫrt pw ᶜnḫ* "Life is a cycle."

If you think about the three nominal-sentence patterns, you can see that A *pw* is actually a form of the A B pattern, in which B is always *pw*. In fact, then, there are only two nominal-sentence patterns in Middle Egyptian: A B and A *pw* B. With a few exceptions, they complement each other: A *pw* B is normally used when both A and B are nouns or noun phrases, and A B is normally used when one element is a pronoun.

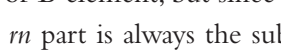
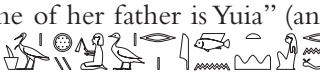
7.12 Subject and predicate in nominal sentences

In the adjectival sentence, it is obvious which element is the subject and which is the predicate. The adjective is always the predicate, since it says something about the noun or pronoun that follows, and not vice versa: thus,  *nfr ḥjmt tn* says something about "this woman" (namely, that she "is beautiful") and not something about "beautiful." Also, the adjectival predicate always comes before its subject in the sentence.

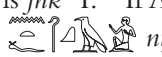
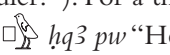
It is not always easy to pick out the subject and predicate in nominal sentences. One way to figure out which element is which is to ask yourself what the sentence is about: this will identify the subject. Another way is to think of the sentence as the answer to a question: this will identify the predicate, since questions always ask for the predicate.

Usually, A is the predicate, as in the adjectival sentence. This is *always* true in the A *pw* sentence and usually also in the A *pw* B sentence. In the A B sentence, however, there are a few cases in which A is the subject rather than the predicate:

1) if A is the nisbe *n(j)* plus a dependent pronoun:  *n(j) wj rᶜ* "I belong to the Sun." This answers the hypothetical question "Who do you belong to?" so B (*rᶜ*) is the predicate. The construction actually means something like "The-one-I-adhere-to (is) the Sun."

2) if A is a term of kinship or the noun *rn* "name." Egyptian regularly puts kinship terms in A and the predicate in B:  *mjwt.j nwt* "My mother is Nut" (answers the hypothetical question "Who is your mother?"). The noun *rn* can be either the A or B element, but since such sentences are used to tell what a person's name is, the *rn* part is always the subject:  *rn n (j)t(j).s ywj3* "The name of her father is Yuia" (answers the question "What is the name of her father?"),  *b3b3 z3 r-jnt rn.f* (Urk. IV, 2, 11) "His name is Baba, son of Reinet" (answers the question "What is his name?").[4]

3) in balanced sentences: for example, *mkt.t mkt r*^{c} "Your protection is the protection of the Sun" (answers the question "What is your protection?").

If A is a first- or second-person independent pronoun, it can be the subject or the predicate. A sentence such as  *jnk ḥq3* "I am the ruler" can answer two different questions: "Who are you?" and "Who is the ruler?" In the first case, the subject is *jnk* "I" and the predicate is *ḥq3* "the ruler"; in the second, the subject is *ḥq3* "the ruler" and the predicate is *jnk* "I."[5] If A is a third-person independent pronoun, however, it is always the predicate:  *ntf ḥq3* can only mean "*He* is the ruler" (answering the question "Who is the ruler?"). For a third-person pronominal subject, Egyptian uses the A *pw* sentence:  *ḥq3 pw* "He is *the ruler*." Because a first or second person independent pronoun as A can be ambivalent in the A B sentence, Egyptian sometimes uses the A *pw* B pattern to make it clear that the pronoun is supposed to be the predicate: for example,  *jnk pw šw* (CT II, 3d) "*I* am Shu" (answers the question "Who is Shu?"). This is not a very common construction.

Independent pronouns can therefore have two different functions in nominal sentences, as subject or as predicate:

- Independent pronouns and *pw* as **subject** (answers the question "Who are you?"):

1s	*jnk ḥq3*	"I am *the ruler*"
2s	*ntk ḥq3 / ntṯ ḥq3t*	"You are *the ruler*"
3s	*ḥq3 pw / ḥq3t pw*	"He is *the ruler*" / "She is *the ruler*"
1pl	*jnn ḥq3w*	"We are *the rulers*"
2pl	*nttn ḥq3w*	"You are *the rulers*"
3pl	*ḥq3w pw*	"They are *the rulers*"

4 For the spelling of *b3b3*, see § 9.5.

5 In spoken English, these have different stresses, because we normally put stress on the predicate: "I am *the ruler*" versus "*I* am the ruler." We know from Coptic that Egyptian did the same thing in nominal sentences: *jnk* ***ḥq3*** and ***jnk*** *ḥq3*.

- Independent pronouns as **predicate** (answers the question "Who is the ruler?"):

1s	*jnk ḥqꜣ*	"*I* am the ruler" (also *jnk pw ḥqꜣ*)
2s	*ntk ḥqꜣ / ntṯ ḥqꜣt*	"*You* are the ruler"
3s	*ntf ḥqꜣ / nts ḥqꜣt*	"*He* is the ruler" / "*She* is the ruler"
1pl	*jnn ḥqꜣw*	"*We* are the rulers"
2pl	*nttn ḥqꜣw*	"*You* are the rulers"
3pl	*ntsn ḥqꜣw*	"*They* are the rulers."

The two tables look the same except in the third person, where A *pw* is used for third-person subject pronouns but *ntf* B (etc.) when the pronoun is the predicate. Each of these tables, listing the different forms needed to say the same thing for different persons and numbers, is known as a "paradigm" (pronounced "PARE-a-dime"). Paradigms exist in every language. In English, for example, the present tense of the verb *be* has the following paradigm: *I am*, *you are*, *he/she/it is*, *we are*, *you are*, *they are*. Paradigms are an important part of every language, and must be memorized in order to understand the language. We will meet another paradigm in § 7.14, and more in future lessons.

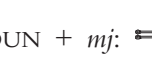
As you can see, there are really very few cases where the identity of the subject and predicate in the nominal sentence are not obvious from the sentence itself. The list probably seems complicated when you read it through for the first time, but after a bit of practice you will find that identifying the subject and predicate comes almost naturally—as, of course, it did for the Egyptians themselves.

7.13 Interrogatives in nominal sentences

In § 5.11 we met a number of interrogative pronouns. Most of these pronouns can be used in nominal sentences; when they are, they are *always* the predicate. The most common nominal-sentence patterns used with interrogative pronouns in Middle Egyptian are the following.

1) *mj* "who?" "what?"

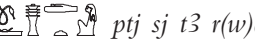
This pronoun is mostly used in sentences that we will consider in later lessons. Occasionally, however, it can also be used with a personal pronoun as subject. Two patterns are found in Middle Egyptian:

- INDEPENDENT PRONOUN + *mj*:  *ṯwt mj* (CT III, 59b) "Who are you?"

  For *ṯwt*, see § 5.5. This pattern, where the independent pronoun precedes *mj*, is found mostly in archaic religious texts.

- *jn mj* + DEPENDENT PRONOUN:  *(j)n mj tr ṯw* (BD 122 Nu) "Who are you?"

The words *jn* and *tr* are both particles (see § 5.12 *ptr*), and are not translated. The pronoun *mj* in nominal sentences is almost always used after *jn*. The combination *jn mj* was evidently pronounced as one word (⋆*iníma*), which became ⲛⲓⲙ in Coptic. The same pronunciation probably existed already in Middle Egyptian, since we occasionally find the spellings  (ShS. 69) and  (CT V, 102a) *(j)n-mj*.

2) *ptr* "who?" "what?"
The pronoun *ptr* is the most common interrogative in nominal sentences. It is always first in the sentence, and can be followed by a noun (or noun phrase) or a *dependent* pronoun as subject: for example,  *ptr rn.k* (BD 125) "What is your name?,"  *ptj sj t3 r(w)d-ḏdt* (Westc. 9, 8–9) "Who is she, this (woman named) Ruddjedet?"

3) *jšst* "what?"
This interrogative is occasionally used in the A *pw* nominal sentence  *jšst [pw]* (Westc. 6, 25) "What is it?" (literally, "It is what?").

4) *zy* "which?"
The pronoun *zy* is used in two nominal-sentence patterns in Middle Egyptian:

- INDEPENDENT PRONOUN + *zy*:  *ntk zy* (BD 122 Nu) "Which one are you?"
- *zy pw* B:  *zy tj pw mjw pw ꜥ3* (CT IV, 287a) "Which is that great cat?" The word *tj* here is a writing of the particle *tr* (see § 5.12 *ptr*), and is not translated.

As you can see from these examples, Egyptian prefers to put the interrogative pronoun first in the nominal sentence, except when an independent pronoun is the subject.

The interrogative adjective *wr* (§§ 6.6, 7.5.4) is also used in nominal sentences, as the predicate:  *wr pw* (Rhind Problem 73) "How much is it?" (literally, "It is how much?").

USES OF ADJECTIVAL AND NOMINAL SENTENCES

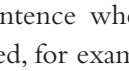
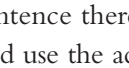
7.14 The first person in adjectival sentences

We saw above (§ 7.3) that sentences with an adjectival predicate are regularly limited to second and third-person subjects. In place of *nfr wj* "I am good," Egyptian normally uses the nominal-sentence construction *jnk nfr*, literally, "I am a good one." The usual paradigm for adjectival sentences with a pronominal subject is therefore:

1s	*jnk nfr/nfrt* "I am (a) good (man/woman)"
2m/fs	*nfr ṯw/ṯn* "You are good"
3ms	*nfr sw* "He is good"
3fs	*nfr sj* "She is good"
1pl	*jnn nfrw/nfrt* "We are good (men/women)"
2pl	*nfr ṯn* "You are good"
3pl	*nfr sn* "They are good"
3n	*nfr st* "It is good," "They are good."

It is important to remember that even though *jnk nfr* is used as the first-person counterpart of *nfr ṯw* and *nfr sw*, it is still a nominal sentence and not an adjectival one (which is why it can have two forms). The adjective in *jnk nfr* is (usually) the predicate, but it is a nominal predicate, not an adjectival one.

7.15 Nominal vs. adjectival sentences

Sometimes Egyptian uses a nominal sentence where we might expect an adjectival one. In one text where a path is described, for example, the text says  *ḫns pw* (Peas. B1, 25) "It is narrow." The pronoun *pw* here shows that this is a nominal sentence (A *pw*). Even though *ḫns* "narrow" is an adjective, it is used here like a noun (see § 6.4), and not as an adjectival predicate: the sentence therefore actually means "It is a narrow one." To say "It is narrow," Egyptian would use the adjectival sentence  *ḫns st*. Of course, there is not much difference in meaning between "It is a narrow one" and "It is narrow"; but the difference does exist, in Egyptian as in English, and you should be aware of it.

7.16 Tense in nominal and adjectival sentences

All the adjectival and nominal sentences in this lesson were translated with a form of the English verb *be*. As we saw at the beginning of the lesson (§ 7.1), this verb is required in English but does not actually exist in Egyptian, since Egyptian nominal and adjectival sentences have no word corresponding to *is* (or to *am* or *are*). By adding these words in our English translations, however, we also introduce into the translations a feature called **tense**, which exists in every English verb form.

Tense refers to time. The verb *is* in an English sentence such as *The path is very remote* indicates that the path has the quality of remoteness at the time the sentence is spoken: this is called the **present tense**. If we say *The path was very remote*, we indicate that the quality of remoteness existed before the time of speaking—the path may still be remote, but the important thing is that it was remote previously: this is known as the **past tense**. And if we say *The path will be very remote*, we mean that this will be true after the sentence is spoken (whether or not it is true now): this is called the **future tense**.

Since Egyptian nominal and adjectival sentences have no verbs, **they have no inherent tense**. An Egyptian adjectival sentence such as *šṯ3 wrt w3t* (cited in § 7.4.1) simply connects the quality *šṯ3 wrt* "very remote" with the subject *w3t* "path" without limiting that connection to the past, present, or future. The same is true for a nominal sentence such as *pḥrt pw ꜥnḫ* (discussed in § 7.10): this simply connects the notion of *pḥrt* "a cycle" with that of *ꜥnḫ* "life," without indicating whether the connection is supposed to be true in the past, present, or future.

Because they have no tense, Egyptian nominal and adjectival sentences are much more flexible in meaning than their English translations. Egyptian uses such sentences in two ways:

1) **without reference to tense**. Such statements are known as "**gnomic**." They indicate relationships that are always true. In English, gnomic statements normally use the present tense. For example, the sentence *pḥrt pw ꜥnḫ* "Life is a cycle" says something about life that has always been true, is true when the statement is made, and will be true in the future.

2) **with the tense of their context**. Many sentences with nominal or adjectival predicates are not gnomic statements but are instead simply not specific about time. The sentence *šṯ3 wrt w3t*, for example, is not intended as the statement of a universal truth: instead, it is only meant to connect the quality of *šṯ3 wrt* "very remote" with *w3t* "the path." The context in which this statement is made indicates when the connection is meant to be valid. If it occurs in a story, for example, it will normally have past tense: in fact, the text from which this sentence is taken accompanies a scene that describes the moving of a colossal statue from its quarry even though *šṯ3 wrt w3t* "the path was very remote." The same sentence could have been used, however, by a scout reporting to the official that *šṯ3 wrt w3t* "the path is very remote" or even that *šṯ3 wrt w3t* "the path will be very remote."

These uses mean that Egyptian nominal and adjectival sentences can be translated not only with the present tense (*is*, *am*, *are*) but also as past (*was*, *were*) or future (*will be*). Although this seems hazy compared to English, when you read actual texts you will find that it is not a problem, since either the sentence itself (e.g., *pḥrt pw ꜥnḫ*) or its context will indicate the tense automatically.

7.17 Phrases and sentences

You may have noticed that some of the sentences we considered in this lesson look the same as the noun and adjective phrases we met in previous lessons: for example,

 *nfr ḥr* "good of face" (§ 6.5) or "The face is good" (§ 7.2)

 *mjwt.j nwt* "my mother, Nut" (§ 4.11) or "My mother is Nut" (§ 7.8)

 *z3.j pw* "this my son" (§§ 5.8–5.9) or "He is my son" (§ 7.9).

For such short groups of words, taken out of context, it is in fact impossible to decide whether a phrase or a non-verbal sentence is meant. In actual texts, however, the context almost always indicates how the words are to be read. Most adjectival and nominal sentences, moreover, are clear enough in themselves that they can only be read as sentences, not as phrases.

Essay 7. Human Nature

The ancient Egyptians had very specific ideas about human nature. In order for every human being (including the king) to exist, five different elements were thought to be necessary. References to these elements occur in Egyptian texts of all kinds. To understand what the texts are talking about, we need to appreciate what the Egyptians thought about the five elements and their function in human life.

The easiest element for us to understand is the physical one: the **body** ( *ḥꜥ*). The body is the physical shell within which every human being exists. The Egyptians recognized that the body derived from an individual's parents, from the father's seed planted in the mother's womb. They also realized that it consisted of parts; for this reason, the collective noun  *ḥꜥw*, meaning something like "body parts," was normally used as the word for "body."

The most important part of the body was the heart (*jb*). To the Egyptians, this was not only the center of physical activity but also the seat of thought and emotion as well (the Egyptians do not seem to have understood the function of the brain). This is a common human belief; we still have remnants of it in such English phrases as "broken-hearted" and "heartfelt wishes." In Egyptian texts where the word *jb* is used, the translation "mind" usually makes better sense than the literal "heart." To refer to the heart as a physical organ, Egyptian often used the word  *ḥ3tj* (a nisbe from *ḥ3t* "front": i.e., the "frontal" organ) rather than *jb*; sometimes, however, the two terms seem to be interchangeable.

With each body came a **shadow** ( *šwt*).[6] This is an essential adjunct to the body, since every body casts one. Because the shadow derives from the body, the Egyp-

6 In this spelling, the sign is "tucked into" the belly of the quail-chick, even though it is to be read after the bird (i.e., as *šwt*, not *šwtw*). This arrangement is fairly common for and a bird sign, especially when it represents the feminine ending *t*; another example is *mjwt* "mother."

tians believed it had something of the body—and therefore of the body's owner—in it. The representations of gods are sometimes called their "shadows" for the same reason.

Every individual also had a **ba** ( *b3*). This is perhaps the most difficult of the Egyptian ideas about human beings to understand. Essentially, the ba is everything that makes a person an individual except for the body. The ba also refers to the impression that an individual makes on others, somewhat like our concept of an individual's "personality"; this notion underlies the abstract noun *b3w* (usually written  , a "false plural"), which means something like "impressiveness." Like the Western notion of "soul" (with which *b3* can be translated), the ba is spiritual rather than physical, and is the part of a person that lives on after the body dies. The Egyptians imagined it as being able to move freely from the mummified body out of the tomb and into the world of the living; for this reason, it is often shown, and written, as a human-headed bird (Fig. 6). The concept of the ba is mostly associated with human beings and the gods, but other things, such as a door, can have a ba as well. This is presumably because such things can have a distinct "personality" or make a distinct impression, even though they are not alive in the same way that human beings and the gods are.

Fig. 6. The ba visiting the mummy (CG 48483)

Along with a body, shadow, and ba, every living individual also had a **ka** ( *k3*). This concept means something like "life force." The ka is what makes the difference between a living person and a dead one: death occurs when it leaves the body. The Egyptians believed that the life force of the ka originated with the creator, was transmitted to mankind in general through the king, and was passed on to individual human beings from their fathers. The notion of this transmission was sometimes represented

metaphorically as an embrace; this seems to be the origin of the "extended arms" sign with which the word *k3* is written in hieroglyphs.

The Egyptians also thought that the ka was sustained through food and drink—understandably, since without these substances, human beings die. This notion underlies the abstract noun  *k3w* (written as a "false plural"), which means something like "energy"—specifically, the energy available from food and drink. It also lies behind the custom of presenting offerings of food and liquids to the dead. The Egyptians were aware that such offerings were never physically consumed by the deceased; what was being presented, however, was not the food itself, but the energy (*k3w*) within the food, which the deceased's spirit could make use of. During life, when a person was given something to eat or drink, it was often with the words *n k3.k* "for your ka."

Only human beings and the gods seem to have had a ka; even though animals were considered to be living beings, it is not known whether the Egyptians thought they had a ka as well. Like the ba, the ka was a spiritual entity. As such, it could not actually be depicted. To represent the ka, however, the Egyptians occasionally used a second image of the individual; for this reason, the word *k3* is translated in older books as "double."

The fifth essential element of every person was the **name** ( *rn*). Names were much more important to the Egyptians than they are in our society. They were thought to be essential parts of their owners, as necessary for existence as the four other elements. This is why Egyptians who could afford to do so expended a great deal of effort and resources ensuring that their names would continue to survive in their tombs and on their monuments—and conversely, why the names of some individuals were hacked out of their monuments by their enemies after death. Even during life, people could be essentially deprived of existence by banning their names: for example, a man named Mentuhotep, who had been banished from society, could be referred to as "he who is separate from the name Mentuhotep" (Hayes, *PLMK*, 54, 57–58).

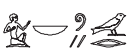
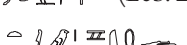
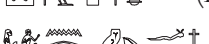
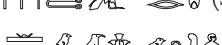
The Egyptians considered each of these five elements an integral part of every individual, and they thought that no one could exist without them. This explains, in part, why mummification of the body was considered necessary for the afterlife (see Essay 8 for more information on this subject). Each element was also thought to contain something of its owner. This was particularly true for the name; the mention of an individual's name can bring to mind a picture of that person, even if he or she is no longer living. Writing a person's name on a statue or next to a carved image could identify the image with that individual and thereby give the person an alternative physical form other than the body. This is why Egyptian tombs contained statues and reliefs of the tomb owner; for the same reason, pious Egyptians often had statues of themselves carved to be placed in the temples, so that they themselves could always be

in the presence of the god. By the same token, writing the name of a person on a small clay statue and then smashing the statue was considered an effective means of harming the name's owner.

The identification of a name with its owner was so strong that names themselves were treated as persons. In fact, it often makes more sense to translate the word *rn* as "identity" rather than "name." Knowing a person's name was the same as knowing the person himself. For this reason, the gods—who are ultimately "too great to investigate, too powerful to know"—are often said to have "inaccessible" or "secret" names that no one can know, even the other gods.

Exercise 7

Transcribe and translate the following sentences; underline the predicate in each.

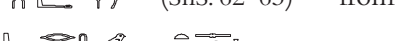
1.  (*Kahun*, pl. 2, 11) — *wr* "great"
2.  (ShS. 89)
3.  (*Beni Hasan* I, pl. 26, 166–67) — *mnḫ* "effective"
4.  (CT IV, 200b)
5.  (Siut I, 288) — *ḫt* "property"
6.  (Sin. B 155) — *wsḫ* "broad," *jst* "place"
7.  (Urk. IV, 1741, 12) — see n. 6 in this Lesson
8.  (Helck, *HBT*, 28)
9.  (Helck, *HBT*, 28) — *ꜥ3* "great," *pḥtj* "strength" (false dual)
10.  (Helck, *HBT*, 92) — *ḫn* "attack"
11.  (Helck, *HBT*, 107 adapted)
12.  (Urk. IV, 410, 11)
13.  (Leb. 20) — *qsn* "difficult"
14.  (Leb. 38) — *dmj* "harbor," *jmnt* "the West"
15.  (ShS. 182) — *sḏm* "listening," *n* "for," *rmṯ* "people" (see § 2.8.1)
16.  (ShS. 12–13) — *šw* "free, devoid," *ḥ3w* "excess"

17.  (ShS. 29–30) — *mjk3* "fierce," *m3* "lion" (spelling from *m33* "see")

18.  (ShS. 58–59) — *w3w* "wave," *w3d-wr* "sea" (literally, "great blue-green")

19.  (ShS. 61) — from a story, past: *ḫf3w* "snake"

20.  (ShS. 62–63) — from a story, past: *mḥ* "cubit" ($20^2/_3$ inches), "30"

21.  (ShS. 63–64) — from a story, past: *ḫbzwt* "beard," "2"

22.  (ShS. 66) — from a story, past: *ʿrq* "bent"

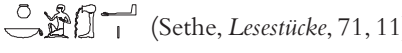
23.  (ShS. 134)

24.  (ShS. 152) — *bw* "thing, product," *wr* "chief, main," *jw* "island"

25.  (CT IV, 37f) — *jsjr* "Osiris"

26.  (Sethe, *Lesestücke*, 71, 11) — *wʿb* "clean," "hand, arm"

27.  (*Bersheh* I, pl. 15) — *jtj* "father"

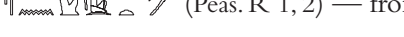
28.  (*PN* I, 172, 22)

29.  (CT VII, 49m) — *ḏt* "self"

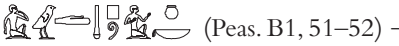
30.  (Peas. R 1, 2) — from a story, past

31.  (Peas. R 8, 6) — *mjtn* "way, path"

32.  (Peas. B1, 51–52) — *mdw* "speaker"

33.  (Peas. B1, 148–49) — *nḫ* "pitiful," *m3jr* "needy" (see § 2.8.4)

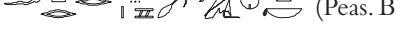
34.  (Peas. B1, 171)

35.  (Peas. B1, 298) — *ḥmw* "rudder"

36.  (Peas. B2, 39) — *ḏ3rw* "requirement"

37.  (Peas. B2, 49) — *bw-nfr* "goodness"

38.  (Peas. B1, 320) — *ḥmwtj* "craftsman," nisbe from *ḥmwt* "craft"

39.  (Peas. B1, 351–52) — *w3ḥ* "lasting"

40.  (Peas. B2, 92–93) — *mḫ3t* "scale, measure of worth," *ns* "tongue"

41.  (BD 1) — *wnḏwt* "tenants" (collective noun)

42.  (Adm. 5, 14) — *grḥ* "end"

8. Prepositions and Adverbs

Prepositions

8.1 Definitions

Prepositions are words that languages use to relate one thing to another. In the English sentence *Jill's cat is inside the house*, for example, the preposition *inside* relates the noun phrase *Jill's cat* to the noun phrase *the house*, and indicates that the second contains the first. Prepositions are often followed by nouns or noun phrases, as in this example, but they can also be used with pronouns or by themselves. Thus, it is also possible in English to say *Jill's cat is inside it*, substituting the personal pronoun *it* for the noun phrase *the house*, or simply *Jill's cat is inside*, with the preposition used by itself. When a preposition is used with a noun, noun phrase, or pronoun, it is said to **govern** them. A preposition that is used by itself is said to function as an **adverb**, or adverbially; we will consider adverbs and adverbial function in more detail later in this lesson.

Prepositions are among the most idiosyncratic words of any language. Often it is impossible to translate the prepositions of one language exactly into those of another. The French preposition *à*, for example, must be translated with the English prepositions *to*, *at*, *into*, *on*, *by*, *for*, *from*, or *with*, depending on how it is used; conversely, the single English preposition *by* corresponds to the French prepositions *par*, *à*, *sur*, or *en*, also depending on the way it is used. In fact, it is rare to find a preposition in one language that corresponds exactly to one and only one preposition in another language.

8.2 Primary prepositions

Egyptian also has prepositions, and it uses them much as English does its. Unlike English, however, Egyptian can have as many as three different forms of its prepositions, depending on how they are used. The following list shows the primary prepositions of Middle Egyptian (in alphabetical order), the different forms they can have, and the English prepositions or prepositional phrases that most often correspond to them.

1)  *jmjtw* (also , , etc.); adverbially  *jmjtw-nj* "between, among"; adverbially "between them, among them"

This preposition means "between" when it is used with a dual and "among, amidst, in the midst of" with a plural: *jmjtw bꜣtj* (Sin. R 28) "between two bushes," *jmjtw šzpw* (Sin. B 249) "among the sphinxes." When it is used with two different nouns (or noun phrases), the second is introduced by the preposition *r* (see § 8.2.7): *jmjtw ḫꜣst tn r nhrn* (ZÄS 69, 29, 11) "between this country and Naharina" (literally, "be-

tween this country with respect to Naharina"). In texts from Dyn. 18, the preposition is often *r-jmjtw* ( , etc.): *r-jmjtw špsw* (Urk. IV, 131, 12) "amidst the nobles." The adverbial form *jmjtw-nj* is actually a compound of *jmjtw* and the adverbial form *nj* (see § 8.2.6).

2)  *jn* "by"

The word *jn* is not really a preposition, but it is used like the English preposition *by* to indicate the agent with a passive verb-form (as in "I was blessed by the king"). In this use, *jn* is always followed by a noun or noun phrase, never a personal pronoun. We will consider this and other uses of *jn* in future lessons.

3)  *m* (also ); with personal pronouns or adverbially *jm* (also) "in"; adverbially "therein," "there," or "in it," "of them," etc.

This is the most common of all Egyptian prepositions. Basically, *m* means "in," but English often requires other translations, depending on how *m* is used:

- "in" or "into" space: *m pr* "in the house"; *ʿq m pr* "enter into the house"
- "in," "by," "for" or "during" time: *m grḥ* "in the night, by night"; *m rnpwt 3* "for three years, during three years"
- "in" a state: *m ḥtp* "in peace"
- "in" or "of" a material or contents: *m jnr* "in stone, of stone," *ʿḥʿw m rnpwt* "a period of years," *wʿ jm.sn* "one of them"
- "from" or "of" a place or state (i.e., starting from "in"): *prj m njwt* "emerge from the town," *šw m ʿbʿ* "free from boasting, free of boasting"
- "as" something or someone (i.e., "in" the capacity of): *ḫʿj m nswt* (Urk. IV, 2027, 2) "appear as king"
- "with," "through," or "by" something (i.e., "in" the use of): *wrḥ m mrḥt* "anoint with oil"; *jṯj m nḫt* "take possession through force"; *njs m rn* "call by name."

4)  *mj* (also); adverbially *my* "like"; adverbially "likewise"

The preposition *mj* always indicates that one thing is like another. It can usually be translated as "like," but English sometimes requires another translation:

- "like" something: *mj sḫr nṯr* (Sin. B 43) "like the plan of a god"
- "in accordance with, according to" something: *mj nt-ʿ.f nt rʿ nb* (Westc. 3, 11–12) "according to his daily custom" (literally, "like his custom of every day")
- "as well as" something: *hrw mj grḥ* (Helck, *HBT*, 24) "day as well as night" (literally, "day like night").

5)  *mm(j)* (also  ,  ,  , etc.)

"among, amidst"; adverbially "among them" (Merikare 8, 7; 12, 7)

Used with a plural noun or a noun with plural sense: *mm ᶜnḫw* (Helck, *HBT*, 29) "among the living," *mm mw* (Urk. IV, 616, 9) "amidst the waters." The difference between *mm* and *jmjtw* (§ 8.2.1) is that *jmjtw* indicates a specific physical position while *mm* is used in a more general sense, without specifying an actual position.

6) *n* (also *nj*, only before a noun); adverbially *nj* (also ) "to, for"; adverbially "thereto, therefor" or "for it," etc.

The preposition *n* is used to indicate the goal of something. It is normally translated with the English prepositions *for* and *to*, but some uses require a different translation:

- "to" or "for" something: *rdj jȝw n jsjr* (Sethe, *Lesestücke*, 63, 4) "giving praise to Osiris"; *nfr sḏm n rmṯ* "Listening is good for people" (ShS. 182). The preposition *n* normally indicates the goal of motion when the goal is a person: e.g., *šmj n kꜣ* (Peas. R 13, 6) "go to another person"
- "at" in the sense of "to, toward": *dgȝ n qᶜḥwj.k* (Smith 7, 16) "look at your elbows"
- "in, for" time: *n jbd 2* "in two months," *n ḏt* "forever"
- "for, at, because of" something: *rmj n mr* "weep for/because of pain."

7)  *r*; at the beginning of a sentence  *jr*, sometimes also with personal pronouns (usually); adverbially *jrj* (often) "with respect to"; adverbially "thereto" or "with respect to it, pertaining to it," etc.

The preposition *r* has the basic meaning "with respect to." Depending on how it is used, many different translations are required in English:

- "to," "toward," "at" a place or person: *prj r pt* "go to/toward the sky," *r rdwj ḥm.f* "at the feet of His Incarnation," *spr r ḫnw* "arrive at home," *hȝb r msw-nswt* (Sin. R 22–23) "send for the king's children"; *r* normally indicates the goal of motion when the goal is a place: e.g., *šmj r nn-nswt* (Peas. B1, 63–64) "go to Herakleopolis"
- "at" a time: *r tr pn* (Sinai 90, 3) "at this season"
- "to, in order to, for" a purpose: *r jnt ᶜqw* (Peas. R 1, 3) "in order to get rations"
- "against" something: *jrj r* "act against" someone or something (vs. *jrj n* "act for, on behalf of" someone or something)
- "from" something, indicating separation or distinction: *rḫ wḫȝ r rḫ* (Urk. IV, 970, 1) "to know the foolish man from the knowledgeable" (i.e., "to know the difference between a foolish and a knowledgeable man": literally, "to know the foolish one with respect to the knowledgeable one"), *fḫ r kpnj* (Sin. R 53) "depart from Byblos" (literally, "depart with respect to Byblos"). This is also the sense of *r* when it is used with a comparative adjective (§§ 6.8, 7.4.2): *nfr r ḫt nbt* "better than everything" (literally, "good with respect to everything").

- "concerning, about, according to" something: *ḏd r* "speak about" something (compare English "speak to the subject"); *r ḥp* "according to custom."
- at the beginning of a sentence, "as for" a noun, "if, when" with a verb: *jr sf jsjr pw* (CT IV, 193b) "As for yesterday, it is Osiris," *jr mr.k* (Ptahhotep 298) "if you want"

8)  *ḥ3* (also ) "behind, around"
This preposition is related to the noun  "back of the head." Its basic sense is "around and behind": *pḫr ḥ3 jnb* (Urk. IV, 261, 6) "going around the wall," *ḥ3 t* (Ptahhotep 135) "behind bread" (i.e., at a meal).

9)  *ḥnᶜ*; adverbially , *ḥnᶜw* "with"; adverbially "with them," etc.
The preposition *ḥnᶜ* indicates that one thing accompanies another: *ḥnᶜ snw.j* (ShS. 126) "together with my siblings." The same meaning underlies the use of *ḥnᶜ* in coordination (§ 4.12), where it is usually translated "and": *ḥ3tj ḥnᶜ zm3* (Ebers 99, 13) "the heart and the lungs." Note that the English preposition *with* has two different meanings, indicating accompaniment and means. The former corresponds to Egyptian *ḥnᶜ*; the latter, to the Egyptian preposition *m* (§ 8.2.3).

10) *ḥr* (also) "on"; with personal pronouns usually  *ḥr*; not attested adverbially
The preposition *ḥr* is related to the noun *ḥr* "face, surface" (spelled the same way). It has the basic meaning "on" but its uses require many different translations:
- "on, upon, in, at, by" something, indicating placement: *ḥr w3t* "on the path," *ḥr ḫt q3* "upon a high tree," *ḥr rdwj* "on foot," *ḥr wnmj.f* "on his right, at his right," *ḥr kmt* "in Egypt" ("on the Blackland"), *ḥr jb.f* "in his heart, on his mind"; *prj ḥr hrw* "come forth at the sound" of something; *sw3 ḥr jz* "pass by the tomb"
- "than, with, and" indicating addition: *jrj ḥ3w ḥr nfr* (Amenemhat 1, 3) "do more than well" (literally, "do excess on good"), *psj ḥr bjt* (Ebers 19, 2) "cook with honey." This meaning underlies the use of *ḥr* in coordination (§ 4.12), where it is usually translated "and": *ḏᶜ ḥr ḥyt* (Westc. 11, 14) "stormwind and rain."
- "for, per," indicating distribution: *t-ḥḏ ḥr wᶜb nb* (Siut I, 273) "a loaf of white bread for each priest"
- "from, of" indicating physical origin (literally, "from on"): *jjj ḥr jbḥyt* (*JEA* 31, pl. 3A, 14) "come from Ibhyt," *prrt nbt ḥr ḫ3t* (Urk. IV, 965, 4) "everything that comes from the altar," *ᶜwn ḥwrw ḥr ḫt.f* (Peas. B1, 262–63) "rob a poor man of his property"
- "at, with, concerning, about, because of, for," indicating cause (nonphysical origin): *ḥtp ḥr* "content at," "content with" something, *ḥzj ḥr* "bless because of, on account of" something, *rs-tp ḥr* "watchful concerning" something, *jj ḥr* "come about, come for" something; *mhj ḥr* "forget about" something; *ᶜḥ3 ḥr* "fight for, on behalf of" someone.

11)  *ḥft* (not ⋆*ḥtf*; also ); adverbially  *ḥftw* (also ) "opposite, in accordance with, in response to, while"; adverbially "accordingly"

The preposition *ḥft* indicates that something is opposite something else. It is normally used in the spatial sense, of two things facing each other: *ḥ* *ḥft* "stand opposite, before" someone, *ḏd ḥft* "speak before/in response to" someone. The sense of opposition underlies the nisbe *ḥftj* "opponent, enemy." When *ḥft* governs a noun or pronoun referring to a thing, it usually means "in accordance with": *ḥft zḫ3 pn* "in accordance with this writing," *ḥft ḫ3y* "according to measure."

12)  *ḥnt* (also ); adverbially  *ḥntw* (also ) "at the head of"; adverbially "before, previously"

The preposition *ḥnt* indicates position in front of something: *ḥmsj ḥnt nṯrw* "sit in front of the gods." It normally carries the connotation of superiority: *ḥnt ḥnḫw* "at the head of the living." The difference between *ḥft* and *ḥnt* is one of position: *ḥft* implies that two things are facing each other, while *ḥnt* indicates that something is first in line or priority. When used adverbially, *ḥnt* refers to time: *ḥpr ḥntw* "happen before, previously."

13)  *ḥr* "near"; not attested adverbially

The preposition *ḥr* indicates the proximity of one thing to another. It is regularly used when the noun, noun phrase, or pronoun governed by the preposition is someone of higher status: *ḏd ḥr ḥm.f* "speak to His Incarnation," *ḥr nṯrw* "in the presence of the gods." This preposition is especially common in two phrases: *ḥr ḥm n* "during the incarnation of" followed by a king's name (i.e., "during the reign of"); and *jm3ḫy ḥr* "honored with," usually followed by the name of a god. Often *ḥr* is used to relate one person to others when the nature of the relationship cannot be direct because social customs prohibit a direct relationship or because the object is plural. Thus, an Egyptian speaks *n* "to" an equal or an underling, but *ḥr* "near" the king, a god, or *msw.f* "his children."

14)  *ḥt* "throughout"; not attested adverbially

The meaning of this preposition is essentially the same as that of its English counterpart: *ḥpr ḥt t3* "happen throughout the land."

15)  *ḫr*; adverbially *ḫrj* "under"; adverbially "under it, under them," etc.

The basic sense of *ḫr* is "under": *ḥmsj ḫr ḥt3w* (Leb. 133) "sit under sails," *ḫr mw* "under water." To be "under" something is also to carry or have it: hence, *jw ḫr jnw* "come with tribute." Egyptian uses the preposition *ḫr* literally where English uses more general prepositions: *3tp ḫr jtj* (Peas. R 7, 6) "loaded with grain," *ḫr rśwt* (Helck, *HBT*, 94) "in joy," *wrḏ ḫr šmt* (Ebers 102, 13) "tired from walking."

16)  *dp*; with personal pronouns often *dp* "atop"; not used adverbially

This preposition is related to the word *dpj* "head" (spelled the same way). It indicates position above something: *dp jnb* "on top of the wall." Like *ḥr* (§ 8.2.10), *dp* often implies contact with a surface, but *ḥr* indicates closer proximity to the surface than *dp*: thus, *ʿnḫ dp t3* "live on earth" but *sḏr ḥr t3* "lie on the ground"; both prepositions can also mean simply "above." When *dp* has to be translated in a way that does not imply position above something, this is usually because English views a relationship differently than Egyptian does: for example, English normally thinks of speech as lying "in the mouth," while Egyptian puts it *dp r* "atop the mouth."

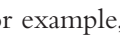
17)  *ḏr* "since, before"; adverbially "over, finished"

The preposition *ḏr* is related to the noun *ḏr* "limit, end." In Middle Egyptian, it is used mostly in expressions of time: *ḏr rk ḥrw* (Merikare 9, 1) "since the age of Horus."

8.3 Compound prepositions

The seventeen words listed in the preceding section are all primary prepositions, each consisting of a single word. Besides these Egyptian has a large number of compound prepositions, formed from several words. Such prepositions are common in most languages. The English compound preposition *alongside*, for example, is derived from the preposition *along* and the noun *side*. Egyptian compound prepositions always contain at least one of the primary prepositions. They are formed in three ways:

1) preposition plus noun or noun phrase: for example,  *m ḥ3t* "in front of,"  *r ḥ3t* "to the front of," and  *ḫr ḥ3t* "at the front of," all of which use the noun  *ḥ3t* "front." This is the most common way of forming compound prepositions; compare English *alongside*, *inside*, *beside* (from *by side*).

2) preposition plus infinitive or infinitival phrase (the infinitive is discussed in Lesson 14): for example,  *r ḏb3* "in exchange for, instead of," from the preposition *r* and the infinitive *ḏb3* "replace" (literally, "to replace"). Compare English *together with* (originally, *to gather with*).

3) adverb or adverbial phrase plus preposition: for example,  *ḥrw r* "apart from, in addition to, as well as," from the adverb *ḥrw* "apart" and the preposition *r* (literally, "apart with respect to"). Compare English *apart from*.

The meaning of most Egyptian compound prepositions is clear from their components, and we do not need to consider them individually here. In dictionaries (such as the one at the back of this book), you will find the meaning of a compound preposition listed under its major component. Thus, to find the meaning of *ḫr ḥ3t*, you would look under *ḥ3t*, while that of *ḥrw r* would be found under *ḥrw*.

8.4 The object of prepositions

The noun, noun phrase, or pronoun that the preposition governs is called the **object** of the preposition. In many languages, nouns and pronouns have a special form when they are used as the object of a preposition. In English this is true only for personal pronouns; nouns, noun phrases, and other kinds of pronouns have no special form after prepositions in English: e.g., *boys* and *for boys*, *the big boat* and *in the big boat*, *this* and *under this*; but *they* and *with them*, not ⋆*with they*.

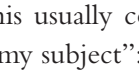
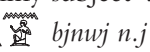
Egyptian is the same as English in this respect: nouns, noun phrases, and other kinds of pronouns have no special form after prepositions: e.g., *ḥrdw* "boys," *n ḥrdw* "for boys"; *dpt ꜥ3t* "the big boat," *m dpt ꜥ3t* "in the big boat"; *nn* "this," *ḥr nn* "under this." For personal pronouns, Egyptian uses the *suffix* form (§ 5.3) as the object of prepositions: for example,

1s		*ḥnꜥ.j*	"with me"
2ms		*ḥnꜥ.k*	"with you"
2fs		*ḥnꜥ.ṯ*	"with you"
3ms		*ḥnꜥ.f*	"with him, with it"
3fs		*ḥnꜥ.s*	"with her, with it"
1pl		*ḥnꜥ.n*	"with us"
2pl		*ḥnꜥ.ṯn*	"with you"
3pl		*ḥnꜥ.sn*	"with them."

This is true not only for the primary prepositions, such as *ḥnꜥ*, but also for the compound prepositions: for example, *m ḥ3t.k* "in front of you" (literally, "in your front"), *r ḏb3.s* "in exchange for it" (literally, "with respect to its replacement"), and *ḥrw r.sn* "as well as them" (literally, "apart with respect to them").

The prepositions *jn* "by" (§ 8.2.2) and *mj* "like" (§ 8.2.4) are not used with suffix pronouns. We will consider *jn* when we discuss the passive in a later lesson. Egyptian uses the noun  *mjtw* or the nisbe  *mjtj* (see § 8.6), both of which mean "likeness," instead of *mj* with a personal pronoun: for example, *sḫtj mjtw.j* (Peas. B1, 314) "a farmer like me" (literally, "a farmer, my likeness").

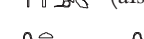
8.5 The preposition *n* with adjectival predicates

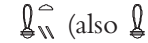
The preposition *n* "to, for" is often used in a special kind of adjectival sentence in which the predicate has no subject. This usually corresponds to English sentences in which the pronoun *it* is used as a "dummy subject": for example,  *nfr n.tn* (Urk. IV, 123, 4) "It is good for you,"  *bjnwj n.j* (Adm. 6, 8) "How bad it is for me!"

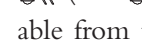
Although English requires a subject, the pronoun *it* in such sentences really doesn't refer to anything; for that reason, Egyptian simply omits the subject.

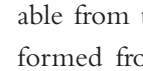
8.6 Prepositional nisbes

As we saw in Lesson 6, Egyptian is able to make an adjective out of a noun by adding an ending (masculine *–j*, feminine *–t*) to the noun: for example, *njwtj* and *njwtt* "local," from *njwt* "town." Such derived adjectives are known as nisbes (§§ 6.1–6.2). The same procedure is used to make adjectives out of prepositions. Most of the primary prepositions have a nisbe form:

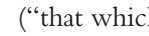
1)  (also , etc.) *jmj* "inherent in"—from *m* "in"

2)  (also , etc.) *mjtj* "similar"—from *mj* "like"; not always distinguishable from the noun (also) *mjtw* "likeness" (see § 8.4). Both words are formed from an abstract noun *mjt* "similarity," which is itself a feminine nisbe ("that which is like") formed from *mj*.

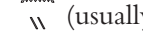
3)  (usually) *nj* "belonging to"—from *n* "to, for"; also known as the "genitival adjective." We have seen its use in the indirect genitive (§ 4.13.2) and as an adjectival predicate (§ 7.5).

4)  (also) *jrj* "pertaining to"—from *r* "with respect to"

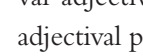
5)  *ḥ3(j)* "surrounding"—from *ḥ3* "behind, around"

6)  *ḥnᶜ(j)* "accompanying"—from *ḥnᶜ* "with"

7)  (also) *ḥrj* "upper, lying on"—from *ḥr* "on"

8)  (often) *ḫftj* "opposing"—from *ḫft* "opposite"

9)  (often) *ḫntj* "foremost"—from *ḫnt* "at the head of"

10)  *ḫr(j)* "adjacent"—from *ḫr* "near"

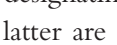
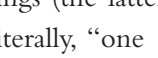
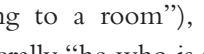
11) (often) *ḫrj* "lower, lying under"—from *ḫr* "under"

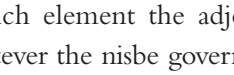
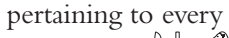
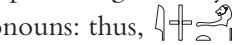
12)  (also) *dpj* "standing atop"—from *dp* "atop."

8.7 Uses of the prepositional nisbes

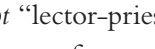
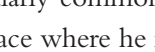
Like other nisbes, those formed from prepositions can be used both to modify nouns and as nouns in their own right: for example,  *ᶜt ḥrt* "an upper room,"  *ḥrt nbt* "every upper one." In both uses, prepositional nisbes often govern a following noun, noun phrase, or pronoun, just as prepositions themselves do. This kind of construction is usually impossible to translate directly into good English; instead, English has to use the words "who is, who are, which is, which are" followed by the relevant

preposition, or the preposition alone: for example,  *nṯrw jmjw pt* "the gods who are in the sky" or "the gods in the sky" (literally, "the gods, the sky's inherent ones");  *jmjw.s* "those who are in it" or "those in it" (literally, "its inherent ones").

Prepositional nisbes are often used as nouns in their own right. Two very common examples of this are words designating a person's office or function and phrases referring to gods or kings (the latter are called "epithets"): for example,  *jr(j)-ꜥt* "room-keeper" (literally, "one pertaining to a room"),  *ḫr(j)-ḥ(3)b(t)* (also written  and ) "lector priest" (literally, "he who is under the festival-scroll": the priest who carries the scroll with the liturgy for festival rites);  *ḫntj-jmntjw* "foremost of the westerners" (literally, "he who is at the head of the westerners," an epithet of Osiris),  *dpj-ḏw.f* "he who is atop his mountain" (an epithet of Anubis).

Like other nouns, prepositional nisbes can be modified by adjectives, and can have suffix pronouns. Adjectives that modify prepositional nisbes always agree with the nisbe itself, not with the noun or pronoun that the nisbe governs: i.e., *jrj-ꜥt nb* "every room-keeper" (not *jrj ꜥt nbt*, which would mean "one pertaining to every room"). The adjective normally follows the entire nisbe phrase, as in the example just given; to avoid confusion about which element the adjective modifies, however, it can come between the nisbe and whatever the nisbe governs: for example,  *jrj nb sšm* (Urk. IV, 1106, 3) "every functionary" (literally, "every one pertaining to a function"), as opposed to *jrj sšm nb* "one pertaining to every function." Similar considerations govern the placement of suffix pronouns: thus,  *jmj ḥ3t.sn* "he who is in front of them" (literally, "the inherent one of their front") but  *jmj.sn ḥ3t* "their predecessor" (literally, "their inherent one of the front").

8.8 Special uses of the nisbe 

The nisbe  , *ḫrj* "lower, lying under" is often used to denote the possession of something: thus, the *ḫrj-ḥ3bt* "lector-priest" is the one who has ("who is under") the scroll. If the nisbe modifies or refers to a place, it can indicate location: for example,  (with honorific transposition; abbreviated ,) *ḫrj-nṯr* "the place where the god is" ("that which is under the god"), the Egyptian term for "cemetery" or "necropolis." This use is particularly common with the word  *bw* "place": for instance,  *bw ḫr(j).f* "the place where he is" (literally, "the place under him").

8.9 "Reverse" nisbes

Although a prepositional nisbe such as *jmj* often has to be translated in English as "who is in" or "which is in," it is important to remember that such translations are only an approximation of the nisbe's meaning: the nisbe itself is an adjective (in this case, meaning something like "inherent"). Like other adjectives, prepositional nisbes can also be used in the *nfr ḥr* construction. As we saw in §§ 6.5 and 6.9, a phrase such as *ꜥš3 zrw*

"many of sheep" can be used to refer to someone who has many sheep: the adjective *ꜥšꜣ* actually refers to the sheep's owner, even though it is the sheep themselves who are "many," not the owner. Prepositional nisbes can be used in the same way.

Normally, a phrase such as  *mḏꜣt jmt pr* would mean "the scroll that is in the house," where *jmt pr* is an adjectival phrase indicating where *mḏꜣt* "the scroll" is. But since *jmt* is an adjective, the phrase *jmt pr* can also be understood as a *nfr ḥr* construction. In that case, although *jmt* still refers to *mḏꜣt*, it is actually *pr* "the house" that is "in" something, and not *mḏꜣt* "the scroll": *mḏꜣt jmt pr* then means "the scroll that the house is in." The phrase *jmt pr* (used by itself, without *mḏꜣt*) is actually an Egyptian idiom for "will" (as in "last will and testament"): it refers to a papyrus scroll in which the contents of a person's estate (*pr* "house") are listed.

Such uses are known as "reverse nisbes." The relationship between *jmt* and *pr* in the reverse nisbe *mḏꜣt jmt pr* "the scroll that the house is in" is exactly the same as that between *ꜥšꜣ* and *zrw* in the *nfr ḥr* construction *zj ꜥšꜣ zrw* "a man many of sheep": Egyptian makes the adjective refer to the noun it modifies (*mḏꜣt* and *zj*), even though what the adjective describes (*ꜥšꜣ* "many" and *jmt* "inherent, being in") is actually a quality of the noun that follows it (*zrw* and *pr*). This is true even when the adjectival phrases are used by themselves, without a preceding noun: *ꜥšꜣ zrw* "he who has many sheep," *jmt pr* "that which the house is in."

Since a phrase such as *jmt pr* can mean both "that which is in the house" and "that which the house is in," usually only the context will indicate which meaning is intended. For some phrases, however, the reverse meaning is normal. One very common example is the title *jmj-r* "overseer" (usually spelled  or ). This seems to mean "the one in whom (*jmj*) the mouth (*r*) is"—i.e., the person who gives commands. It normally precedes another noun or noun phrase, indicating what the person is overseer of: for example,  *jmj-r pr* "steward" ("overseer of the house"),  *jmj-r mšꜥ* "general" ("overseer of the army"). As a prepositional nisbe, however, *jmj-r* can also mean "the one who is in the mouth": for this reason, it is often spelled  (e.g.,  *jmj-r pr*), with the sign of a tongue (i.e., "that which is in the mouth"), even though its normal meaning is apparently the reverse.

8.10 Prepositional phrases as modifiers

English can use a prepositional phrase as a modifier: for example, *the gods in the sky*. In Egyptian, however, a prepositional phrase normally has to be converted to the corresponding nisbe in order to modify a noun: thus, *nṯrw jmjw pt* "the gods in the sky," and not ⋆*nṯrw m pt*. In a few cases, however, Egyptian does seem to use a prepositional phrase rather than the corresponding nisbe as a modifier. The most frequent examples of this involve the preposition *m* used adverbially in the expressions  *bꜣk*

jm "the worker therein" (an idiom meaning "yours truly" or "your humble servant") and  *wˁ jm nb* "every one of them."[1]

Another common instance of a prepositional phrase used as modifier involves the preposition *n* "to, for." The genitival adjective *n(j)* "belonging to," which is the nisbe of the preposition *n* "to, for," is normally used as a modifier only when it is followed by a noun or noun phrase. This is the construction known as the "indirect genitive," which we have already met (§ 4.13.2): *z3 n(j) zj* "the son of a man" (literally, "the son belonging to a man"). When the possessor is a personal pronoun, Egyptian normally uses the suffix pronouns: *z3.f* "his son." Occasionally, however, it can use a special construction consisting of the preposition *n* (not the nisbe), a suffix pronoun, and the nisbe  *jm(j)* (also spelled *jmy*). This corresponds to the English construction "of him, of his," and so forth: for example,

 *ms n.f jmy* (Urk. IV, 1068, 10) "a child of his"

 *t3 ḥ3t n.n jmy* (Urk. IV, 650, 5) "that front of ours"

 *hdmw n.sn jm(j)* (Urk. IV, 666, 17) "the footstool of theirs."

As these examples show, the gender and number of the preceding noun have no effect on the possessive phrase that follows: since *n* is a preposition rather than a nisbe, it does not have to agree in gender and number with the noun it modifies. In older texts, however, the nisbe *jmj* sometimes agrees in gender with the noun:  *prt-ḫrw n.k jmyt* (CT III, 259g) "the invocation-offering of yours" (modifying the feminine noun phrase *prt-ḫrw*, literally, "the sending-forth of the voice").

ADVERBS

8.11 Definitions

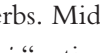
Adverbs are words or phrases that languages use to indicate *where*, *when*, *why*, or *how* something happens or is true. The primary use of adverbs is to modify verbs (the word "adverb" means "attached to a verb"): for example, in the sentence *The treaty was signed here*, the adverb *here* tells where the treaty was signed (*was signed* is a verb form). Prepositional phrases can be used as adverbs: thus, we can also say *The treaty was signed in this room*, with the prepositional phrase *in this room* indicating where the treaty was signed.

1 The adverb *jm* "of them" (§ 8.15) in *wˁ nb jm* has the same sense as the preposition *m* in *wˁ m n3 n ˁ3* (Peas. R 9, 4) "one of those donkeys" (see § 8.2.3; for *n3 n ˁ3* "those donkeys," see § 5.9). The adjective *nb* "every" modifies *wˁ* but is after *jm* because Egyptian prefers to keep the phrase *wˁ jm* together.

Adverbs can modify adjectives, prepositions, or other adverbs, as well as verbs. We have already seen an example of an adverb used to modify a preposition: in the English compound preposition *apart from* (§ 8.3.3), the adverb *apart* specifies the meaning of the preposition *from*. Adverbs have the same function when they are used to modify adjectives or other adverbs: in the phrase *a moderately heavy rain*, for instance, the adverb *moderately* specifies how heavy the rain is; similarly, in the phrase *almost always* the adverb *almost* narrows the meaning of the adverb *always*. Adverbs are similar to adjectives: just as adjectives or adjectival phrases modify nouns (§ 6.1), adverbs or adverbial phrases are used to modify verbs, adjectives, prepositions, and other adverbs.

Adverbs can be single words, such as *here*, *apart*, and *moderately*. They can also consist of several words, such as *almost always*; this is called an adverbial phrase. Most adverbial phrases are actually prepositional phrases used as adverbs, as in the example *in this room*, given above. Although prepositions themselves are not adverbs, prepositional phrases normally are, since such phrases usually indicate where, when, why, or how something happens or is true. Prepositions themselves can also be used as adverbs, as we saw in § 8.1.

8.12 Primary adverbs

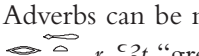
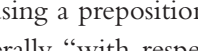
Primary adverbs are single words that are not derived from another word and are used exclusively as adverbs. Middle Egyptian has perhaps three such adverbs:  *ꜥ3* "here";  *rsj* "entirely, at all" (also  *rssj*); and  *grw* "also, further, any more" (usually  *gr*).

8.13 The interrogative adverb

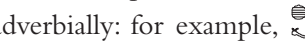
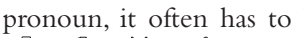
We have already met the interrogative pronouns (§ 5.11) and adjective (§ 6.6). Middle Egyptian has one interrogative adverb:  *ṯn(j)* "where?" (also  *tnj*, etc.; and  *tnw*, a spelling taken from the word for "each," § 6.7). Like the other interrogatives, *ṯnj* is used only in questions—mostly in sentences with an adverbial or verbal predicate, which we will treat in later lessons. For other interrogative adverbs, Egyptian uses a preposition plus an interrogative pronoun (§ 5.11): for example, *mj mj*, *mj jḫ* "how?" (literally, "like what?"); *ḫr mj*, *r mj* "why?" (literally, "because of what?, with respect to what?"). Interrogative "when?" is expressed by the pronoun *zy* plus a noun of time: for instance, *zy nw* "when?" (literally, "which time?").

8.14 Other adverbs

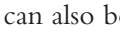
In English, many adverbs are formed from adjectives by adding the ending *–ly*: for example, *badly* (from *bad*) and *moderately* (from *moderate*). Egyptian also formed adverbs from adjectives. Sometimes the adverb looks the same as the adjective: for example,  *nfr* "well" (from the adjective *nfr* "good"),  *ꜥšꜣ* "often" (from *ꜥšꜣ* "many"),  *wr* "much" (from *wr* "great"). Often, an ending *–w* is added to the adjective, as in

 *ꜥ3w* "greatly" (from *ꜥ3* "big"). Since *w* is a "weak" consonant, however, it can be omitted in writing (§ 2.8.3), and these adverbs, too, often look like the adjectives they come from. Egyptian also forms adverbs from adjectives by adding a final *–t*: the most common example is  *wrt* "very" (from *wr* "great"), which we met in § 7.4.1. Adverbs can be made by using a preposition with the feminine adjective: for example,  *r ꜥ3t* "greatly" (literally, "with respect to what is great"),  *m m3(w)t* "anew" (literally, "in what is new"). These are regular prepositional phrases, in which the adjective is used as a noun.

Egyptian, like English, can use nouns of time as adverbs. In English, the noun *today*, for example, can be used both as a noun (*That's enough for today*) and adverbially (*Jill will sing today*). Some common Egyptian nouns used in this way are  *mjn* "now,"  *sf* "yesterday," and  *ḏt* "forever." Noun phrases are used in the same way: for example,  *hrw pn* "this day, today," and  *rꜥ nb* "every day." Middle Egyptian also uses prepositions with such nouns to form adverbs: *m mjn* "today," *n ḏt* "forever."

English can use the reflexive pronouns as adverbs, as in *Jack did it himself*. One Egyptian counterpart of this is the noun  (or ) *ḏs* "self" plus a suffix pronoun, used adverbially: for example,  *ḫft ḥr (n)swt ḏs.f* (Helck, *HBT*, 49) "in front of the face of the king himself." When *ḏs* plus a suffix pronoun modifies another suffix pronoun, it often has to be translated by the English adjective "own": for instance,  *m h3w.k ḏs.k* (Westc. 6, 24) "in your own day and age" (literally, "in your time yourself").

8.15 Prepositional adverbs

As in English, a prepositional adverb is simply the preposition used without an object: *rdj ḫt jm.s* "put something in it," *rdj ḫt jm* "put something in." Most of the primary prepositions can have this function, as we saw in § 8.2; and for those that apparently cannot, adverbial use may simply not be attested in surviving texts. In most cases the primary preposition has a special form in adverbial use, usually made by adding the ending *–j* or *–w* to the preposition: *my* (= *mjj*), *nj*, *jrj*, *ḫrj*; *ḥnꜥw*, *ḫftw*, *ḫntw*. Some prepositions can also be used adverbially by adding the prepositional adverb *jrj* to the regular form of the preposition:  *ḫft jrj* "accordingly" (instead of *ḫftw*),  *mm jrj* "among them" (instead of *mm*). Compound prepositions formed of a preposition plus a noun or infinitive can be used adverbially just by omitting the object: *jjj m ḥ3t* "come in front," *rdj r ḏb3* "give in exchange." Compounds in which the preposition is preceded by an adverb use the adverbial form of the preposition: *ḥrw jrj* "additionally."

Egyptian is much freer than English in using prepositions adverbially. English often uses a different word in place of the prepositional adverb, or requires a pronominal object: for example, *Jack spoke about Jill* or *Jack spoke about her*, but not ⋆*Jack spoke about*.

Some English prepositional adverbs were originally formed by adding the prefix *there–* to the preposition: *thereabout*, *therein*, *thereby*, *therewith*, *therefrom*, etc. This procedure is now considered archaic for all but a few prepositions, though it is still used in formal or legal English. Because of this difference between the two languages, English translations of Egyptian prepositional adverbs often have to add a pronominal object that does not appear in Egyptian: for example, *gs zj jm* "anoint a man with it," or more archaically "anoint a man therewith."

8.16 Uses of adverbs

When adverbs modify prepositions, they normally precede the preposition. This use is common in compound prepositions such as *ḫrw r* "apart from" (§ 8.3.3); similarly,  *šꜣᶜ m* "starting from,"  *nfryt r* "down to." Adverbs that modify adjectives or other adverbs normally follow the word they modify: for example,  *jqr wrt* "very excellent,"  *r ᶜꜣt wrt* "very greatly."

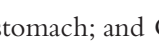
Adverbs do not normally modify nouns, either in Egyptian or in English. An exception in Egyptian, involving the prepositional adverb *jm*, has already been noted in § 8.10 above. Other uses of adverbs will be discussed in later lessons.

8.17 Comparative and superlative adverbs

English adverbs that are formed from adjectives can have comparative or superlative meaning, indicated by using the adverbs *more* and *most* in front of the adverb: for example, *greatly*, *more greatly*, *most greatly*. Egyptian adverbs derived from adjectives can also have comparative or superlative sense. Like adjectives (§ 6.8), they have no special form to indicate this meaning, and the sense is usually obvious from the context in which they are used. In some cases, however, comparative meaning is indicated by a phrase introduced by the preposition *r*, as it is for adjectives: for example,  *wrt r ḫt nbt* "more greatly than anything" (literally, "greatly with respect to everything").

Essay 8. Death and the Afterlife

The ancient Egyptians believed that death occurred when the ka (see Essay 7) left the body. After death the body was mummified by packing it in natron, a kind of salt, in order to remove all moisture from it. The embalmers also removed the major internal organs, leaving only the heart in place. The brain was pulled out through the nose in pieces, by means of a metal hook, and discarded. The liver, lungs, stomach, and intestines were surgically removed, mummified separately, and placed in four vases, called Canopic jars, each topped by a lid representing one of the four gods known as the "sons of Horus": Imseti ( *jmstj*, human-headed), for the liver; Hapi ( *ḥpy*, baboon-headed), for the lungs; Duamutef ( *dwꜣ-mjwt.f*, jackal-headed), for

the stomach; and Qebehsenuef ( *qbḥ-snw.f*, falcon-headed) for the intestines. After drying out, the body was wrapped in linen bandages (to keep it from falling apart) and anointed with oils. The bodies of poor people who could not afford mummification were wrapped in a reed mat and buried in a grave dug in the sand; ironically, this practice often dried and preserved them better than those that were mummified artificially.

The entire process of mummification took seventy days. At the end of that time the body was escorted to its tomb in the necropolis, normally located in the desert cliffs on the west side of the Nile. At the tomb priests performed a ceremony on the mummy, or on a statue of the deceased, known as the "Mouth-Opening Ritual." This was intended to give back to the dead person's spirit the use of the mouth and the body's other senses. A bull was then slaughtered and other offerings of food and drink were presented, before the body and its grave goods were finally buried.

Egyptian tombs had two parts. The body was interred along with its grave goods in a burial chamber below ground; this room was sealed after the funeral, and was supposed to be inaccessible from then on. Above ground was a chapel (or, in the case of royal tombs, an entire temple): here offerings could be made and prayers said for the deceased. The chapel was normally decorated with images of the deceased and scenes of people bringing offerings, and could consist of many rooms. Its focal point was a niched recess in the west wall, known as a "false door," with an offering slab placed in front of it. Through this niche, the spirit of the dead person could emerge from the burial chamber to partake of the nourishment (*kȝw*) in the offerings (Fig. 7; see Essay 7).

The ceremonies performed at the funeral were meant not only to restore the dead person's physical abilities but, more importantly, to release the ba from its attachment to the body, so that it could come and go at will. The ba was supposed to rejoin its life-force (the ka), so that the dead person could continue to live: the deceased are often called "those who have gone to their kas." Once this reunion had taken place, the deceased became a  *bȝ ꜥnḫ* "living ba" and an  *ȝḫj* "akh"—literally, an "effective one"—able to live on in a new, nonphysical form.

Before this could happen, however, the deceased had to pass a final judgment (Fig. 8). In that trial, the heart of the dead person () was weighed in a scale () against a feather (), the hieroglyph for *mȝꜥt* (Maat), an abstract noun meaning, among other things, "proper behavior." Ideally, the two sides of the scale should balance, showing that the person had lived a just and proper life. If they did, the deceased was declared  *mȝꜥ ḫrw* (abbreviated  or ) "justified" (literally, "true of voice") and allowed to join the society of the dead. In funerary papyri such as the "Book of the Dead," this transition is represented in a scene where Horus, king of the living, formally presents the deceased to Osiris, king of the dead.

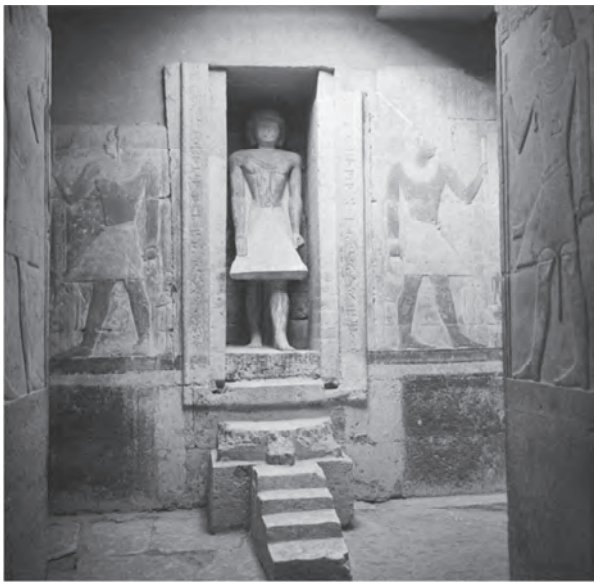


Fig. 7. The ba emerging from the false door (Tomb of Mereruka, author's photo)
The offering slab is at the top of the stairs.

Fig. 8. The weighing of the heart (Book of the Dead of Hunefer)
The deceased is led in by Anubis, left, and introduced to Osiris by Horus, right.
The weighing is conducted by Anubis and recorded by Thoth.
Below the scales sits a beast who will devour the heart if it is not "true of voice."

The Egyptians thought of the afterlife not as a kind of continual angelic state in some paradise but as a daily non-physical existence on earth. The model for this new existence was the daily journey of the sun (see Essay 2). At night the sun descended into the Duat. In his journey through this nether region, he eventually came upon the

mummified body of Osiris. The two gods joined and became one: from Osiris the sun received the power of new life, and through the sun Osiris was enabled to live again. Thus rejuvenated, the sun was able to continue his journey through the Duat and rise to new life again in the morning.

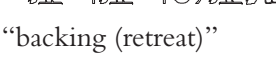
For each dead person, the burial chamber and its mummy were a kind of individual Duat and Osiris; this explains why preservation of the body was so important for the Egyptians, and why the deceased was often addressed as "Osiris" So-and-So. At night, the ba would rejoin the mummy in its tomb. Through this union, it would receive the power of new life and be able to wake up at sunrise and emerge from the tomb as a spirit. During the day it could move about among the living, though on a different plane of existence, more like that of the gods, without the discomforts and hardships of physical existence. One text describes this ideal existence as follows:

> Becoming again a living ba … your life happening again, without your ba being kept away from your corpse, and with your ba being divine together with the akhs … you coming out each morning and returning each evening; a lamp lit for you in the night until the sunlight shines forth upon your breast; you being told: 'Welcome, welcome,' in this your house of the living (*Paheri*, pl. 9).

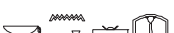
The ancient Egyptians felt themselves surrounded, and comforted, by the spirits of their ancestors living among them.

Exercise 8

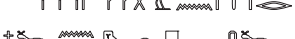
Transcribe and translate the following phrases and sentences:

1.  (Sin. B 31)
2.  (Sin. B 194) — *šmˁ* "chanter"
3.  (Sin. R 63) — *wˁrt* "flight"
4.  (Sin. B 193) — *pt* "sky"
5.  (Sin. B 45) — *sḫmt* "Sekhmet," *rnpt* "year," *jdw* "pestilence"
6.  (Sin. B 57–58) — *ˁḥˁ* "steady," *3t* "moment," *s3s3* "backing (retreat)"
7.  (Urk. IV, 1021, 5) — *ḫt* "wake, aftermath," *j3w* "old age"
8.  (Sin. R 44–45) — *wršy* "watchman," *jnb* "wall," *hrw* "shift"

9.  (Adm. 4, 12) — *pḫrt* "remedy"

10.  (Sin. B 182–83) — *zḫ* "counsel, advice"

11.  (Sin. B 113) — *wḫyt* "tribe"

12.  (Pyr. 122b Q1Q) — *hrw* "day," *sf* "yesterday"

13.  (Sin. B 205) — *ḥtp* "peace"

14.  (Sin. B 82) — *jrp* "wine," *mw* "water"

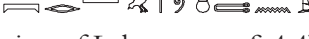
15.  (Sin. B 267–68) — *mꜣᶜt* "truth"

16.  (BM 574, 15)

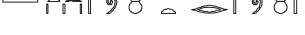
17.  (Sin. B 43)

18.  (Sin. R 55) — *ḥqꜣ* "ruler," *rṯnw* "Retjenu" (the region of Lebanon: see § 4.4)

19.  (Sin. AO 8–9) — *qdnw* "Qatna" (a town in Syria)

20.  (Sin. AO 25) — *ḥrw* "Horus," *ḫꜣst* "foreign land, desert"

21.  (Sin. B 252) — *jst* "throne," *wmwt* "niche," *ḏᶜm* "electrum"

22.  (Sin. B 105–106) — *ḫpš* "strong arm," *pḏt* "bow"

23.  (Sin. B 244) — *sḫtj* "peasant," *mnḫ* "efficient"

24.  (Sin. AO 41) — *ḥm* "servant"

25.  (Sin. B 213–14) — *nḥ* "prayer"

26.  (Peas. B1, 350 = B2, 83–84)

27.  (Amenemhat 3, 8)

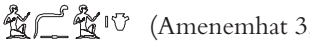
28.  (Merikare 13, 4)

29.  (Sin. B 34–35) — *pḥ.n.k* "you have reached"

30.  (Urk. IV, 649, 12) — *mjktj* "Megiddo" (town in Canaan)

31.  (Khety II, 89) — *fn* "miserable," *prt* "going out"

32.  (CT II, 271e S1C)



9. Numbers

9.1 Numerals

Ancient Egyptian used a decimal system of counting, as we do in English: that is, in ones, tens, hundreds, thousands, and so forth. Like English, too, Egyptian normally wrote numbers with **numerals** (numerical symbols) rather than by spelling out the words for each number. The two languages differ, however, in their approach to written numbers.

In English we use ten numerals (0–9) and a positional system of notation: the numeral 3, for example, means "three" if it is used by itself, but "thirty" if it is followed by another numeral (for instance, 36), "three hundred" if it is followed by two numerals (e.g., 328), and so forth. Egyptian uses six numerals and a repetitional system of notation. The six numerals are the following:

 1 — for units

 10 — for tens

 100 — for hundreds

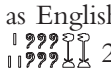
 1,000 — for thousands

 10,000 — for ten-thousands

 100,000 — for hundred-thousands.

In hieroglyphic, each of these numerals is repeated the necessary number of times to indicate the number: for example,  2,  3,000,  70,000.[1] The smaller signs (for 1, 10, and 100) are usually arranged in groups: for example,  5,  600. Numbers that combine more than one numeral are always arranged from the largest numeral to the smallest: for example,

 (Urk. IV, 630, 16a) 152,123 (= 100,000 + 5×10,000 + 2×1,000 + 100 + 2×20 + 3×1).

In texts written from left to right, like this example, the numerals follow the same order as English numerals; in those written from right to left, the order is the opposite: e.g.,  2,603.

In addition to the repetitional method of indicating numbers, Middle Egyptian sometimes employed a true multiplication system for numbers above 10,000:

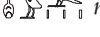
 (*Kahun*, pl. 8, 19) 470,000 — i.e., 4×100,000 + 7×10,000.

1 Hieratic developed separate signs for some of the multiples: i.e., one sign for 20 and another for 30. These are transcribed into hieroglyphic using the repetitional notation.

This system was also used to indicate numbers in the millions:

 (Harris I, 73, 5) 10,100,000 — i.e., 101×100,000.

Egyptian also has a separate sign  for 1,000,000, but this is more common in Middle Egyptian as a number of indefinite rather than precise value: "many," "a million."

As this system makes clear, the Egyptians had no regular symbol for zero. When subtractions resulted in zero in accounts and mathematical texts, scribes either left a blank space or wrote the sign  , an abbreviation for the word  *nfrw* "depletion."

9.2 Cardinal numbers

Numbers used in counting are called **cardinal** numbers: in English, *one*, *two*, *three*, etc. In Egyptian, cardinal numbers are normally indicated in hieroglyphs by numerals instead of words; only the number "one" is usually spelled out. It is rare to find the other numbers spelled out, but we are able to reconstruct the transcription of the basic (one-word) numbers from Coptic:

	MASCULINE	FEMININE	COPTIC
one	*wꜥ*	 *wꜥt*	ⲟⲩⲁ, ⲟⲩⲉⲓ
two	*snwwj*	*sntj*	ⲥⲛⲁⲩ, ⲥⲛⲧⲉ
three	*ḫmtw*	*ḫmtt*	ϣⲟⲙⲛⲧ, ϣⲟⲙⲧⲉ
four	*jfdw*	*jfdt*	ⲫⲧⲟⲟⲩ, ⲫⲧⲟ
five	*djw*	*djt*	ϯⲟⲩ, ϯⲉ
six	*sjsw*	*sjst*	ⲥⲟⲟⲩ, ⲥⲉ
seven	*sfḫw*	*sfḫt*	ⲥⲁϣⲫ, ⲥⲁϣⲫⲉ
eight	*ḫmnw*	*ḫmnt*	ϣⲙⲟⲩⲛ, ϣⲙⲟⲩⲛⲉ
nine	*psḏw*	*psḏt*	ⲫⲓⲧ, ⲫⲓⲧⲉ
ten	*mḏw*	*mḏt*	ⲙⲏⲧ, ⲙⲏⲧⲉ
twenty	*mḏwtj*	*mḏwtt*	ϫⲟⲩⲱⲧ, ϫⲟⲩⲱⲧⲉ
thirty	*mꜥbȝ*	*mꜥbȝt*	ⲙⲁⲁⲃ, ⲙⲁⲁⲃⲉ
forty	*ḫmw*		ϩⲙⲉ
fifty	*djjw*		ⲧⲁⲓⲟⲩ
sixty	*sjsjw*		ⲥⲉ
seventy	*sfḫjw*		ϣϥⲉ
eighty	*ḫmnjw*		ϩⲙⲉⲛⲉ
ninety	*psḏjw*		ⲡⲥⲧⲁⲓⲟⲩ
one hundred		*šṯ*	ϣⲉ
two hundred		*šṯj*	ϣⲏⲧ
one thousand	*ḫȝ*		ϣⲟ
ten thousand	*ḏbꜥ*		ⲧⲃⲁ

	MASCULINE	FEMININE	COPTIC
one hundred thousand	*ḥfn*		—
one million	*ḥḥ*		—

The units (from *wˁ* to *psḏw*) and the tens from *mḏw* to *mˁbȝ* have masculine and feminine forms; the rest of the cardinal numbers are masculine, except for *št* and *štj*, which are feminine. All the numbers behave like singular nouns, although *snwwj/sntj*, *mḏwtj*, and *štj* were originally duals.

The cardinal numbers not on this list were formed by combining two or more cardinals. For the most part, Egyptian seems to have been similar to English in this respect: for example, *ḫȝ ḫmnw-št ḥmw-sjsw* "(one) thousand eight-hundred forty-six." In such compound numbers the one-word cardinals with two forms apparently used the masculine, except for the final cardinal, which could take either the masculine or the feminine form (if it had one): thus, *ḫmtw-št mˁbȝ* (m) and *ḫmtw-št mˁbȝt* (f) "three-hundred thirty."

In a few cases, the formation of Egyptian compound numbers seems to have been different from that of their English equivalents. The cardinals from eleven to nineteen were compounds: for example, *mḏw-wˁ* "eleven" (m), *mḏw-ḫmtt* "thirteen" (f). Although *štj* "two-hundred" was a single word (originally dual), the words for "two thousand" (*ḫȝ snwwj*) and "twenty thousand" (*ḏbˁ snwwj*: literally, "two ten-thousand") were compounds, with a word-order the reverse of that of other compounds. Since Egyptian uses different words for the thousands and ten-thousands, the compounds of the cardinals for ten-thousand and higher are different than their English counterparts: for example, *djw ḏbˁ* "fifty thousand" ("five ten-thousand"), *mḏw-snwwj ḏbˁ* "one-hundred-twenty thousand" ("twelve ten-thousand"). This probably also applied to the millions: i.e., *štj ḏbˁ* "two million" (literally, "two-hundred ten-thousand"). Since *ḥḥ* is not strictly a number word, the word for "one million" as a number was perhaps *št ḏbˁ*, literally, "one-hundred ten-thousand."

It is not necessary to learn all these number words in order to read hieroglyphic texts, since the cardinal numbers are usually represented in hieroglyphs by numerals. In transcription they are normally represented by English numerals rather than by the corresponding Egyptian number word: for example,  *mḥ 30* (instead of *mḥ mˁbȝ*) "30 cubits" (§ 9.7.1).

9.3 Ordinal numbers

Words used to indicate numerical order in a series are called **ordinal** numbers: in English, *first*, *second*, *third*, etc. To form ordinal numbers in English, we add the ending *–th* to the cardinals except for the numbers 1 to 3, for which there are special words. In Egyptian, there is a special word only for "first," which is always spelled out: masculine

dpj (), feminine *dpt* (). This is actually the same word as the prepositional nisbe *dpj* "standing atop" (§ 8.5.12).

The ordinals from "second" to "ninth" are formed by adding the endings *–nw* (, masculine singular) and *–nwt* (, feminine singular) to the *root* of the cardinal numbers:

snnw, *snnwt*	"second"	*sjsnw*, *sjsnwt*	"sixth"
ḫmtnw, *ḫmtnwt*	"third"	*sfḫnw*, *sfḫnwt*	"seventh"
jfdnw, *jfdnwt*	"fourth"	*ḫmnnw*, *ḫmnnwt*	"eighth"
djnw, *djnwt*	"fifth"	*psḏnw*, *psḏnwt*	"ninth."

These are usually written with numerals plus the ending (e.g., *2nw* "second," *6nwt* "sixth"), but they can also be spelled out: for example, *snnw*[2] "second," *ḫmtnw* "third."

The rest of the ordinals, from "tenth" upwards, are formed by adding the words *mḥ* (, masculine singular) and *mḥt* (, feminine singular) *before* the cardinal number: for example, *mḥt-10* "tenth," *mḥ-200* "two-hundredth."

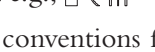
9.4 Use of the numbers

The cardinal numbers are grammatically nouns, and can be used by themselves and modified like other nouns: for example, *3 pn* (Peas. B1, 182) "these 3," *kt 100* (Siut IV, 25) "another 100." The ordinal numbers are adjectives, but like other adjectives they can also be used by themselves as nouns: for example, *ḫr 2nwt.s* (Merikare 6, 2) "upon its second one."

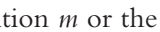
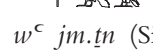
When ordinal numbers modify a noun (or noun phrase), they normally follow it, like other adjectives: *wḏyt 6nwt* (Urk. IV, 689, 5) "the 6th expedition," *zp dpj* "the first occasion." Occasionally, however, they can precede the noun they modify: in that case, the noun either stands in apposition to the ordinal, or it is connected to it by an indirect genitive (§§ 4.11. 4.13.2): for example, *snwt.f j3t* (Siut III, 20) "his second office" (literally, "his second one, the office"), *5nw n ḥ3b* (Urk. IV, 741, 4) "the 5th festival" (literally, "the 5th one of festival").

When cardinal numbers are used to modify a noun (or noun phrase), Egyptian writing normally uses what is called the "list form," with the noun first and the numeral second: for example, *rnpt 20* (Merikare 6, 1) "20 years" (literally, "year, 20"). In measurements, the thing being measured is written first, followed by the unit of measurement and then the numeral: *ḥ(n)qt ḏs 100* (Westc. 4, 13) "100 jugs

2 When the same two consonants came together in an Egyptian word without a vowel between them, they were written only once in hieroglyphs (§ 2.8.2). Since *snnw* "second" is written *snw*, it was apparently pronounced ⋆*sVnnVw* (where *V* stands for a vowel). The same thing is true for *ḫmnnw*/*ḫmnnwt* "eighth," written *ḫmnw*/*ḫmnwt*.

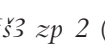
of beer" (literally, "beer, jug, 100"). In measurements, both nouns are normally singular, as in this example. In other cases, however, the noun can also be plural (with numbers higher than two): e.g.,  *zpw 4* (Hearst med. 11, 14) "4 times."

The writing conventions for cardinal numbers seem to have come from accounts; English normally writes *$50* rather than *50 dollars* for similar reasons. As with *$50* in English, however, phrases like  *rmpt 20* "20 years" and *zpw 4* "4 times" were probably pronounced with the number first: i.e., *md̲wtt rmpt* ("twenty of year") and *jfdw zpw* ("four of times"). For this reason, **demonstratives that modify such phrases are always singular**, since they agree with the numeral (which is singular) rather than the noun: for instance,  *p3 t 1000* (Rhind Problem 76) "those 1000 loaves of bread" (i.e., *p3 ḫ3 t*);  *t3 t 100* (Rhind Problem 65) "those 100 loaves of bread" (i.e., *t3 šs t*).

Egyptian can use the words *wˁ* and *wˁt* "one," and the numerals  (*ḫ3*) "1000" and  (*ḥḥ*) "million" before a noun, noun phrase, or pronoun. In that case, the number is connected to the following noun by the preposition *m* or the indirect genitive: for example,  *1000 m t* (CG 20003, 4) "1000 loaves of bread" (literally, "1000 in bread"),  *ḥḥ n zp* (BD 72) "a million times" (literally, "a million of time"). With the words for "one," these two constructions have different meanings. The preposition *m* is used when *wˁ* or *wˁt* mean "one of many":  *wˁ m n3 n ˁ3* (Peas. B1, 40) "one of those donkeys,"  *wˁ jm.ṯn* (Siut I, 288) "one of you,"  *wˁ jm nb* (Hamm. 114, 13) "each one of them" (§ 8.15). The indirect genitive with *wˁ* or *wˁt* has the same sense as the normal construction in which the number modifies the noun directly:  *dmj wˁ* (Urk. IV, 1069, 5) "one harbor,"  *wˁ n mjṯn* (Urk. IV, 650, 9) "one path."

In the spoken language this last construction was also used to express the singular indefinite article ("a, an": see § 4.9); a few examples with this sense are found in the written language as well:  *wˁ n q3q3w* (Westc. 8, 3) "a boat" (literally, "one of boat"). This is a development common to many languages: the indefinite articles in English, German, and French, for example, all come from the words for "one" in those languages.

9.5 *zp 2* "twice"

The phrase *zp 2* "two times, twice" is used in writing as a kind of "ditto" sign: for example,  *ˁš3 zp 2* (Ebers 4, 18) "very often" (literally, "twice often"). In spoken Egyptian, was apparently replaced by the repeated word or phrase: i.e., *ˁš3 ˁš3* "often, often." The signs can also be used in the spelling of single words as a kind of abbreviation, indicating that the preceding signs are to be repeated: for example,  (for) *sksk* (Urk. IV, 729, 16) "destroy."

9.6 Fractions

The ancient Egyptians expressed fractions in writing by the word  *r* above a numeral: for example,  1/7 (*r-7*),  1/360 (*r-360*; Siut I, 285). There were special signs for a few fractions:  ½ (*gs*), ¼ (*r-4*, also ),  2/3 (*rwj*), and  3/4 (*ḫmt-rw*). Except for 2/3 and 3/4, all fractions had 1 as the numerator (the top part of the fraction). In order to express fractions with larger numerators, Egyptian combined several fractions: for example,  (Rhind Problem 34) 5 1/2 1/7 1/14 = 5 5/7 (i.e., 5 + 7/14 + 2/14 + 1/14 = 5 10/14 = 5 5/7). Except for ½, such fractions are relatively uncommon, and are mostly found in papyri of mathematics or accounts.

9.7 Weights and measures

Ancient Egypt used a number of different systems for measuring length, area, weight, and volume, much as we still do in English today. Measures of length, area, and weight (§§ 9.7.1–3) are fairly straightforward; those of length are the most common in Middle Egyptian texts. Measures of volume (§ 9.7.4) are more complicated, and are presented here only for reference.

1) Length

The standard Egyptian measurement of length was the  *mḥ* "cubit," equal to about 20 2/3 inches (52.5 centimeters). This is the length from an elbow to the tip of the third finger, reflected in the arm sign used as a determinative. Its usual fractions and multiples were the following:

	ḏbꜥ "finger"	=	1/28 cubit, ¼ palm (0.74 in, 1.88 cm)
	*šzp* "palm"	=	4 fingers, 1/7 cubit (2.95 in, 7.5 cm)
	*mḥ* "cubit"	=	7 palms, 28 fingers
	ḫt "stick, rod"	=	100 cubits (57.41 yards, 52.5 meters)
	*jtrw* "river"[3]	=	20,000 cubits (6.52 miles, 10.5 kilometers).

2) Area

The standard measurement of area was the *sṯ3t* "aroura" (, also  ,), equal to 100 square cubits (0.68 acre, 0.28 hectare).[4] Its most common fraction and multiple were the following:

3 Also translated "schoenus" (pronounced "SKEE-nus"), from the Greek term for this measurement.

4 In Egyptian, however, the aroura was thought of as 100 strips of land each measuring 1×100 cubits, rather than as 100 squares of 1×1 cubit. This is the reason why the multiple of 10 arouras was known as the *ḫ3-t3* (literally, "thousand-land"): i.e., 1,000 strips of 1×100 cubits.

	*mḥ-t3* "centaroura"	=	1/100 aroura (1×100 cubits)
	*st3t* "aroura"	=	100 centarouras
	*ḫ3-t3* "decaroura"	=	10 arouras (6.81 acres, 2.76 ha).

3) **Weight**

Weights were measured in terms of the deben ( *dbn*), equal to approximately 3.21 ounces (91 grams). In the New Kingdom it had two fractions and no multiples:

	*šnᶜtj* "ring"	=	1/12 deben (0.27 oz, 7.58 gm)
	*qdt* "qite" ("KEY-teh")	=	1/10 deben (0.32 oz, 9.1 gm)
	*dbn* "deben"	=	12 rings, 10 qite.

The "ring" is apparently earlier of the two, and is generally replaced by the qite after Dynasty 18. In the Middle Kingdom the deben had a lower value of only 0.48 oz (13.6 gm), and had no fractions. The change to the higher value seems to have occurred toward the end of Dynasty 12.

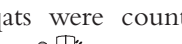
4) **Volume**

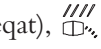
The Egyptians had different systems for liquid and dry measures of volume, as we do today. Liquids were measured in various kinds of jars, such as the  *ds* for beer (see the example in § 9.4, above). The capacity of most of these is unknown, except for the  *ḥnw* "hin," equal to about half a quart (0.48 l).

The most common dry measure of volume was for grain. The standard unit of measurement was the  *ḥq(3)t* "heqat" (also written ), equal to 10 hin (4.36 dry quarts, 4.8 liters). It had several different multiples:

	*ḥq3tj* "double heqat"	=	2 heqat (8.72 dqt, 9.6 l)
	*jpt* "oipe"	=	4 heqat (17.44 dqt, 19.2 l)
	*ḫ3r* "sack"	=	10 heqat (43.59 dqt, 48 l).

In the Second Intermediate Period, the capacity of the "sack" was changed from 10 heqat to 4 oipe (= 16 heqat: 69.74 dqt, 76.8 l).

Egyptian employed several numerical systems in conjunction with these grain measures. The simplest, found mostly in hieroglyphic texts, was based on the heqat, and used regular numerals and fractions: for example,  *ḥq3t 88½* (Urk. IV, 429, 12) "88½ heqat." Early Middle Kingdom hieratic texts (written from right to left) used mostly the sack and the heqat. Sacks were numbered with regular numerals, and heqats were counted with one to nine dots (10 heqat = 1 sack): for example,  *jtj-mḥ ḫ3r 12.5* (Heqanakht V, 35) "full barley, sack(s), 12.5" (i.e., 12 sacks, 5

heqat). Later hieratic texts (also written right to left) used mostly the heqat, double heqat, and oipe, and a special numbering system. Numerals placed *before* the measurement stood for multiples of 100: i.e.,  *3 ḥq3t* "300 heqat,"  *20 ḥq3tj* "2,000 double heqat" (4,000 heqat),  *12 jpt* "1,200 oipe" (4,800 heqat). Numerals from 1 to 9 placed *after* the measurement stood for multiples of ten, while single heqats were indicated by dots: for example,  *1 ḥq3t 64* "164 heqat." The fractions  ½ and ¼ after the measurement stood for 50 and 25 heqats, respectively (i.e., ½ and ¼ of 100): for instance, *ḥq3t ½ 1 ¼ 8* "93 heqat" (i.e., 50 + 10 + 25 + 8).

Both hieratic systems also employed a special set of signs to indicate fractions. These were based on the  ( *wḏ3t*) "Sound Eye" of Horus (sometimes called the "Udjat Eye"). According to mythology, Horus's eye had been torn out by Seth, but was put back together by Thoth. The pieces of this Eye are used for the following fractions of grain measures:

 = 1/2 = 1/8  = 1/32

 = 1/4  = 1/16 = 1/64.

For example, *1 ḥq3t 1/2 1 6 1/2 1/8 1/32* (Rhind Problem 82) "166 21/32 heqat" (i.e., 100 + 50 + 10 + 6 + 16/32 + 4/32 + 1/32).

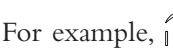
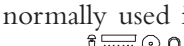
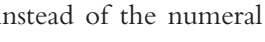
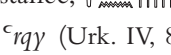
9.8 Dates: days and months

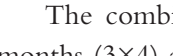
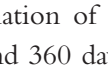
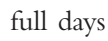
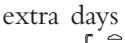
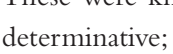
The Egyptian day was divided into twenty-four hours ( ,  *wnwt*), twelve for the day ( *ḥrw*) and twelve for the night ( *grḥ*); the word  *rᶜ* "day" refers to a full twenty-four hour period. The Egyptian day began at sunrise. Until the New Kingdom, the hours were not fixed in length but varied with the seasons: thus, in winter an "hour" of the day would be shorter than an "hour" of night, and vice versa in summer. The hours had names, but these are used mostly in astronomical texts. In normal texts the hours were counted with the ordinal numbers: for example,  *wnwt mḥt-10 nt ḥrw* (Naville, *DB*, pl. 116) "10th hour of the day" (about 4 PM);  *wnwt 4nwt nt grḥ* (Naville, *DB*, pl. 116) "4th hour of the night" (about 10 PM).

The ancient Egyptians divided their year (*rnpt*) into three seasons ( *tr*). The year began traditionally around mid-July, when the annual four-month inundation of the Nile started, and the names of the seasons reflect the Egyptian agricultural year:  *3ḫt* "Inundation" (mid-July to mid-November),  *prt* "Growing" (literally, "Emergence," mid-November to mid-March), and *šmw* "Harvest" (mid-March to mid-July). Each season was divided into four months ( *jbḏ*) of thirty days each ( ,  *sw*, referring only to a day of the month). Each month had three weeks of ten days each; the word for "week" was *sw-10* "10 days."

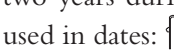
Months also had names, but these are rarely used in hieroglyphic texts (see § 9.10). Instead, the Egyptians regularly employed a three-part numerical system for indicating months and days:

1) the sign  (for *jbd* "month") followed by a number from 1 to 4;
2) the name of the season; and
3) the sign  (for *sw* "day") followed by a number from 1 to 30.

For example,  *3 3ḫt 7* (Sin. R 5) "3 Inundation 7." The word *dpj* "first" could be used instead of for "month 1," and the word  *ᶜrqy* "last" was normally used instead of the numeral for the thirtieth day of the month: for instance,  *dpj šmw 16* (Urk. IV, 649, 3) "first of Harvest 16,"  *2 prt ᶜrqy* (Urk. IV, 836, 2) "2 Growing last." The use of *dpj* "first (month)" and *ᶜrqy* "last (day)" indicates that the numbers in dates were probably pronounced as ordinals rather than cardinals: i.e.,  *ḫmtnw 3ḫt sfḫnw* "third of Inundation seventh."

The combination of Egyptian seasons, months, and days produced a year of 12 months (3×4) and 360 days (12×30). The ancient Egyptians recognized, however, that the year had 365 full days rather than 360. In order to accommodate this discrepancy, they added five extra days at the end of the year, after 4 *šmw* 30 and before 1 *3ḫt* 1. These were known as  *ḥr(j)w-rnpt* "those over the year" (the number is a determinative; *ḥrjw* is a plural nisbe from the preposition *ḥr*); Egyptologists call them the "epagomenal" ("eppa-GOM-men-nal") days, meaning "added." Each of these days was celebrated as the birthday of a particular god: (1)  *mswt jsjr* "birth of Osiris," (2)  *mswt ḥrw* "birth of Horus," (3) *mswt stḫ* "birth of Seth," (4)  *mswt jst* "birth of Isis," and (5) *mswt nbt-ḥwt* "birth of Nephthys." In dates, they could be recorded by their names, or by numbers: for example,  *ḥr(j)w-rnpt 5* (Siut I, 305) "epagomenal day 5." The first day of the year (known as *wpt-rnpt* "opening of the year" = 1 *3ḫt* 1) was celebrated as  *mswt rᶜ* "the birth of Re."

9.9 Dates: years

The Egyptians numbered their years not from a single fixed point but by the reign of the current king. (If the British employed this system, they would refer to the year AD 2013 as "Year 60 of Queen Elizabeth II" rather than as 2013.) The system used in Middle Egyptian texts dates back to the end of the Old Kingdom. Before that time, years were numbered according to a census that was carried out approximately every two years during a king's reign. This practice gave rise to the word for "year" that is used in dates:  *rnpt-ḥsb* "Regnal Year," literally, "year of counting." Full Middle Egyptian dates have the following form:

1)  followed by the number of the king's regnal year;
2) the month, season, and day, as in § 9.8, above;
3) the phrase  *ḫr ḥm n nswt-bjt* "during the incarnation of the Dual King" (see § 8.2.13), followed by the king's throne name.

For instance,

rnpt-ḥsb 2 3 3ḫt 1 ḫr ḥm n nswt-bjt N(J)-M3ᶜT-Rᶜ (Hamm. 43, 1)

Regnal Year 2, 3 Inundation 1, during the incarnation of the Dual King NIMAATRE (Amenemhat III).

More abbreviated dates leave out the reference to the king:  *rnpt-ḥsb 24 2 prt ᶜrqy* (Urk. IV, 836, 2) "Year 24, 2 Growing last."

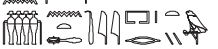
9.10 Calendars

The dating system described in §§ 9.8–9 is part of what Egyptologists call the civil calendar. It was used primarily in official texts. The ancient Egyptians did not have calendars to hang on their walls, so usually only scribes in charge of record-keeping knew what season and day it was in the civil calendar (see the Essay for more on this). Most people kept track of time in the year by another system, the lunar calendar. This also has twelve months a year (rarely, thirteen), of 29 or 30 days. The months were determined by the phases of the moon and readily visible without an artificial calendar.

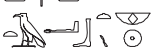
The Egyptians marked the beginning of a lunar month at the new moon—specifically, the day when the moon's crescent can no longer be observed before sunrise. This day was called  *psḏntjw* "new-moon festival"; other days of the lunar month were named by ordinal numbers, such as  *sjsnt* "sixth-day festival" and  *mḏdjnt* "half-month festival" ("fifteenth"). The lunar calendar was not only the one ordinary Egyptians were aware of, it was also the system by which religious festivals were organized.

The lunar months were designated by names rather than numbers. These are first attested in the Middle Kingdom, and seem to be the designations that were used in the Memphite region. Each month is named after a festival that occurred in the following month:

1  *tḫj* "He of the Plumb-bob" (an epithet of Thoth)
2  *mnḫt* "Clothing"
3  *ḫnt ḥwt-ḥr(w)* "Voyage of Hathor"
4  *nḥb-kȝw* "Apportioner of Kas" (a god)
5  *šf-bdt* "Swelling of Emmer-Wheat"
6  *rkḥ-ᶜȝ* "Big Burning"

7		*rkḥ-nḏs* "Little Burning"
8		*rnn-wtt* "Rennutet" (goddess of the harvest)
9		*ḫnsw* "Khonsu" (moon god)
10		*ḫnt-ḫty-prtj* "Khentekhtai-perti" (a god)
11		*jpt ḥmt* "She Whose Incarnation Is Select"
12		*wpt-rnpt* "Opening of the Year."

In the New Kingdom most of these month-names were changed, in many cases to reflect festivals celebrated in Thebes. The new names survived into Coptic and are still used in the religious calendar of the Coptic church:

1		*ḏḥwtj* "Thoth"	ⲑⲟⲟⲩⲧ
2		*p(3)-n-jpt* "The one of Karnak"	ⲡⲁⲟⲡⲉ
3		*ḥwt-ḥr(w)* "Hathor"	ϩⲁⲑⲱⲣ
4		*k3-ḥr-k3* "Ka Upon Ka"	ⲕⲟⲓⲁϩⲕ
5		*t3-ˁ(3)bt* "The Offering"	ⲧⲱⲃⲉ
6		*p(3)-n-p3-mḫrw* "The one of the censer"	ⲙⲱⲓⲣ
7		*p(3)-n-JMN-Ḥtp* "The one of AMENHOTEP"	ⲡⲁⲣⲙϩⲟⲧⲡ
8		*p(3)-n-rn(n)-wt(t)* "The one of Rennutet"	ⲡⲁⲣⲙⲟⲩⲧⲉ
9		*p(3)-n-ḫnsw* "The one of Khonsu"	ⲡⲁⲫⲟⲛⲥ
10		*p(3)-n-jnt* "The one of the wadi"	ⲡⲁⲱⲛⲉ
11		*jp(j)-jp(j)* (apparently from *jpt-ḥmt*)	ⲉⲡⲏⲡ
12		*mswt-rˁ* "Birth of Re"	ⲙⲉⲥⲟⲣⲏ.

These names were sometimes applied to the months of the civil calendar as well (it is not known what the occasional thirteenth lunar month was called). The names occur mostly in lists of festivals and in private letters. Although they are rare in normal texts, however, they were undoubtedly common in spoken Egyptian, just as we use names such as "April" instead of "Month 4."

ESSAY 9. EGYPTIAN CHRONOLOGY

The modern view of time is linear, with the past at one end, the future at the other, and the present somewhere between. The ancient Egyptians viewed time as both linear and cyclical. Their linear view of time is expressed in the word  *ḏt*, usually translated as "eternity." The concept underlying this term is one of eternal sameness. It refers to the pattern of existence that was established at the creation and will continue until the end of the world: the sky in place above the earth; the Nile flowing from south to north; the sun rising in the east and setting in the west; living things being born, growing, and

dying. The Egyptian concept of cyclical time is embodied in the word  *nḥḥ* (usually abbreviated ), also translated as "eternity." In this view, time is eternally repeated and renewed: in the daily cycle of the sun, the yearly cycle of the seasons, and the cycle of birth and death among living things. In a sense, the Egyptian concept of time can be compared to a play: its script (*ḏt*) is fixed and unchanging, but each performance of the play (*nḥḥ*) is different, with new settings and new actors.

In their understanding of time, the Egyptians thought of each day, each year, and each accession of a new king as a new creation, a new beginning. This view underlies the Egyptian practice of dating years by the reign of the current pharaoh (§ 9.9). Each time a new pharaoh came to the throne, a new cycle of year dates was begun: the start of each king's reign was the first year of a new creation and a new cycle of time.

While this method of counting years was satisfactory for the Egyptians, it is of limited use to modern historians. We fix historical events in relation to an absolute starting date of AD 1; this was calculated by Christians in late antiquity as the first year in the life of Jesus (AD stands for the Latin phrase *anno Domini* "in the year of the Lord"). Years after this date are numbered consecutively forward, so that AD 1945, for example, indicates the 1,944th year after AD 1. Years before AD 1 are numbered consecutively backward, beginning with 1 BC ("before Christ"; there is no Year 0).

From ancient historical sources we know that the last Egyptian pharaoh, Cleopatra VII, died in 30 BC. From this point it might seem a simple matter to calculate when each preceding pharaoh ruled by adding the years of their reigns. Unfortunately, Egyptian sources do not always tell us how long each pharaoh ruled. Moreover, there were times in Egyptian history when more than one pharaoh ruled at a time, either as co-regents or as rivals: in such cases, the ancient texts usually number each pharaoh's years independently, and we do not always know how many of these competing year dates overlapped. For these reasons, we cannot fix an Egyptian date such as Year 12 of Ramesses II in terms of years BC just by counting backwards from 30 BC.

Fortunately, Egyptian dating systems provide another clue to absolute dates. The Egyptian civil calendar consisted of 365 days (§ 9.8), but a true year (called a "solar year") is actually about 365¼ days long. We account for this difference by adding an extra day to our calendar every fourth year ("leap year"). Since the Egyptians had no leap years, their calendar moved backward in relation to the actual year by losing one day every four years: for example, if the Egyptian calendar day 1 Inundation 1 (1 *3ḫt* 1) corresponded to July 17 in a particular year, four years later the same calendar day would have fallen on July 16; eight years later, on July 15, and so forth.

No matter which calendar we use to record them, astronomical events always recur exactly one real (solar) year apart. The Egyptians were avid astronomers, and they kept careful records of their observations of the sun and the stars. One of the more im-

portant annual events they noted is  *prt spdt* "the emergence of Sothis" (*spdt* is the Egyptian name for the star we call Sirius). Sirius is visible in the Egyptian night sky for most of the year, but during a period of about seventy days in late spring it does not rise above the horizon; then, in mid-July, it reappears above the horizon just before sunrise. This reappearance of Sirius corresponded to the start of the annual inundation of the Nile, and marked the beginning of the year in ancient Egypt.

Ideally, the emergence of Sothis should have occurred on 1 Inundation 1, the first day of the Egyptian civil calendar. Because that calendar lost a day every four years, however, the rising of Sothis also fell a calendar day earlier every four years. For four years the rising of Sothis might be observed on 1 Inundation 1, but during the next four years it would fall on Epagmonal Day 5 (the last day of the Egyptian calendar), then on Epagomenal Day 4 for four years, and so forth. It took about 1,461 years (365.25 days × 4) for the cycle to come full circle; Egyptologists call this span of time the "Sothic Cycle." From an observation made in late antiquity, we know that the rising of Sothis actually did occur on 1 Inundation 1 during the four-year period AD 136–139. Calculating backward by the Sothic Cycle, we can determine that it also fell on 1 Inundation 1 during the four-year period from 1325–1322 BC and again in 2786–2783 BC.

If a text records the rising of Sothis on a particular date of the Egyptian calendar in a king's regnal year, it is then a simple matter to calculate the actual date BC of this event (within four years) against these three fixed four-year periods. For pharaonic history there are only three such historical records. Two of these include the regnal year of a king as well as the month and day: on 2 Harvest 1 in Year 9 of Ptolemy III, and on 4 Growing 16 in Year 7 of Senwosret III. The first of these is 94 days before 1 Inundation 1: this dates Year 9 of Ptolemy III to the period between 240 and 237 BC (4×94 = 376 years earlier than AD 136–139; the actual date, which can be calculated from other sources, is 238 BC). The second is 140 days before 1 Inundation 1, and places Year 7 of Senwosret III about 1876–1873 BC (139×4 = 556 years earlier than 1320–1317).

Using these dates and other sources, Egyptologists are able to calculate the regnal years of most other ancient Egyptian kings in terms of actual years BC. The process is a complicated one, involving astronomy, king-lists, historical texts, biographical inscriptions, lunar dates of Egyptian festivals, and correspondences with Mesopotamian king-lists and the Hebrew Bible. Although Egyptian chronology is still the subject of much debate, most Egyptologists now agree that the dates of Egyptian pharaohs and dynasties from the Middle Kingdom onward are fairly certain, with a margin of error ranging from about 29 years in Dynasty 12 to near zero after 525 BC.

EXERCISE 9

1. Transcribe and translate the following list of booty from a military campaign of the 18th-Dynasty pharaoh Thutmose III (Urk. IV, 702, 9–14):

VOCABULARY:
b3kw "tribute," *kš* "Kush" (northern Sudan), *ḫzj* "wretched"
nbw "gold"
ḥm/ḥmt "servant"
jw3 "ox," *wnḏw* "short-horn cattle"
k3 jdr "herd bull"
dmd "total," *jḥ* "cattle"

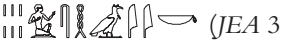
2. Transcribe and translate:

a)  (*Kahun*, pl. 9, 1) — *SḪM-K3-Rᶜ*: a 13th-Dynasty king

b)  (Peas. B2, 91) — *zp* "time" (read right to left)

c)  (Peas. R 7, 5–6) — *w3t* "path," *mw* "water," *jtj* "grain"

d)  (Peas. B1, 112–13) — *sḫtj* "farmer"

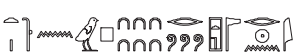
e)  (*JEA* 31, pl. 2A, 12) — *nḥsj* "Nubian"

f)  (*ZÄS* 59, 47★)

g)  (Urk. IV, 836, 2–3) — *hrw-ḥ3b* "feast day, festival day," *jmn* "Amun," *jpt-jswt* "Karnak temple"

h)  (Sin. B 298)

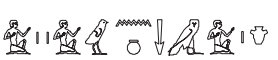
i)  (Hamm. 114, 12) — *mšᶜ* "expeditionary force," *zj* "man"

j)  (Siut I, 300) — *jr* see § 8.2.7; *hrw* "day"

k)  (Urk. IV, 716, 13) — *wḏyt* "campaign," *nḫt* "force"

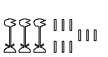
l)  (Westc. 7, 23) — *ḥtp* "peace"

m)  (Urk. IV, 483, 6)

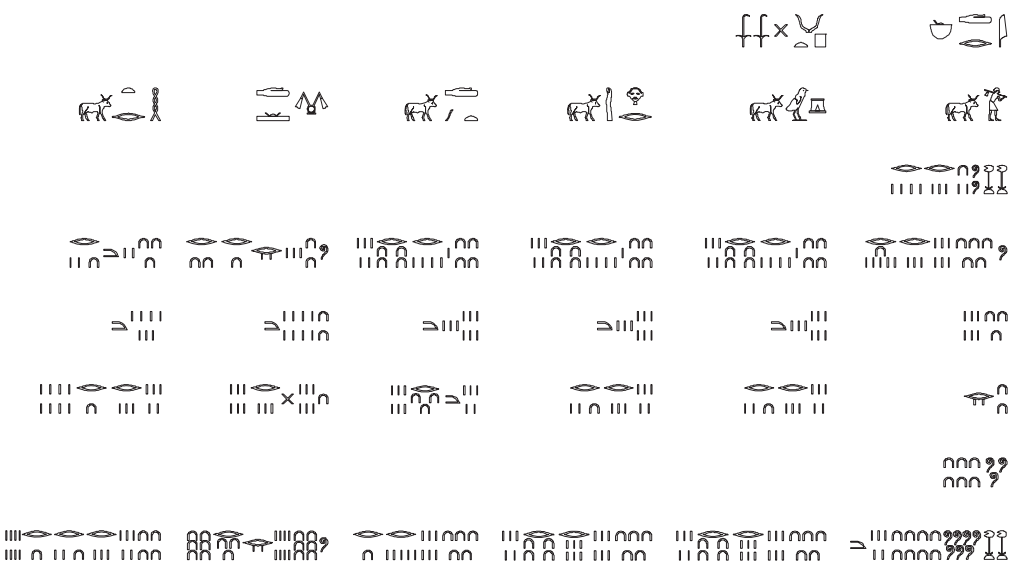
n)  (ShS. 42) — *jb* "heart"

3. Write in hieroglyphs the ordinal counterparts of the following cardinal numbers:

a)  b)  c)  d)

e)  f)  g)  h) 

4. The text below is an excerpt transcribed from a hieratic account in which amounts of something are tallied under the headings of certain kinds of cattle (*Kahun*, pl. 16, 13–20). Transcribe and translate it; in the translation, combine Egyptian fractions where necessary into a single fraction (i.e., $^{1}/_{3}\ ^{1}/_{4} = {}^{4}/_{12} + {}^{3}/_{12} = {}^{7}/_{12}$). See if you can figure out mathematically how the rows and columns are related.



VOCABULARY:

jdr-mnjw "tended herd" (literally, "herder's herd")

wpt "splitting"

⟨n⟩g(3)w "steer"

ḥrj-ḏbꜥ "hornless cattle"

ḏrt "calf"

dmd "total"

ḥtr "team ox"

10. Adverbial Sentences

10.1 Definitions

In §§ 7.2 and 7.6 we saw that the true predicate in English sentences such as *This plan is excellent* and *This plan is a disaster* is the adjective (*excellent*) or the noun or noun phrase (*a disaster*) that follows the verb *is*. English also has sentences in which the predicate is a prepositional phrase or an adverb: for example, *Jack is in the barn* and *Jill is here*. As in adjectival and nominal sentences, English requires the verb *is*, but the verb doesn't really add much information to the sentence: what is important is the part of the predicate after *is*. The word *here* is an adverb, and prepositional phrases such as *in the barn* can also function as adverbs (§ 8.11). Grammarians call a predicate such as *is in the barn* or *is here* an **adverbial predicate**.

Egyptian also has sentences in which the predicate is an adverb or a prepositional phrase. As in sentences with nominal or adjectival predicates, these are **non-verbal** sentences in Egyptian, without a verb that corresponds to the English verb *is*. Egyptologists call them **adverbial sentences**, short for the more accurate term "sentences with adverbial or prepositional predicates."

10.2 Basic patterns

In the Egyptian adverbial sentence the subject normally comes first and the predicate is second: for example,

 *ḫrwt.k m pr.k* (Peas. B1, 124)

Your possessions are in your house,

literally, "your possessions[1] in your house," where *ḫrwt.k* is the subject and the prepositional phrase *m pr.k* is the predicate. Occasionally the order of subject and predicate is reversed, mostly when the predicate is a prepositional phrase with *n* "to, for":

 *n k3.k jnw n sḫt* (*Bersheh* I, pl. 20)

For your ka is the produce of the field,

where *jnw n sḫt* is the subject and *n k3.k* is the predicate.

Like nominal and adjectival sentences (§ 7.16), the adverbial sentence has no inherent tense. It can therefore refer to the past or future as well as to present situations: for example,

1 *ḫrwt* is a feminine plural reverse nisbe: literally, "those which you are under" (see §§ 8.8–8.9).

 *pˁt m jmw* (Sin. R 10–11) "The elite were in mourning"

 *wrrt.j n.s* (Urk. IV, 221, 13) "My crown shall be for her."

Unlike sentences with nominal or adjectival predicate, those with an adverbial predicate can express wishes or commands as well as statements of fact:

 *b3w.k r.f* (pBerlin 9010, 5) "May your impressiveness be against him!"

 *ḥr.k m ḫrw* (Ptahhotep 128 L2) "Let your face be down!"—

literally, "Your impressiveness against him!" and "Your face in down-ness!" (an abstract noun formed from the preposition *ḫr* "under"). Such adverbial sentences are actually closer to English usage than are those that state a fact, since English too can make wishes or commands without a verb: *A curse on both your houses!* (a wish), *Hands up!* (a command). As with nominal and adjectival sentences, there is nothing in the adverbial sentence itself to indicate whether it is a past, present, or future statement of fact or a wish or command. In most cases, however, the meaning is clear from the context in which the sentence is used.

10.3 The particle *jw*

Adverbial sentences that consist of just a subject and an adverbial predicate, such as those cited in the preceding section, are not very common in Middle Egyptian. Normally Middle Egyptian prefers to introduce adverbial sentences with one of a group of small words known as **particles** (Lesson 15). Besides serving as an introductory word, each particle also adds a particular nuance to the sentence.

The most important Middle Egyptian particle is *jw* (spelled  or). This word is used before a nominal subject or a demonstrative pronoun, or with the *suffix* form of a personal pronoun (§ 5.3): for example,

 *jw m(w)t m ḥr.j mjn* (Leb. 132) "Death is in my sight now"

 *jw n3 m sb(3)yt* (Urk. IV, 1090, 3) "This is as an instruction"

 *jw.f m ˁt* (Westc. 11, 24) "It is in a room."

Although *jw* is very common in Middle Egyptian adverbial sentences, it usually cannot be translated into English. In fact, Egyptologists still debate about the exact meaning of *jw*, and no one has yet come up with a full explanation of why Egyptian uses it in some cases but not in others. One of the uses of *jw* that does seem clear, however, has to do with the difference between statements that are generally valid and those that are only temporarily true. English does not make this distinction: we use the same kind of sentence for both kinds of statements—for example, *The Eiffel Tower is in*

Paris (always true) and *The President is in Paris* (temporarily true). Middle Egyptian, however, often does show the difference: in sentences with an adverbial predicate, *jw* generally marks a statement that is only temporarily true or one that is true in specific circumstances. The sentence *jw mwt m ḥr.j mjn* "Death is in my sight now," for example, is true when it is spoken ("now") but is not always true. Similarly, *jw.f m ꜥt* "It is in a room" refers to the present location of something, not to its permanent location.

Besides adverbial sentences, *jw* occasionally appears in sentences with an adjectival predicate. In such cases *jw* seems to have the same kind of meaning that it does in adverbial sentences: that is, to indicate that the adjectival statement is true only temporarily or in a specific circumstance; for example,

jw nfr sw m p3 hrw r sf (TTS III, pl. 26, 15)

He is better today than yesterday,

literally, "He is good in this day with respect to yesterday." In Middle Egyptian, *jw* is almost never used with nominal sentences. This is evidently because such sentences describe identifications that are not restricted to a particular time: *z3.j pw* "He is my son" (see § 7.16).

Since English does not make a distinction between statements that are generally or temporarily valid, the presence or absence of *jw* usually makes no difference to the translation. It was important to the Egyptians, however, and you should be aware of the difference.

10.4 Other particles

Besides *jw*, Middle Egyptian also uses a number of other particles to introduce adverbial sentences. As with *jw*, these particles also carry a nuance that the sentence does not have without them. They are used with the same kinds of subjects as *jw*, but when the subject is a personal pronoun, they use the *dependent* form of the pronoun (§ 5.4) instead of the suffix form. The following are four of the most frequent particles.

1)  *m.k* (more properly, *mj.k*) "behold"

This particle, which always stands first, presumes that the sentence is being spoken to somebody. It has three forms, with a suffix pronoun indicating the gender and number of the person to whom the sentence is spoken:

2ms	*m.k*	 , also or
2fs	*m.ṯ* or *m.t*	 ,  , etc.
2pl	*m.ṯn* or *m.tn*	 ,  ,  , etc.

The particle *m.k* is essentially used to present a statement, or to call it to the attention of the listener. Although it literally means "behold," this translation usually makes the statement sound too archaic or "biblical" to English ears. As a result, *m.k* is often best paraphrased in English, or left untranslated: for example,

 *m.k wj r gs.k* (ShS. 108)

Here I am at your side (literally, "Behold, I am at your side")

 *m.k sw ꜥ3 m ꜥ.j* (Helck, *HBT*, 94)

Look, he is here in my hand

 *m.tn špswt ḥr šdw* (Adm. 7, 10)

The noblewomen are on rafts.

2)  *nn* "not"

The particle *nn* is used to negate the adverbial sentence. It always stands before the subject, but it can be preceded by other particles, such as *m.k*, itself: for example,

 *nn mjwt.k ḥnꜥ.k* (MuK. vo. 2, 3)

Your mother is not with you.

3)  , *nḥmn* "surely, really"

The particle *nḥmn* is a stronger version of *m.k*, used to emphasize the truth of the adverbial sentence. It is always first in the sentence:

 *nḥmn wj mj k3* (Sin. B 117–18)

I am really like a bull.

4)  , *ḥ3* (also *ḥ3 3* and , *ḥwj 3*) "if only, I wish, would that"

The particles *ḥ3*, *ḥ3 3*, and *ḥwj 3* are used to indicate that the adverbial sentence is a wish. Although the plain adverbial sentence can also be used as a wish (§ 10.2), the presence of these particles seems to imply some uncertainty about whether the wish will come true. They always stand first in the sentence:

 *ḥw(j) 3 wj jm* (CT IV, 48d) "If only I was there."

10.5 Personal pronouns as subjects

With very few exceptions, **only the dependent or suffix form of the personal pronouns is used as subject in an adverbial sentence**. As a result, most Middle Egyptian adverbial sentences with a personal pronoun as subject are introduced by a particle of some sort: most often, by *jw* or *m.k*. The independent personal pronoun is used as the subject of an adverbial predicate only in a special kind of sentence, which we will meet toward the end of this book.

In Dynasty 17, written Egyptian began to use a new kind of independent personal pronoun as the subject of an adverbial sentence. This form seems to have come from the spoken language of Upper Egypt. Its paradigm consists of the element *tw* ( or ) plus the suffix pronouns for the first and second person, and dependent pronouns for the third person:

1s	*tw.j*	 (etc.)	"I"	1pl	*tw.n*		"we"
2ms	*tw.k*		"you"	2pl	*tw.tn*		"you"
2fs	*tw.(t)*		"you"				
3ms	*sw*		"he, it"	3n	*st*		"it, they"
3fs	*sj*		"she, it"				

The *tw* forms are used only as subject and only in particular kinds of sentences, including those with adverbial predicate. The pronoun always stands first in the sentence, and is not used after particles:

 *sw ḫr t3 n ʿ3mw tw.n ḫr kmt* (Helck, *HBT*, 86)
He has the land of the Asiatics; we have Egypt—

literally, "He is under the land of the Asiatics" and "we are under Egypt" (see § 10.7, below). Since this pronoun is always used as the subject of a sentence, we can call it the **subject form** of the personal pronoun. You should note that it is not used before Dynasty 17 and does not appear in standard Middle Egyptian texts of the Middle Kingdom.

10.6 Adverbial sentences of identity

One of the most common kinds of adverbial sentence is used to identify the subject with something by means of the preposition *m*: for example,

 *m.k tw m mnjw* (Peas. B1, 208) "You are a herdsman,"

literally, "behold, you (are) in a herdsman." For this kind of sentence we do not normally translate the preposition *m*. In Egyptian, however, it indicated that the subject was "in" the capacity or identity of something (see § 8.2.3): in this example, the subject *tw* "you" is "in" the function of "a herdsman."[2] Egyptologists sometimes call the preposition in this usage the "*m* of predication," meaning that the preposition makes it possible for the following noun to function as an adverbial predicate. In Egyptian, however,

2 This may seem an odd way to express identity, but it is not peculiar to Egyptian. Scottish Gaelic uses a similar construction: *Tha thu nad bhuachaille* "You are a herdsman"—literally, "Are you in-your herdsman."

there was no difference between this meaning of *m* and the more understandable instances in which *m* means "in" a place or a state (see the examples in §§ 10.2, 10.3, and 10.4.2, above).

The existence of this kind of sentence means that Egyptian had two ways of expressing identity: with a nominal sentence (Lesson 7) or with an adverbial sentence using the preposition *m*. English forces us to translate both kinds of sentence in the same way: for example, *ntk rᶜ* "You are the Sun" (Exercise 7, no. 34) and *m.k tw m mnjw* "You are a herdsman." In Egyptian, however, the two constructions mean two different things. The nominal sentence is used when the identity is thought of as natural or unchangeable, and the adverbial sentence with *m* is used when the identification is seen as acquired or temporary. Thus, *ntk rᶜ* identifies who the subject is ("the Sun"), while *m.k tw m mnjw* identifies the subject's occupation (which is not necessarily permanent). In the same way, the sentence *ntk z3.j* "You are my son" implies that the speaker is talking to his real son, while *jw.k m z3.j* "You are my son" indicates that the person being addressed is acting as a son (whether he is the speaker's real son or not).

In § 10.3 we saw that Egyptian uses *jw* to distinguish statements that are only temporarily true from those that are always valid. The same kind of distinction underlies the contrast between adverbial sentences with the preposition *m* and nominal sentences of identity. In both cases, Egyptian makes a distinction that does not exist in English sentences, and which therefore cannot be translated directly into English. This is an instance in which the Egyptian language is richer—or at least, more precise—than English, and it is a good example of how the subtleties of a language can be lost in translation.

10.7 Adverbial sentences of possession

As we learned in § 6.9, the Egyptian language has no verb corresponding to the English verb of possession *have*. To say "I have cattle," Egyptian can use a nominal sentence with the noun *nb* "lord, master, owner":  *jnk nb k3w* (Sethe, *Lesestücke*, 79, 20–21)—literally, "I am an owner of cattle." More often, however, Egyptian prefers an adverbial sentence. The sentence quoted in § 10.5 is one example of how the language expresses possession by means of an adverbial predicate, with the preposition *ḥr*: to be "under" something is to possess it (see § 8.2.15). Alternatively, a predicate with the compound preposition  "in the hand" can be used:

 *ḥrwt.j m ᶜ.j* (Urk. IV, 123, 10) "I have my possessions,"

literally, "My possessions are in my hand" (for *ḥrwt* "possessions," see n. 1 in this lesson).

The most common kind of adverbial predicate of possession involves the preposition *n* "to, for": for example,

 *nn jz n sbj* (CG 20538 IIc, 19) "The rebel has no tomb,"

literally, "A tomb is not for the rebel." In many instances this kind of sentence has a close parallel in English: thus, for the sentence just cited, we can also translate "There is no tomb for the rebel." Similarly,

 *ḫt.j nbt m šȝ m njwt n sn.j* (*Kahun*, pl. 12, 4)
My brother shall have all my things in the country and in the village,

literally, "All my things in the country and in the village are for my brother" (a sentence taken from a man's will). Egyptologists often use the term **dative** (borrowed from Greek and Latin grammar) to refer to prepositional phrases such as *n sbj* and *n sn.j* in these examples.

These last two sentences are examples in which the preposition *n* governs a nominal object (*n sbj* "for the rebel," *n sn.j* "for my brother"). They show the normal word-order of adverbial sentences, with the subject (*jz*, *ḫt.j nbt m šȝ m njwt*) first and the adverbial predicate second. When the object of *n* is a suffix pronoun, however, the order is usually reversed: for example,

 *jw n.k ꜥnḫ wȝs* (Urk. IV, 561, 2) "Life and dominion are for you"

 *ḥȝ n.j šzp nb mnḫ* (Peas. Bt 25)
I wish I had any potent image of a god,

literally, "For you are life and dominion" and "Would that there were for me any potent image of a god." The normal word order is reversed because of a rule of Egyptian grammar: **a dative with a suffix pronoun tends to stand as close to the front of the sentence as possible**. In these examples, the datives *n.k* and *n.j* are second because the two particles, *jw* and *ḥȝ*, must be first.

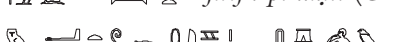
10.8 Adverbial sentences with the preposition *r*

Like other prepositions, the preposition *r* can be used in an adverbial predicate with the meanings it has in other uses (§ 8.2.7): for example,

 *jw.f r.j jw.j r.f* (Heqanakht II, 41)
He is against me and I am against him.

When the adverbial predicate consists of *r* and a noun (or noun phrase) of place, the sentence often indicates the subject's destination:

 *jw.j r pt mḥtt* (CT VI, 196t) "I am bound for the northern sky"

 *m.k tw r dmj n nb-sgr* (Peas. B1, 58)
Look, you are headed for the harbor of the Lord of Silence—

literally, "I am toward the northern sky" and "Behold, you are toward the harbor of the Lord of Silence" (i.e., you are courting death).

In the same way, when the object of *r* is a noun (or noun phrase) that denotes the occupation or function of a person, the sentence usually indicates a status "toward" which the subject is destined: for example,

 *jw.f r wꜥb nṯr pn* (Helck, *HBT*, 28)

He is to be a priest of this god—

literally, "He is toward a priest of this god." This last kind of sentence is exactly analogous to the sentence of identity with the preposition *m*, which we considered in § 10.6. With *m*, the sentence indicates that the subject is "in" a particular role or function; with *r*, it indicates that the subject is "toward" (headed or destined for) the role or function.

10.9 Adverbial sentences without a subject

As in adjectival sentences (§ 8.5), Egyptian can omit the subject in an adverbial sentence when it is clear from the context or doesn't refer to anything in particular:

 *jw mj sḫr nṯr* (Sin. B 43) "It is like the plan of a god"

 *nn m jwms* (Urk. IV, 101, 12) "It is not an exaggeration."

The translation of such sentences usually has a "dummy" subject, *it*, because English grammar requires a subject. In Egyptian, however, the subject can just be left out. As these examples show, such sentences are introduced by a particle of some sort.

10.10 Interrogatives as adverbial predicates

We have already seen how the interrogative adjective and pronouns are used as predicate in adjectival and nominal sentences (§§ 7.5.4, 7.13). As you might suspect, the interrogative adverb *ṯnj* (§ 8.13) can be used as the predicate of an adverbial sentence:

 *jw jr.f tn(j)* (Westc. 9, 4) "So, where is it?"[3]

In § 8.13 we also saw that the interrogative pronouns can be used as the object of a preposition. Such prepositional phrases can also serve as the predicate in an adverbial sentence:

 *sw mj jḫ* (Urk. IV, 649, 15) "What is it like?"

literally, "It is like what?" (for the subject, see § 10.5).

3 A subjectless sentence (see § 10.9). The prepositional phrase *jr.f* is used as a relational word, like English *so* (§ 15.7.2). The suffix pronoun *f* refers to what has been said previously: literally, "with respect to it."

Essay 10. Maat

The concept of time that the ancient Egyptians called  *ḏt* represented their view that the pattern of existence was fixed, unchanging, and eternal (see Essay 9). The pattern itself they called  *mꜣᶜt*, an abstract noun derived from the verb *mꜣᶜ* "direct" or "guide." The concept of *mꜣᶜt* refers to the natural order of the universe, something like the notion of natural law in Western philosophy. It means essentially "the way things ought to be." This is a concept that is nearly impossible to translate accurately by one English word, so Egyptologists normally use the transcription of the Egyptian word ("Maat") rather than a translation.

The Egyptians saw Maat as a force of nature—in fact, the most fundamental of such forces. The hieroglyph  used in writings of the word probably reflects this viewpoint. It seems to represent a socle or base on which an object such as a throne or a statue can stand, and perhaps for this reason it came to be used as an ideogram for something that is basic or fundamental. Like other natural forces, Maat was also divine (see Essay 4). As a goddess, Maat is normally represented in human form, identified (for unknown reasons) by the feather  she always wears tucked into her headband (Fig. 9). From this association the feather also came to be used as an ideogram for *mꜣᶜt*. The Egyptians seem to have used the feather, or the hieroglyph of the goddess wearing it (), in art and writing only when they were thinking of Maat as a goddess. The socle was used as an ideogram or triliteral sign in writing the word *mꜣᶜt* itself and related words, such as the verb *mꜣᶜ* "direct" and the adjective *mꜣᶜ*, which means "having the quality of Maat."

Fig. 9. Maat in the tomb of Haremhab (author's photo)

Like the other forces of nature, Maat was established at the creation, when the sun rose into the world for the first time; for this reason, the goddess is often called  *zꜣt rᶜ* "the Sun's daughter." To the Egyptians, the existence of Maat itself ensured that the world would continue to exist as it had from the beginning of time:

> Maat is effective, lasting, and sharp;
> it is undisturbed since the time of him who made it.
> He who bypasses its customs is punished:
> it is the path even in the face of the ignorant. …

In the end it is Maat that lasts:
a man says: 'It is the legacy of my father' (Ptahhotep 88–98 L2).

Maat operated both in the world at large and in the world of human affairs. On the cosmic level it governed the proper functioning of the universe. Maat was what kept the world's elements fixed in their appropriate places, the seasons following in their natural order, night giving way to day, and each generation being succeeded by the next. In the Egyptian view this ideal order did not mean that the more desirable parts of nature should eliminate the less desirable; instead, the concept of Maat was one in which all parts of nature lived in balance and harmony. The desert surrounding Egypt, for example, was a wild and dangerous place, yet it also served a purpose in isolating the country from its enemies for most of ancient Egyptian history. In the same way, life is preferable to death, but death is also necessary if succeeding generations are to enjoy the same benefits and opportunities that their ancestors had.

Maat also governed the narrower world of human affairs. In that sphere, Maat served as the yardstick against which the Egyptians measured most of their important experiences: their society's values, their relationships with one another, and even their own perception of reality. Depending on which of these areas of human activity it was used in, Maat corresponded to several different modern concepts, and can be translated by a number of English abstract nouns: "right"; "correct behavior," "order," "justice"; and "truth."

The opposite of Maat in each of these areas was  *jzft*: "wrong"; "incorrect or antisocial behavior," "disorder," "injustice"; and "falsehood." In our society the distinction between these opposites is determined by codes of religious commandments and civil laws. Ancient Egypt had no such codes. For the Egyptians, the distinction was determined by practical experience: behavior that promoted balanced, harmonious relationships between people was *m3ᶜ* ("right, correct, orderly, just, true"); that which did not do so was a manifestation of *jzft*.

Although Maat was established by the creator, as part of the world's natural order, its opposite came from human beings themselves. In one Middle Kingdom text, the creator says:

I made every man like his fellow (*mj snnw.f*: see §§ 9.3–9.4).
I did not command that they do *jzft*:
it is their minds that destroy what I have said (CT VII, 463f–464b).

In other words, the creator established a balanced universe ("I made every man like his fellow"); imbalance in the world comes about not through the existence of some evil force ("I did not command that they do *jzft*"), but through human behavior ("it is their minds that destroy what I have said").

The sentence "I made every man like his fellow" has sometimes been taken as a sign that the Egyptians believed in a kind of natural equality, but this is not the case. The essence of Maat in the human sphere was not perfect social and economic equality but rather the harmonious coexistence of society's different levels (see Essay 3). Maat did not mean that the rich and powerful should become equal to the poor and weak, or vice versa: in fact, texts that describe a society without Maat typically say things like "The beggars of the land have become rich men; the owners of things, those who have nothing" (Adm. 8, 2). Instead, Maat meant that the rich and powerful should use their advantages not to exploit those less fortunate but rather to help them. The biographical inscriptions of officials often echo this understanding in sentences such as "I have given bread to the hungry and clothing to the naked" and "I was a husband to the widow and a father to the orphan."

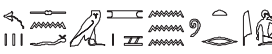
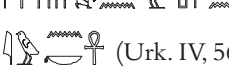
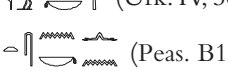
It was the duty of all Egyptians to live in accordance with Maat. Only if they did so could they join the society of the dead when they died (see Essay 8). The final judgment that every Egyptian (even the king) had to pass through was not a religious trial but a social one: people who had been disruptive elements in the society of the living could hardly expect to be welcomed as members of the blessed society of the afterlife.

While normal Egyptians were responsible for conducting their lives in accordance with Maat, the king had a dual responsibility: not only to live his own life according to the same principle but also to maintain Maat in society as a whole. This larger responsibility had many different facets. It was the king's duty to keep Egypt's enemies at bay, so that the country could live in order and tranquility; to appoint just officials, who would keep society running smoothly and in harmony; to settle disputes between nomes, towns, and people; to manage the national grain supply, so that people would not go hungry between harvests; and to please the gods with temples and offerings, so that the forces of nature would continue to look kindly on the Egyptians. All of these actions, and others like them, were seen as part of the king's duty to his subjects and the gods—a duty summarized in texts by the phrase "putting *mꜣᶜt* in place of *jzft*" and on temple walls by images of the king presenting the symbol of Maat () to the gods.

Exercise 10

Transcribe and translate the following sentences.

1.  (Sin. B 50) — *jt(j)* see Lesson 7 n. 1; *ḫnw* "interior," *ᶜḥ* "palace"
2.  (Helck, *HBT*, 29) — future: *rn* "name," *ᶜnḫw* "the living"

3.  (Adm. 2, 10) — *ms* "indeed," *jtrw* "river," *snf* "blood"
4.  (ShS. 131) — past; *ḥr(j) jb* "midst" (literally, "what is on the heart")
5.  (TTS II, pl. 11) — *wn(m)w* "food"
6.  (Peas. B1, 102) — *nhw* "loss"
7.  (Peet, *Abydos* II, 23) — *ṯ3w* "air," *nḏm* "sweet," *mḥyt* "north wind"
8.  (Urk. IV, 2, 10) — past: *wʿw* "soldier"
9.  (Urk. IV, 59, 5) — *ḥzwt* "blessing"; *ḥm.f* see Essay 3
10.  (Ebers 101, 15) — *jst* "place"
11.  (Siut III, 69) — *sḫ3* "memory," *dp(j)* nisbe from *dp* "upon," *t3* "earth"
12.  (Siut I, 227) — *j3w* "old man"
13.  (Sin. B 77)
14.  (Sin. B 215) — *ḫt* see § 4.4
15.  (Sin. B 217–18)
16.  (Sin. B 239–40) — *smsw* "eldest," *s3* "charge" ("back"), *wḥyt* "tribe"
17.  (Sin. B 240)
18.  (Sin. B 263) — *b3ḥ* "presence"
19.  (Westc. 6, 10-11) — past; *jr* "as for" (see § 8.2.7)
20.  (Westc. 7, 1–2) — *nḏs* "gentleman," *rnpt* "year"
21.  (CT II, 292a)
22.  (ShS. 52)
23.  (ShS. 7–8) — *nhw* "loss," *mšʿ* "expeditionary force"
24.  (Urk. IV, 561, 2) — *ʿnḫ* "life"
25.  (Peas. B1, 323)
26.  (*Kahun*, pl. 11, 21–22) — *n3y.j* § 5.11; *ḫrdw* "child"

11. Non-verbal Sentences

11.1 Definitions

Lessons 7 and 10 introduced us to three kinds of Egyptian sentence: those in which the predicate is adjectival, nominal, or adverbial. In each of these sentence-types the predicate is not a verb, although English forces us to translate them with one, usually a form of the verb *be*. Because of this common feature Egyptologists group the three kinds of sentence together under the heading of "non-verbal sentences," which is short for the more accurate designation "sentences with a non-verbal predicate" (see § 7.1). In this lesson we will look at the three kinds of non-verbal sentences together, and at some further features of them.

11.2 Basic patterns and meanings

As we have seen, each of the three kinds of non-verbal sentence can have many different forms, depending on what is used as the subject and predicate. In general, however, each type has a basic pattern and meaning.

Adjectival sentences have the pattern ADJECTIVE–SUBJECT, where the predicate is an adjective (masculine singular or masculine dual). They express a **quality** of their subject: for example, *nfr sw* "He is good," where the predicate *nfr* describes a quality of the subject, *sw* "he"—namely, that he is "good."

Nominal sentences have two basic patterns: A B and A *pw* B, where either A or B can be the subject or predicate. They express the **identity** of their subject: *rᶜ pw* "He is the Sun" (where the predicate *rᶜ* tells who the subject, *pw* "he," is); *pḥrt pw ᶜnḫ* "Life is a cycle" (where the predicate *pḥrt* "a cycle" explains what the subject, *ᶜnḫ* "life," is).

Adverbial sentences usually have the pattern SUBJECT–PREDICATE, where the predicate is an adverb or prepositional phrase; in some cases this pattern can be reversed, with the predicate preceding the subject. Despite their various forms, adverbial sentences all express essentially the **location** of their subject. This is self-evident in sentences such as *m.k tw ᶜ3* "You are here" (introduced by the particle *m.k*), but it is also true of a sentence such as *jw jtj.j m wᶜw* "My father was a soldier" (literally, "My father was in a soldier," introduced by the particle *jw*).

11.3 Marked and unmarked sentences

Each kind of non-verbal sentence essentially expresses only a particular relationship—quality, identity, or location—between its subject and predicate. In their basic patterns, non-verbal sentences say nothing about when these relationships are supposed to be true, whether always or only at a particular time in the past, present, or future. Linguists call

this kind of feature "unmarked." The English noun *pilot*, for example, is unmarked for gender: it can be used of a male or female pilot, because it says nothing about the sex of the person it refers to; in contrast, the noun *actress* is marked for gender, because it can only refer to a woman. Egyptian non-verbal sentences are **unmarked for tense**.

When an element or construction of a language is unmarked for a particular feature, it can be used either without saying anything about that feature or with a more limited reference. In the English sentence *The pilot landed the plane safely* nothing is said about the pilot's sex, whereas the sentence *The pilot turned the controls over to her copilot* is clearly about a female pilot. Since Egyptian non-verbal sentences are unmarked for tense, they can be used either without reference to a particular time or with more limited reference to the past, present, or future.

In many cases non-verbal sentences express a gnomic relationship, one that is true regardless of time (see § 7.16): *nfr sw* "He is good" (adjectival predicate); *pḥrt pw ꜥnḫ* "Life is a cycle" (nominal predicate); *z3 sḏmw m šmsw ḥrw* "An obedient son is a follower of Horus" (adverbial predicate). More limited relationships can be indicated by something in the sentence itself (as the pronoun *her* does for the noun *pilot* in the English sentence cited above): for example, *nfr n.f m hrw pn* "It is good for him *on this day*" (adjectival predicate: Exercise 8, no. 12), *jw mwt m ḥr.j mjn* "Death is in my sight *now*" (adverbial predicate: § 10.3). Often, however, it is only the context that determines whether the relationship expressed by a non-verbal sentence is meant as generic or as true in the past, present, or future.

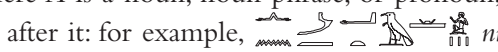
The adverbial sentence *jw mwt m ḥr.j mjn* "Death is in my sight now" is clearly meant to be understood as true in the present, not gnomically or in the past or future. This temporal limitation is indicated not only by the adverb *mjn* "now" but also by the particle *jw*, which is typically used for statements that are true only temporarily or in particular circumstances. As we saw in § 10.3, *jw* can also be used in this way with an adjectival predicate: *jw nfr sw m p3 hrw* "He is good on this day." In both cases *jw* serves to **mark** the sentence as limited rather than generic in reference.

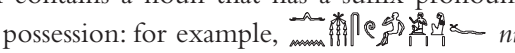
Here we come to an important difference between the various kinds of non-verbal sentences. Although all three are unmarked for tense, in Middle Egyptian normally only those with an adverbial or adjectival predicate can be marked to indicate that they have more limited reference to a particular time or circumstance. This has to do with the kind of relationship that each type of non-verbal sentence expresses. In Egyptian, quality and location are relationships that can be expressed either as unmarked for tense (in the basic adjectival and adverbial sentence) or as marked (for example, by *jw*) for reference to a more limited time or circumstance: *nfr sw* "He is good" vs. *jw nfr sw m p3 hrw* "He is good today"; *ḫrwt.k m pr.k* "Your possessions are in your house" vs. *jw.f m ꜥt* "It is in a room." For relationships of identity, however, Egyp-

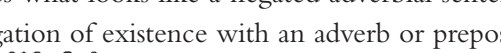
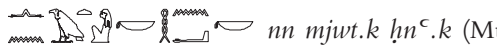
tian makes a distinction between marked and unmarked sentences. Nominal sentences can only express relationships of identity that are **unmarked** for tense: *ntk rᶜ* "You are the Sun." Naturally, since such sentences are unmarked they can be used not only for gnomic statements but also for statements that have a more limited applicability: *rᶜ pw* "He is the Sun," *ḫfȝw pw* "It was a snake." Relationships of identity that are **marked** for reference to a more limited time or circumstance, however, can only be expressed by the adverbial sentence of identity with the preposition *m* (§ 10.6): *ntk ḥrw* "You are Horus" (unmarked) vs. *jw.k m ḥrw* "You are Horus" (literally, "You are in Horus": compare Exercise 10, no. 15).

As we have noted before, these distinctions that exist in Egyptian sentences normally make no difference to their English translations. It is important to be aware of them, however, not only because they do exist in Egyptian but also because they underlie some other differences in Egyptian grammar that we will meet later.

11.4 The non-verbal negation of existence and adverbial sentences

In § 10.4.2 we saw that the particle  *nn* "not" is used to negate the adverbial sentence. The same particle can also be used to negate existence in a sentence with the pattern *nn* A, where A is a noun, noun phrase, or pronoun, without any prepositional phrase or adverb after it: for example,  *nn mȝᶜtjw* (Leb. 122) "There are no righteous men."[1]

When *nn* A contains a noun that has a suffix pronoun, the sentence amounts to the negation of possession: for example,  *nn msw.f* (Peas. B2, 100) "He has no children" (literally, "His children are not"). This construction is often found after an undefined noun (§ 4.9); in that case, *nn* can usually be translated by the English preposition "without": for example,  (Sin. R 38) *wsḫt nn ḥmw.s* "a barge without a rudder" (literally, "a barge, its rudder not").

In some cases what looks like a negated adverbial sentence can be interpreted as a *nn* A kind of negation of existence with an adverb or prepositional phrase attached: for example,  *nn tms ḥr.s* (Smith 16, 15) "There is no redness on it." Actually, however, there is no difference between this kind of sentence and a negated adverbial sentence such as  *nn mjwt.k ḥnᶜ.k* (MuK. vo. 2, 3) "Your mother is not with you." Just like the negation of existence, the negated adverbial sentence amounts to a denial that the subject exists in the situation specified by the adverbial phrase: i.e., as far as the situation *ḥnᶜ.k* "with you" is concerned, *mjwt.k* "your mother" is nonexistent.

1 *mȝᶜtjw* is a masculine plural nisbe from the noun *mȝᶜt* "Maat" (see Essay 10).

11.5 The negation of nominal sentences

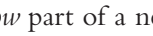
In Middle Egyptian, nominal sentences are normally negated by *two* words together: the particle  *nj* (without !) plus the particle *js*. These two elements stand on either side of the A part of the sentence—i.e., *nj* A *js* B, *nj* A *js pw*, and *nj* A *js pw* B: for example,

 *nj ntk js z(j)* (Leb. 31) "You are not a man"

 *nj n(j)-wj js sp3t* (CT III, 390e) "I do not belong to the nome"

 *nj wsḫ js pw* (Peas. R 7, 4) "It was not a broad one"

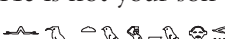
 *nj wr js pw wr jm* (Peas. B1, 196)
The great one in that case (*jm*) is not a great one.

These examples are negations of the sentences *ntk zj* "You are a man" (A B), *n(j)-wj sp3t* "I belong to the nome," *wsḫ pw* "It was a broad one" (A *pw*: see § 7.15), and *wr pw wr jm* "The great one in that case is a great one" (A *pw* B), respectively. Occasionally the *pw* part of a negated A *pw* sentence can be omitted:  *nj z3.j js* (Sethe, *Lesestücke*, 84, 16) "He is not my son" (negation of *z3.j pw* "He is my son").

The particles *nj* and *js* "bracket" the A part of the sentence, much like the negative particles *ne* (or *n'*) and *pas* do for French verbs (*Tu n'es pas un homme* "You are not a man"). Both *nj* and *js* are essential parts of the negation, even though they are separated from one another. The nominal sentence is not negated just by *nj* alone: apparent exceptions are really different constructions, as we will see below.

The particle *nn* is not normally found in nominal sentences. In a few cases, however, it is used instead of *nj* or even by itself as a negation of the nominal sentence: for example,

 *nn z3.k js pw* (Ptahhotep 213 L2)
He is not your son

 *nn 3tpw pw ḫr rmnwj.tn* (CG 20530, 7)
It is not a load on your shoulders.

This kind of negation, however, is normally found only in texts after Dynasty 12, and even there it is the exception rather than the rule.

11.6 The negation of adjectival sentences

Besides its use in the negation of the adverbial sentence and in *nn* A construction, the particle *nn* is also used to negate the adjectival sentence: for example,

 *m.ṯn nn šrr p3 t ḥ(n)qt* (Siut I, 295)
Look, that (amount of) bread and beer is not little,

where *šrr* is the adjectival predicate and *p3 t ḥ(n)qt* is the subject. Such sentences are not common in Middle Egyptian. Normally the language prefers to use a nominal-sentence construction instead: for example, *nj wsḫ js pw* "It was not a broad one" (cited in the previous section), instead of *nn wsḫ st* "It was not broad." Other sentences that seem to contain an adjectival predicate negated by *nj* alone, without *js*, actually have a verbal predicate, not an adjectival one, as we will see later.

11.7 Other non-verbal negations

Besides negating non-verbal sentences, Egyptian can also negate individual words or phrases. English does this with the negatives *no* or *not*: for example, *No pets allowed* (negation of the noun *pets*), *not in living memory* (negation of the prepositional phrase *in living memory*). In Egyptian the particle *nj* is used to negate words: for instance,

 *nj ḫt pw* (Smith 15, 15) "It is nothing."

This is an A *pw* nominal sentence in which the A part is the phrase *nj ḫt* "nothing" (i.e., "no thing").[2] Although it looks like a negated nominal sentence, it does not conform to any of the patterns used for such a sentence (§ 11.5). Here only the word *ḫt* "thing" is negated, not the sentence itself: if the Egyptian scribe had wanted to negate the sentence, he would have written  *nj ḫt js pw* (Siut I, 301) "It is not a thing."

When a word or phrase is negated in contrast to another word or phrase, Egyptian uses the negation  , consisting of the negative *nj* and the particle *js* together. The negation *nj js* can normally be translated "not," "and not," "but not," or "except": for example,

 *ḥwrw nj js mjtw.k* (Ptahhotep 75)
an inferior, not your equal (negation of the noun *mjtw.k*)

 *m m3ʿt nj js m grg* (Hatnub 49)
in truth, and not in lying (negation of the prepositional phrase *m grg*)

 *rwd jnm.f nj js wrt* (Ebers 104, 8)
his skin is firm, but not greatly (negation of the adverb *wrt*).

As these examples show, *nj js* negates both words and phrases, while *nj* by itself negates words. The difference between *nj* and *nj js* as the negation of a word is that *nj js* is only used when the negation contrasts with or qualifies some other word or phrase, as can be seen in the examples given above.

2 The word *ḫt* is often written with plural strokes when it does not refer to any "thing" in particular.

11.8 Non-verbal negations: summary

For convenient reference, the non-verbal negations we have met in this lesson and the previous one can be summarized as follows:

NEGATIONS WITH  *nj*

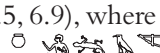
	negates words (§ 11.7)
	negates contrastive words or phrases (§ 11.7)
	negates nominal sentences (§ 11.5)

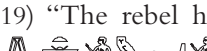
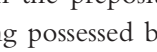
NEGATIONS WITH  *nn*

	negates existence (§ 11.4)
	negates adverbial sentences (§§ 10.4.2, 11.4)
	negates adjectival sentences (§ 11.6)
	negates nominal sentences (in later Middle Egyptian: § 11.5)
	negates nominal sentences (in later Middle Egyptian: § 11.5).

11.9 Non-verbal sentences of possession

Beginning in Lesson 6 we have seen a number of ways in which Middle Egyptian expresses the relationship between a possessor and a thing possessed without using a verb:

1) as nominal predicate
   - *nb* X "owner of X" (§ 6.9), where *nb* is the owner and X is the thing owned: for example,  *jnk nb k3w* (Sethe, *Lesestücke*, 79, 20–21) "I am an owner of bulls"
   - *nfr ḥr* "beautiful of face" (§§ 6.5, 6.9), where *nfr* refers to the owner and *ḥr* is the thing possessed: for example,  *jnk ꜥ3 mrwt* (Sin. B 154–55) "I have many dependants" (literally, "I am many of dependants")
   - *nj* A B "A belongs to B" or "B belongs to A" (§ 7.8), where either A or B can be the owner: for instance,  *n(j) wj rꜥ* (Ebers 1, 7–8) "I belong to the Sun,"  *nnk pt* (CT VI, 240f) "The sky belongs to me"

2) as adverbial predicate
   - with the preposition *n* "to" and the prepositional phrases *n* X *jm(y)* "X's" and *m* ꜥ "in the hand of" (§§ 8.10, 10.7) before the owner: for example,  *nn jz n sbj* (CG 20538 IIc, 19) "The rebel has no tomb,"  *n.k jm s(j)* (Sin. B 222) "It is yours,"  *ḫrwt.j m ꜥ.j* (Urk. IV, 123, 10) "I have my possessions"
   - with the preposition *ḫr* "under," where the object of the preposition is the thing possessed by the subject:  *tw.n ḫr kmt* "We have Egypt" (Helck, *HBT*, 86).

Note also the construction with *nn* followed by a noun with a suffix pronoun, discussed in § 11.4 above:  *nn msw.f* "He has no children." Although most of these require a verb in the English translation ("own," "belong," "have," etc.), they are all non-verbal sentences in Egyptian, since Egyptian has no verb of possession.

11.10 Non-verbal sentences without a subject

In §§ 8.5 and 10.9, we saw that adjectival and adverbial predicates can both be used without a subject when the subject doesn't refer to anything in particular. Such sentences are normally translated in English using the "dummy subject" *it*: for example, *nfr n.tn* "It is good for you" and *jw mj sḫr nṯr* "It was like the plan of a god." Nominal sentences in Middle Egyptian must have an expressed subject, except in the negative, where the *pw* of an A *pw* sentence can be omitted: for instance, *nj z3.j js* "He is not my son" (§ 11.5). In this case the omitted subject actually refers to something ("he") but is still omitted, perhaps for stylistic reasons.

11.11 Non-verbal interrogative sentences

In Lessons 7 and 10 we met examples of non-verbal sentences in which the predicate is an interrogative pronoun, adjective, or adverb, or a prepositional phrase containing an interrogative pronoun (§§ 7.13, 10.10). Egyptian can also make questions with non-verbal sentences that do not have interrogative words. This can be done in two ways.

1) Virtual questions

Grammarians use the term "virtual" as the opposite of "real." A virtual question is one that has nothing to indicate it is a question other than its context: that is, a sentence that functions as a question but is really a statement. This kind of question exists in English: for example, *Jack isn't here yet?*, which has exactly the same words and structure as the statement *Jack isn't here yet*. In English speech, of course, the two sentences are pronounced differently: in the question the voice rises at the end of the sentence, and in the statement it falls at the end (you can see the difference by pronouncing the two sentences out loud). In writing, however, the only thing that distinguishes them is their final punctuation (question mark versus period).

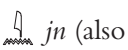
Egyptian could also make virtual questions. Presumably they too differed from statements in their pronunciation, but there is nothing to show how this was done. Since written Egyptian has no punctuation marks, virtual questions look the same as statements. An example is the two-part sentence  *mw jm nn mw jm* (Ebers 69, 3) "Is water there, or is water not there?" This is really two statements that are used as questions: literally, "Water is there? Water is not there?"

Such virtual questions seem to be as common in Egyptian as they are in English. Unfortunately, we have no way of knowing whether a non-verbal sentence is meant as a statement or a question except from the context in which it is used. Even then the

meaning is not always clear. In the example just cited, for instance, the sentence *nn mw jm* could also be understood as an answering statement "There is no water there."

2) **Questions with interrogative particles**

Although languages can make virtual questions, they also have overt ways of distinguishing questions from statements. In English, questions are normally indicated by reversing the subject and verb: for instance, *Is Jill here?* versus *Jill is here*. In Egyptian, real (non-virtual) questions are usually marked by one or two particles:

 *jn* (also  , sometimes  or  *n*)—*at the beginning* of the sentence

 *tr* (also , , *tj*)—*inside* the sentence, usually after the first word.

We have already met these particles: *jn* in questions with the interrogative pronoun *mj* (§ 7.13.1); and *tr* as part of the interrogative pronoun *ptr*, originally *pw-tr* (§ 5.11).

The particle *jn* can be used by itself or with *tr*, and it seems to appear in questions with all kinds of predicates. It serves as a kind of Egyptian "question mark," and like a question mark is not normally translated; the particle *tr* also is usually not translated; occasionally, however, it seems to mean something like "actually" or "really." Examples of *jn* with a nominal predicate are:

 *jn mjḫ3t pw* (Peas. B2, 77) "Is it a scale?" (an A *pw* sentence)

 *jn p3 pw ḫn n mdt* (Peas. B1, 50)

Is this the phrase of speech? (an A *pw* B sentence).

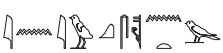
Sentences with an adverbial predicate regularly use the particle *jw* after *jn*: for example,

 *jn jw tr (j)t(j.j) ʿ3* (CT I, 277c) "Is my father really here?"

 *jn jw n.k jtj.j r w3t* (Peas. R 8, 7–8)

Is my grain to (be) a path for you?

Sentences with a nominal predicate can also have the particle *jw* after *jn*, unlike regular nominal sentences (§§ 10.3, 11.3): for instance, the A *pw* sentence

 *jn jw qsnt pw* (Leb. 20) "Is it something difficult?"

This is just about the only situation in which Middle Egyptian uses *jw* in a sentence with nominal predicate.

When the particle *jn* is written , the sentence can look like a negative statement rather than a question: for example,

 *nj wr n.k ʿntjw* (ShS. 150) "Do you have a great deal of myrrh?"

 *nj jnk tr zm3.f* (Sin. B 114) "Am I his confederate?"

Despite their appearance, we can be fairly certain that these are questions because they do not match the pattern for the negation of non-verbal sentences. The first example has an adjectival predicate—literally, "Is myrrh great to you?"—and should be a question because the few instances of negated adjectival sentences use the negations *nn* or *nj … js*, not *nj* alone (§ 11.6). The second example is an A B nominal sentence, which is negated by *nj … js* or less often by *nn … js* or *nn*, but not by *nj* alone (§ 11.5).

These last two examples show how important it is to pay careful attention to the wording of an Egyptian sentence. Since hieroglyphic spelling is not standardized, we often have to rely on clues such as sentence patterns and word-order to understand what a particular sentence means. Sometimes we are fortunate enough to have several ancient copies of a particular text to guide us as well. The last example in the previous paragraph (from a Middle Egyptian story) is a case in point: in another copy of the story the same sentence has  *jn jw* instead of  , so we can be fairly certain that is in fact a spelling of *jn* and not the negation. But this kind of extra evidence is the exception rather than the rule. In most cases, we only have the structure of the sentence itself to guide us.

Essay 11. The World Before Creation

Egyptian texts frequently make reference to the gods and events involved in the creation of the world. There were many different creation accounts, and most of these were associated with the cult of a particular god in one of the major cities of ancient Egypt. Egyptologists used to think that these represented competing theologies, and to a certain extent this was true. Now, however, scholars have recognized that the various accounts are less rival explanations of the creation than different aspects of a single, uniform understanding of how the world came to be. In the next few essays we will look at these different accounts, and the gods involved in them.

In Egyptian the creation was called  *rk nṯr* "the time of the god," or more specifically  *rk rᶜ* "the time of the Sun," but also  *rk nṯrw* "the time of the gods." This reflects the Egyptian view that the creation involved both a single creator and the other gods as well: it was a cooperative effort among all the forces and elements of the universe.

Before the world was created the universe was a limitless ocean, whose waters stretched to infinity in all directions (see Essay 2). The Egyptians called this ocean  *nw(j)* "the watery one." Like the other elements of the universe, it was a god (Nu, later Nun), who is often called  *jt(j) nṯrw* "father of the gods" in recognition of his priority.

Although no one had ever seen this universal ocean, its features could be imagined by contrast to the created world. It was water (*nwj*), while the world contains dry land and air. Where the created world is active, it was inert ( *n(j)n(j)*, source of the later name Nun). It was an infinite flood ( *ḥḥw*), where the land of the world is finite. While the world is lit by the sun, it lay in perpetual darkness ( *kkw*). And in contrast to the tangible and knowable world, it was hidden ( *jmn*) and lost ( *tnm*).

Like the waters themselves, these qualities were seen as divine in their own right, and as gods because their names are masculine. Some of them are mentioned in the earliest religious texts, dating to the end of the Old Kingdom. Because the waters themselves were an integral part of the creation— its background—the waters' qualities could also be seen as creator gods. In texts of the First Intermediate Period and the Middle Kingdom we meet four of them in this role: Wateriness (*nwj*) and Infinity (*ḥḥw*), Darkness (*kkw*) and "Lostness" (*tnmw*). Since the Egyptians equated creation with birth, the male qualities were given female counterparts. By the Late Period, the group consisted of four pairs: usually Nu (or Nun) and Naunet (see Essay 2), representing both wateriness and inertness (*njnj*); Huh and Hauhet, infinity; Kuk and Kauket, darkness; and Amun and Amaunet, hiddenness.

The eight gods together were worshipped as  *ḫmnyw* "the Ogdoad" (a Greek word meaning "group of eight"). They are often shown with the heads of frogs (male) and snakes (female), two species of animal that the Egyptians associated with creative waters. The theology and worship of the Ogdoad was centered in the town of Hermopolis, which was called  *ḫmnw* "Eight-town" in their honor. This name, which was pronounced ϣⲙⲟⲩⲛ in Coptic, has survived in the modern Arabic name of the site of ancient Hermopolis, el-Ashmunein.

The myths that concentrate on the Ogdoad's role in the creation are known as the Hermopolitan system. Most of what we know about this theology comes from texts of the Ptolemaic Period. These call the group "the first originals … the eldest gods, who started evolution … who created the beginning in their time" (Sethe, *Amun*, pl. 4). In earlier texts the gods are simply mentioned by name. Although we lack early accounts of the Hermopolitan system, however, it is likely that the Ogdoad we find in the Ptolemaic Period existed already in the Old Kingdom, since the name *ḫmnw* "Eight-town" dates back to the Fifth Dynasty.

In one of the later texts the Ogdoad is described as "the fathers and mothers of the sun disk … they floated in attendance on him and came to stand on the high hill from which the sun's lotus arose" (Sethe, *Amun*, pl. 4). This refers to one of the earliest known Egyptian images of the creation: a mound of earth that emerged as the first dry land when the primeval waters receded. It is tempting to see in this image the view of the

early Egyptian farmers, watching the highest mounds of earth emerge as the annual floodwaters of the inundation receded from their fields. Just as the Nile's inundation left the land fertile and ready to grow new plants, so too the universal waters produced new life on the primeval mound, in the form of a lotus from whose blossom the sun emerged for the first time into the world, to give "light after the darkness."

The Egyptians worshipped this first plant as the god Nefertum (*nfr-tm*). The primeval hill itself they honored as the first "place" in the world, often in the form of the god Tatenen (*t3-ṯnn(j)* literally, "land that becomes distinct"). Many Egyptian temples had a mound of earth in their sanctuary, which not only commemorated this primeval hill but which also was viewed as *the* primeval mound. Like the creation accounts themselves, these various mounds did not compete for recognition as the primeval hill but were viewed as alternative, and complementary, realizations of the "first place" (see the discussion of syncretism in Essay 4).

The image of the primeval mound is preserved not only in creation texts but also in hieroglyphs. The word "appear" is always written with the biliteral sign  , representing the rays of the sun appearing over a mound of earth. In early hieroglyphs this sign has the form  , where the image is even clearer.

Fig. 10. King Haremhab and Nefertum
(from the tomb of Haremhab; author's photo)

Exercise 11

Transcribe and translate the following sentences.

1.  (ShS. 100–101) — *wḫ3* "fool"; *ḥrj-jb* see Exercise 10 no. 4

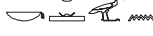
2.  (Sin. B 230) — *q3 s3* "arrogant" (literally, "high of back")

3.  (Sin. R 70–71) — *grt* "moreover," *2nw* "equal"

4. (Heqanakht I, 14) — *b3gj* "being lazy"

5. (Helck, *HBT*, 96) — past; *rmyt* "tears"

6. (Peas. B2, 55) — *3ḫ* "useful"

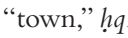
7.  (Urk. IV, 123, 7) — *jw* "complaint"

8.  (Ebers 108, 20) — for *nf3* see §§ 5.8–5.9; *ꜥ3wt* "lump"

9.  (MuK. 2, 8–9) — *ḫmt* "servant," *špst* "noblewoman"

10.  (Peas. B1, 220–21) — a metaphor for lawlessness: *njwt* "town," *ḥq3-ḥwt* "mayor" (literally, "ruler of the enclosure")

11.  (Peas. B2, 109) — *sf* "yesterday," *wzfw* "one who forgets"

12.  (BD 110) — *ḏw* "bad"

13.  (Amenemhat 2, 4) — *swt* "but" (comes inside the sentence in Egyptian, but first in English), *qn* "brave," *grḥ* "night" (see § 8.14)

14.  (Peas. B2, 110) — *ḫnms* "friend," *zḫ* "one who cannot hear"

15.  (Urk. IV, 1071, 8) — *sbḫt* "barrier"

16.  (Siut I, 284) — *ḥ3tj-ꜥ* "high official"

17.  (Sin. R 16) — *mnmnt* "herd" (collective), *ḏrw* "limit"

18.  (Peas. B2, 110–11) — *hrw nfr* "good time, holiday" (literally, "good day"), *ꜥwn-jb* "greedy" (literally, "covetous of heart")

19.  (Kagemni 1, 3) — *ḥn* "hurrying," *zp* "proper time"

20.  (Peas. B1, 333) — *ꜥw3y* "robber"

21. (Adm. 14, 13) — *tjmḥj* "Libyan"

22. (Sin. B 267)

12. VERBS

12.1 Introduction

Verbs are words that languages use to describe actions. In a clause or sentence, nouns and pronouns are normally the subject (what is being talked about), while verbs are usually the predicate (what is said about the subject: § 7.1). In English, every clause or sentence has a verbal predicate; Egyptian, however, can make clauses or sentences without verbs, as we have seen in the preceding lessons.

Verbs are the most complex part of any language. The other elements—nouns, pronouns, adjectives, prepositions, adverbs, and particles—have one or a few forms (such as singular and plural, masculine and feminine), but verbs typically have many different forms. The English verb *throw*, for example, has not only the simple forms *throw*, *throws*, *threw*, *thrown*, and *throwing*, but also numerous compound forms such as *will throw*, *should throw*, *have thrown*, *had thrown*, *is thrown*, *is throwing*, *will be throwing*, *should have been thrown*, *were to have been throwing*, and so forth.

Because of this feature, verbs are typically the most difficult and time-consuming part of learning any language. This is as true for Middle Egyptian as it is for a modern language such as English. Egyptian verbs are mostly simpler than those of English, but in some ways they are more complex. This lesson will give us an overview of the Middle Egyptian verb, but it will take the rest of this book for us to examine all the verb forms, their meanings, and their uses in Egyptian sentences.

12.2 Kinds of verbs

Egyptian, like English, has two different kinds of verbs, which grammarians call **transitive** and **intransitive**. The difference between these two categories has to do with the relationship between the action expressed by the verb and the verb's **agent**: that is, the person or thing that performs the action.

Transitive verbs are used to describe an action that is "transferred" from the agent. The English verb *throw*, for example, is transitive because it can be used in statements such as *the boy threw the ball*, where the action of the verb is "transferred" from the agent (*the boy*) to *the ball*. Transitive verbs typically involve two different parties: the agent who performs the action, and someone or something on whom the action is performed or to whom it is "transferred."

Intransitive verbs are used to describe an action that is not "transferred" but remains with the agent. Intransitive verbs typically involve only one party, the agent. Often they describe some kind of change in the agent's state or condition. An example

is the English verb *fall*: a statement such as *the boy fell to the ground* describes a change in the state of the agent (*the boy*)—for instance, from sitting in a tree to lying on the ground. There are several different kinds of intransitive verbs. Some describe simply a change of state or condition, such as the English verbs *happen* and *rejoice*. **Verbs of motion** describe a change involving movement, such as *come*, *go*, and *fall*. **Adjective verbs** describe a change in quality: for example, *expand* and *diminish*.

The difference between transitive and intransitive exists in the verb itself, no matter what form the verb appears in. Thus, the words *fall*, *falling*, and *fallen*, are all intransitive. Speakers of English are naturally aware of this difference, but it is not always easy to appreciate because very few verbs are strictly transitive or intransitive. Most are normally one kind or the other but can occasionally be used in the opposite way. The English verb *sit*, for example, is basically intransitive, but it can also be used transitively, as in the expression *sit the child in her chair* or the idiom *sit a horse*, which means "sit on a horse."

Transitive verbs are usually more flexible than intransitive verbs in this respect. The English verb *sing*, for example, is transitive because it can be used in a statement such as *the soprano sang an aria*, where *an aria* is what is affected by the agent's action. But the same verb can also be used to describe an action involving only the agent, as in *the soprano sang*. In such cases, however, the verb is not intransitive but is merely used without specifying the thing affected by the action of the agent.

The person or thing affected by a transitive verb can also be identical with the agent of the verb. This is a special kind of construction known as **reflexive** use (because it "reflects back" on the agent). In English it is made by using a reflexive pronoun (with the suffix *–self*) to indicate the person or thing to whom the action is "transferred": for example, *the boy injured himself*. Even though the person or thing affected in this use is identical with the agent, the verb is still transitive because it describes an action performed on someone or something.

In general, a verb can be identified as transitive if it is normally used to describe an action performed on someone or something and not to describe a change in the state or condition of the agent (except reflexively). An intransitive verb can usually be recognized by the opposite criterion: if it is normally used to describe a change in the state or condition of the agent and not to describe an action performed on someone or something.

It is important to be aware of the differences between these various kinds of verbs, because they are often treated differently in grammar. In English, for example, only transitive verbs can be made passive: for example, *the ball was thrown* but not *the boy was* ⋆*falled*. Similar grammatical differences exist in Egyptian verbs as well, as we will see in coming lessons.

12.3 Lexical and inflectional features

The many different forms that a verb can have come from two different levels of grammar, lexical and inflectional. The lexical level exists in the lexicon, which is the collection of words used in a language (its "dictionary"); the inflectional level operates when words are actually used in sentences. Forms that come from the inflectional level are generated by regular rules; those that derive from the lexicon cannot be generated by such rules. For example, the past tense of most English verbs is formed by an inflectional rule that adds *–d* or *–ed*, but some verbs have past tenses for which there is no regular rule, and some verbs have both kinds. The past tense of *ring*, for instance, is generated inflectionally when the verb means "surround" (as in *The woods ringed the camp*) but lexically when it means "make a ringing noise" (as in transitive *Jack rang the doorbell* and intransitive *The doorbell rang*). The form *rang* comes from the lexicon because there is no regular rule for making the past tense of verbs like *ring* by changing *i* to *a* (otherwise, the past tense of *bring* would be *brang*).

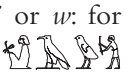
In English, verb forms that come from the level of the lexicon are what grammarians call **synthetic**, meaning that they are made by changing the form of the verb (as in *rang* from *ring*). Those that are formed inflectionally can be synthetic (as in *ringed* and *ringing* from *ring*), but they can also be **analytic**, meaning that they are made by adding different verb forms together: for example, *did ring*, *should ring*, *will ring*, *might have been ringing*, and so forth.

Middle Egyptian uses similar methods for making its verb forms, but much more regularly. Unlike English, most of its verb forms are synthetic; some of these come from the lexical level, but others are generated inflectionally.

12.4 Root and stems

The **root** of a verb, which comes from the lexicon, is the most basic part. In English, for example, *ring* is the root of the verb forms *rings*, *ringed*, and *ringing* (see the discussion of noun roots in § 4.2). In Egyptian, roots consist of consonants, each of which is called a "radical." An example is the verb  *stp* "select," which has the root *stp* and three radicals. There are several different kinds of roots, as we will see in the next section, and these determine some of the forms that the verb can have.

The **stem** is a modification of the root. There are several kinds of stems in Middle Egyptian verbs, which also come from the lexicon:

1) The **base stem** is the simplest, usually identical to the root: the base stem of *stp* "select," for example, is *stp*. If the root ends in *j* or *w*, however, the base stem is usually the form without *j* or *w*: for instance, the usual base stem of  *prj* "emerge" is *pr*; similarly, for  *z3w* "guard" the base stem is *z3*. The reason for this difference is that the final radical *j* actually shows that the root ends in a

vowel (usually ⋆*i*): the base stem of *prj*, for instance, is ⋆*píri* (reconstructed from Coptic). This is normally written *pr*, although sometimes the final vowel can be shown as *j* (*prj*) or even *y* (*pry*).[1] For verbs such as *z3w*, the final radical was probably also a vowel. The *w* is omitted if the scribe heard this radical as a vowel but written either to show that the root ends in a vowel or because the scribe thought of it as the consonant *w* (we don't know how *z3w* was pronounced).

2) The **geminated stem** has a doubled ("geminated") consonant. For most verbs, this is the final radical: for *stp* the geminated stem is *stpp*. If the root ends in *j* or *w*, however, the geminated stem doubles the consonant before *j* or *w*, since the final radical is a vowel: the geminated stem of *prj* is *prr*, and the geminated stem of *z3w* is *z33*. Gemination adds the sense of repetitive, continual, or normative action to the root: the verb  *mrj*, for example, means "like, want, desire," but its geminated stem *mrr* usually means "love"—that is, the continual act of "desiring."

3) The **causative stem** is formed by adding *s* to the front of the root. Causatives generally denote causation of the action expressed by the root without *s*: for example, *sḫpr* "bring about, cause to happen," from *ḫpr* "evolve, happen, occur." Most causative stems have an attested simplex (root without *s*), but a few do not. Causatives are uniformly transitive. Their meaning can generally be translated by the verb "cause" plus the meaning of the simplex, but a few causatives have slightly different meanings: for example, *swḏ* "bequeath, hand over," from *wḏ* "command." Although all causatives have an initial radical *s*, not all roots beginning with *s* are causative: *stp* "select," for example, is not. Egyptologists can generally determine whether a verb is causative or not from its meaning, by the fact that it has an attested simplex, and by the fact that causative roots often behave differently than other roots with the same number and kinds of radicals.

There were other kinds of stems besides these three, but they are much less common and are generally considered as separate roots rather than stems. Although all verbs have a base stem, not every verb could have a geminated or causative stem. In some cases, geminated stems do not show up in writing because of the rule discussed in § 2.8.2: for example, *stp* could represent not only ⋆*satpá* but also ⋆*satappá*. We will see some instances of this in the next section.

1 When the final radical is shown, it is usually because there was another vowel following the radical ⋆*i*. For example, the verb form ⋆*piriá* (also reconstructed from Coptic) is usually written *pr* because hieroglyphic did not write the vowels. It could be written *prj*, however, if the scribe wanted to show that there was more than one vowel at the end (see § 2.4): i.e., ⋆*piri'á*. The writing *pry* probably shows that the scribe heard a *y* sound between the two vowels: ⋆*piriyá*.

12.5 Root classes

Egyptologists divide Egyptian verbs into classes based on the form of their root. These include causatives as well as basic roots. Although causatives are actually stems, this book adopts the traditional description of them as separate roots for the sake of continuity with previous studies.

Middle Egyptian verbs can have from two to five radicals. In older grammatical studies, the root classes were given Latin names. These names, or their abbreviations, are still used in grammars; most English-speaking Egyptologists, however, also use an English translation of the Latin name (given in parentheses below).

1) **2–lit.** (biliteral)—verbs with two radicals (AB): example,  *ḏd* "say." A few biliteral verbs have the consonant *j* as the second radical (A*j*); these are sometimes called second-weak verbs, abbreviated 2ae-inf., from the Latin *secundae infirmae* "of the second-weak (class)": for example,  *zj* "go." In Middle Egyptian these are generally treated like other biliterals.

   Base stem: *ḏd*, *zj*
   Geminated stem: *ḏdd*; 2ae-inf. verbs have no known geminated stem.

2) **2ae-gem**. (second-geminate; Latin *secundae geminatae*)—three-radical verbs with the same second and third consonant (ABB): example,  *tmm* "close."

   Base stem: *tmm* (written *tm* or *tmm*)
   Geminated stem: *tmmm* (written *tmm*)

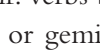
   These are verbs with a geminated *root*. The writing of the two stems is affected by the rule that two consonants in contact are written only once (§ 2.8.2). The form *tm* always represents the base stem: for example, *tm* "close" = ⋆*tammá*. The form *tmm*, however, can represent **either** the base stem or the geminated one: for instance, *tmm* "close" can represent both ⋆*tamám* (base) and ⋆*tamammá* (geminated).

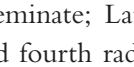
3) **3-lit**. (triliteral)—verbs with three radicals (ABC): example,  *stp* "select." A very few verbs of this class have the consonant *j* or *w* as the third radical: examples,  *dmj* "touch" (originally *dmr*) and  *3bw* "brand." Most verbs with final *j* belong to the next class, however.

   Base stem: *stp*, *dmj*, *3bw*
   Geminated stem: *stpp*; verbs with final *j* or *w* have no geminated stem.

4) **3ae-inf**. (third-weak; Latin *tertiae infirmae*)—verbs with three radicals in which the third radical is *j* or *w* (AB*j*, AB*w*): examples,  *mrj* "like, want, desire" and  *z3w* "guard." Most verbs in this class have a final radical *j*; 3ae-*w* verbs are usually "strong" triliterals (3-lit.).

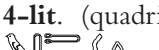
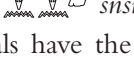
Base stem: *mr* (or *mrj*, *mry*), *z3* (or *z3w*)
Geminated stem: *mrr*, *z33*.

Most 3ae-inf. verbs behave alike. A few verbs of this class, however, have no geminated stem, or geminate only rarely. The most common such verb is  *šmj* "go, walk."

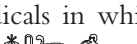
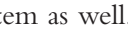
5) 3**ae-gem**. (third-geminate; Latin *tertiae geminatae*)—verbs with four radicals in which the third and fourth radicals are the same (ABCC): example,  *snbb* "converse."

Base stem: *snbb*
Geminated stem: none.

Like those of the 2ae-gem. class, these are verbs with a geminated *root*. There is no evidence for a geminated stem, although one could theoretically have existed (e.g., ⋆*snbbb*).

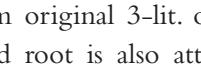
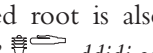
6) **4-lit**. (quadriliteral)—verbs with four radicals (ABCD or ABAB): examples,  *wsṯn* "stride" and  *ptpt* "trample." Most 4-lit. verbs have the root pattern ABAB. These are known as **reduplicated** roots; many of them are related to biliteral roots with the same consonants: for example,  *snsn* "fraternize" and *sn* "kiss, smell." Some reduplicated quadriliterals have the root pattern A*j*A*j*. These usually omit the "weak" consonant or write it only in final position: for example,  or *ḫjḫj* "seek." These look like "geminated" biliterals (AA) or 3ae-inf. roots with identical first and second radicals (AA*j*), but they are 4-lit. roots because Egyptian has no verb roots with the patterns AA or AA*j*.

Base stem: *wsṯn*, *ptpt*, *ḫjḫj*
Geminated stem: none.

7) **4ae-inf**. (fourth-weak; Latin *quartae infirmae*)—verbs with four radicals in which the fourth radical is the "weak" consonant *j* (ABC*j*): example,  *msḏj* "hate." There are actually two kinds of 4ae-inf. verbs: some have only a base stem; others have a geminated stem as well. The verb *msḏj* is a geminating 4ae-inf. verb;  *ḫmsj* "sit down" is a non-geminating 4ae-inf. verb.

Base stem: *msḏ*, *ḫms*
Geminated stem: *msḏḏ* (geminating 4ae-inf. verbs only).

Like 3ae-inf. verbs, these also have a vowel as their final radical. The final vowel is rarely shown (as *j* or *y*) and in some forms it seems to have been omitted: for example, ⋆*ḫimásta* "seated" (*ḫms.tj*).

8) **5-lit**. (quinquiliteral)—verbs with five radicals. All verbs of this class are reduplicated from original 3-lit. or 3ae-inf. roots (ABCBC or AB*j*B*j*); often the non-reduplicated root is also attested: examples,  *nhmhm* and  *nhm* "yell,"  *ḏdjdj* and  *ḏdj* "endure." Most 5-lit. verbs probably connote a more intense or extended action than their triliteral counterparts: thus, *nhmhm* "yell loudly, yell a lot" vs. *nhm* "yell."Verbs of this class seem to be all intransitive.

Base stem: *nhmhm*, *ḏd(j)d(j)*
Geminated stem: none.

Old Egyptian also possessed a few verbs with 6-lit. roots, which are fully reduplicated from triliteral roots—for example, *nḏdnḏd* "endure"—but Middle Egyptian uses only the partly-reduplicated root (*nḏddḏd*), with rare exceptions.

9) **caus. 2–lit.** (causative biliteral)—causatives of 2-lit. roots: example,  *smn* "fix, set," from  *mn* "become fixed, set." In Old Egyptian this class also included the causatives of 3-lit. roots with initial *w* or *j*, since these consonants were lost in the causative: for example,  *ssḫ* "broaden," from *wsḫ* "become broad." In Middle Egyptian, however, such roots are normally treated like other 3-lit. roots in the causative ( *swsḫ*).

Base stem: *smn*
Geminated stem: none.

10) **caus. 2ae-gem.** (causative second-geminate)—mostly causatives of 2ae-gem. roots: example,  *sqbb* "cool, make cool" (transitive), from *qbb* "cool, become cool" (intransitive). Some verbs of this class are from reduplicated 2-lit. roots: for example,  *sfkk* "devastate," related to *fk* "become desolate" (the root ⋆*fkk* does not exist).

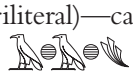
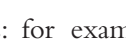
Base stem: *sqb* (rare) or *sqbb*
Geminated stem: none.

11) **caus. 3-lit.** (causative triliteral)—causatives of 3-lit. roots: example,  *sᶜnḫ* "give life, make live, nourish" from *ᶜnḫ* "live."

Base stem: *sᶜnḫ*
Geminated stem: none.

12) **caus. 3ae-inf.** (causative third-weak)—causatives of 3ae-inf. roots: example,  *sḫpj* "lead," from *ḫpj* "walk."

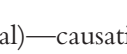
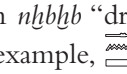
Base stem: *sḫp*
Geminated stem: *sḫpp* (rare).

13) **caus. 4-lit.** (causative quadriliteral)—causatives of 4-lit. roots: example,  *s3ḫ3ḫ* "make verdant," from  *3ḫ3ḫ* "become verdant." This is one of the few verbs of this class that can be traced to a 4-lit. simplex. Other caus. 4-lit. verbs are reduplicated caus. 2-lit. roots: for example,  *sḫdḫd* "invert," from  *sḫd* "invert." No caus. 4-lit. verbs from non-reduplicated 4-lit. roots (*s*ABCD) are known.

Base stem: *s3ḫ3ḫ*
Geminated stem: none.

14) **caus. 4ae-inf.** (causative fourth-weak)—causatives of 4ae-inf. roots: for example,  *sb3gj* "make weary," from *b3gj* "become weary."

Base stem: *sb3g*
Geminated stem: none.

15) **caus. 5-lit.** (causative quinquiliteral)—causatives of 5-lit. roots: example,  *snḫbḫb* "cause to draw back," from *nḫbḫb* "draw back." Some caus. 5-lit. roots are from reduplicated 3-lit. roots: for example,  *snšmšm* "file" (as in "file smooth"), from  *nšm* "cut."

Base stem: *snḫbḫb*
Geminated stem: none.

Most Middle Egyptian verbs belong to one of these fifteen root classes. Although the classes are numerous, they are not all equally well represented. The most common are those with 2-lit., 3-lit., and 3ae-inf. roots: about two-thirds of all verbs belong to one of these three classes. Verbs with more than three radicals are relatively infrequent, except for the 4ae-inf. class. The same is true for the causatives, with the exception of caus. 2-lit. and caus. 3-lit. verbs. It is theoretically possible that Egyptian possessed some caus. 3ae-gem. roots, but no verbs of this class have yet been found.

It is important to know the root class of a verb, because this determines the shape of many of its forms. Egyptian is similar to English in this respect. Speakers of English have to learn, for example, that *fall* is a "strong" verb and *call* is a "weak" verb: even though these two verbs look alike, they belong to different classes, because they form their past tense and past participle differently (*fell* vs. *called*, *fallen* vs. *called*). Grammars of English do not teach the individual form of each verb in the language. Instead, they teach **paradigms** (see § 7.12 end). The paradigm of "weak" verbs, for example, indicates that their past tense and past participle is formed by adding *–ed* to the root. All "weak" verbs follow this paradigm: *call – called*, *dictate – dictated*, *synthesize – synthesized*, and so forth. It is up to the student of English to learn (from a dictionary) whether a

particular verb is "weak" or not. Once this is known, the student can then produce all the proper forms of the verb by applying the paradigm.

Learning English is complicated by the fact that the class of a verb is not evident from its root: *fall* and *call*, for example, look quite similar. Moreover, not all "strong" verbs behave alike: *ring*, for instance, has the form *rang* in the past tense and *rung* in the past participle, while the similar-looking verb *bring* has the form *brought* in the past tense and past participle. Fortunately, Egyptian does not have these difficulties. The various root classes generally look different from each other, and all the verbs of a particular root class generally follow the same paradigm in producing their forms. This makes Egyptian verb forms easier to learn than those of English.

12.6 Anomalous verbs

Like most languages, Middle Egyptian has several irregular verbs, which do not behave like other verbs of their class. Most of these are irregular only in one particular form, and are therefore generally considered along with other verbs of the class. Two 3ae-inf. verbs, however, are markedly different from other verbs of this class in many respects. For this reason, they are considered separately, in a class of **anomalous** (anom.) verbs.

1) ***rdj* "give, put, cause"**

The verb *rdj* is spelled with the biliteral signs or . The first of these signs originally had the value *ḏj*, but by Middle Egyptian it had become *dj* (see § 2.8.4). The second, which combines the first sign with a determinative , has the value *dj*; it is often written just . The verb *rdj* has two base stems and an irregular geminated stem:

Base stem:	*rdj*	()
	dj	()
Geminated stem:	*dd*	().

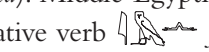
The two base stems seem to have been variants rather than alternants—that is, two forms with the same meaning rather than different meanings.

2) ***jjj* "come, return"**

The verb meaning "come, return" has two different stems: 3ae-inf. *jjj*, spelled with the sign *j*, often with a phonetic complement and determinative (, *jj*); and 3ae-inf. *jwj*, spelled with the sign *jw*, usually with a phonetic complement (, , rarely just). Both verbs behave like 3ae-inf. roots in some respects, but the final radical of *jwj* is rarely written. The stem *jjj* seems to be the base stem of this verb and *jwj*, its geminated counterpart::

Base stem:	*j, jj*	()
Geminated stem:	*jw*	(), very rarely *jww* ().

12.7 Defective verbs

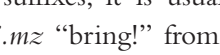
Most verbs can be used in most forms of the Egyptian verbal system. A few, however, can appear in only one or two forms. These are known as **defective** verbs. In English, the verb *can* (for example) is defective, because it only appears in the present and past tenses (*can*, *could*). Middle Egyptian has a number of defective verbs. The most important is the negative verb  *jmj* "not be, not do." Although this is a 3ae-inf. root, it is used in only two verb forms.

12.8 Inflectional features

In addition to the lexical features described in §§ 12.4–6, Egyptian verbs can also display a number of inflectional features, which are added when the verb is actually used in a sentence. There are three kinds of these features:

1) **Endings** are one or more consonants that are added to the end of the stem in various forms, just as gender and number endings are added to nouns and adjectives. The form  *wnnyw* "those who exist," for example, has the ending *–y* and the mpl ending *–w* added to the geminated stem of 2ae-gem. *wnn* "exist."

2) **Suffixes** are one or two consonants that are added to the end of stems *after* any endings. In transcription they are usually separated from the stem and endings by a dot, like the suffix pronouns. In the form  *mrt.n.tw* "what was wanted," for example, the base stem *mr* has an ending *–t* and two suffixes indicating completed action (*n*) and the passive (*tw*).

3) The **prefix** is the consonant *j* (spelled or ), added to the front of a verb form. Like the suffixes, it is usually separated by a dot in transcription: for instance,  *j.mz* "bring!" from the verb *mz* "bring in, introduce." The prefix is a common feature of verbs in Old and Late Egyptian but is rare in Middle Egyptian.

These elements are used in different combinations to make the various synthetic forms of the Middle Egyptian verb.

12.9 Semantic features of verbs

Verbs describe not only action itself but also various characteristics of an action. These semantic features are indicated by the way the verb is used in a sentence and sometimes by its form. Egyptian verbs can express four such features, which also appear in English verb forms. (This section is intended to introduce terms that will come up in the rest of the book; it is not necessary to memorize all of them now.)

1) **Tense**

The feature of tense indicates the **time** of a verb's action with respect to a particular point of reference. English has three basic tenses:

- **present**—action simultaneous with the point of reference **or** not associated with any point of reference (gnomic: § 7.16.1): for example, *Jack wants to go* (Jack's desire exists at the time the sentence is spoken) and *Jill sings in the shower* (something Jill generally does, though it does not necessarily happen at the time the sentence is spoken).
- **past**—action that occurs before the point of reference: for example, *Jack threw the ball* (Jack's action happened before the sentence is spoken).
- **future**—action that occurs after the point of reference: for example, *Jill will sing an aria* (Jill's singing has not yet taken place when the sentence is spoken).

In most cases, the time at which the sentence is spoken is the point of reference: in other words, the moment of speaking. Past actions, for example, are those that occur before the moment of speaking, while future actions take place after it. This is sometimes known as "absolute tense." But the point of reference can also be another action. This can be called "relative tense." English has two relative tenses. The **pluperfect** or **past perfect** indicates that the action occurs before some point of reference in the past: for example, *Jack had left by the time Jill sang* (Jill's singing took place before the sentence is spoken, and Jack's leaving happened before Jill sang). The **future perfect** indicates that the action occurs before some point of reference in the future: for example, *Jack will have left by the time Jill sings* (neither action has taken place when the sentence is spoken, and Jack's leaving happens before Jill's singing). Other verb forms can also be used as relative tenses: for example, in the English sentence *Jack was leaving as Jill started singing*, where the past tense *Jack was leaving* is concomitant with (takes place at the same time as) the past action *Jill started singing*.

English verb forms express either absolute or relative tense, but **the verb forms of Middle Egyptian do not indicate tense**. Although English requires us to translate Egyptian verb forms with a particular tense—for example, past or future—the tense comes from the context in which the forms are used and not from the forms themselves. Unlike English, Egyptian has no verb forms that always express a specific tense, either absolute or relative. We will examine this feature in more detail when we discuss the individual forms.

2) **Aspect**

The term "aspect" refers to the **kind** of action indicated by a verb form. English verbs can express several kinds of aspect, which can also be expressed—in different ways—by Egyptian verbs. The two most important are:

- **extension**—used to indicate whether an action is done many times or not. The sentence *Jill used to sing in the shower*, for instance, refers to many instances of singing, while the sentence *Jill sang in the shower* usually refers to only one.

- **completion**—used to indicate whether an action is completed or not. The sentence *Jill has sung*, for example, describes a completed action, while the sentence *Jill is singing* describes an incomplete one.

In English, the verb form that denotes completion is called the **perfect** (*Jill has sung*) and the form that expresses incomplete action is known as the **imperfect** or **progressive** (*Jill is singing*). These forms also refer to the time of an action's occurrence, but unlike the simple tenses they indicate whether the action is completed or not, rather than simply past, present, or future. English grammar has no special names for forms that express extension.

Verb forms that express certain aspects are described as marked for those aspects (see the discussion of marked and unmarked forms in § 11.3). In Egyptian, aspect is marked both lexically and grammatically. The notion of multiple or repetitive action is expressed by lexical stems or roots: for example, geminated *mrr* "love" vs. unmarked *mrj* "want, desire." Studies of Egyptian grammar have traditionally used the term **imperfective** for geminated forms and **perfective** for their unmarked counterparts.[2] Extension and completion are marked grammatically, by synthetic and analytic verb forms.

The feature of aspect is one of the major differences between the verbal systems of Egyptian and English. In Middle Egyptian, aspect is a primary feature of the verbal system and tense is secondary. The English verbal system is just the opposite, with tense as a primary feature and aspect as secondary. This means that Egyptian verb forms basically describe the kind of action, while those of English basically indicate tense.

3) **Mood**

The term "mood" refers to a value judgement that speakers place on verb forms. Both Egyptian and English have two moods:

- **indicative**—indicates that the action of the verb is a statement of fact: for example, *Jill sings in the shower* (Jill's singing actually happens).
- **subjunctive**—indicates that the action of the verb is possible, desirable, or contingent: for instance, *Jill might sing in the shower* (possible), *Jill should sing in the shower* (desirable), *Jill would sing in the shower if she wasn't so shy* (contingent).

Subjunctive forms are marked and indicative forms are unmarked. Verb forms are indicative unless they are specifically marked as subjunctive. The subjunctive can only indicate subjunctive mood, but indicative forms can sometimes be used to express possible, desirable, or contingent actions as well as statements of fact, because they are unmarked for mood.

2 Note that these are *not* the same as the terms "imperfect" and "perfect."

4) **Voice**

The term "voice" refers to the relationship between the action of a verb and its subject. Both English and Egyptian have two voices:

- **active**—indicates that the subject does the action: for example, *Jack threw the ball* (the subject, *Jack*, did the action of throwing).
- **passive**—indicates that the action is done on the subject: for instance, *The ball was thrown by Jack* (the action of throwing was done on the subject, *the ball*).

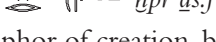
It is important to recognize that voice has to do with the relationship between a verb and its **subject** (§ 7.1), not between a verb and its **agent**. In the active voice the subject and the agent are identical: in the sentence *Jack threw the ball*, *Jack* is both the subject of the verb and its agent. In the passive, the subject and agent are different: in the sentence *The ball was thrown by Jack*, the verb's subject is *the ball* and its agent (the one who did the throwing) is *Jack*. English indicates the agent of a passive verb with the preposition *by*, but it can also make passive statements in which the agent is not expressed: *The ball was thrown*. Egyptian uses the preposition *jn* to indicate the agent (§ 8.2.2), and it too can make passive statements in which the agent is not expressed.

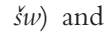
ESSAY 12. THE CREATION OF THE WORLD

The Hermopolitan system discussed in Essay 11 seems to have been primarily concerned with the background of the creation, describing what the universe was like before creation began. The actual process of creation was the interest of theologians in another great Egyptian city, Heliopolis (near the site of modern Cairo).

Egyptian creation accounts do not seem to have envisaged the possibility of something being created from nothing. Instead, they describe how everything in the world—all its elements and forces—came from a single source, much like the primordial singularity in the "Big Bang" theory of modern physics. This original source of all things was known as the god Atum (*jtmw*, usually written ). The god's name means "finisher," and refers to the fact that Atum "finished up" as the world. In recognition of his nature, Atum is called  *nb tm* "Lord of Totality" or more often,  *nb-r-dr* "Lord to the Limit."

Before the creation, Atum existed from all time within the primeval waters in a state of inert potentiality—as the texts describe it, "alone with Nu" (CT II, 33e–f) and "in his egg" (CT VI, 343n). The creation happened when Atum evolved into the world, becoming the finite space of light and life within the infinite universal ocean (see Essay 2). This process is explained both as Atum's "self-evolution"—the god is often called

 *ḫpr ḏs.f* "he who evolved on his own"—and by the typical Egyptian metaphor of creation, birth.

The first act of creation involves the birth of two "children" from Atum: Shu ( *šw*) and Tefnut ( *tfnwt*, also  *tfnt*). To explain how Atum could "give birth" to Shu and Tefnut by himself, the texts use the metaphors of masturbation or "sneezing" and "spitting," the latter based on a play on words (*jšš* "sneeze" = *šw* "Shu," *tf* "spit" = *tfnt* "Tefnut"). Shu is the atmosphere; his creation produced a dry ( *šw*), empty (*šw*) space in the midst of the universal ocean, within which all life exists (Essay 2). Tefnut is the female counterpart of Shu; her role in the creation is essentially to serve as mother of the succeeding generations.

The creation of a void within the waters produced of necessity a bottom and a top where none had existed before. These are Geb ( *gbb*, later *gbw*), the earth, and Nut ( *nwt*), the sky, the children of Shu and Tefnut. Together they define the physical structure and limits of the created world. In one text Shu says:

> I have lifted my daughter Nut atop me,
> that I might give her to my father Atum in his utmost extent.
> I have put Geb under my feet,
> and that god knots together the land for my father Atum (CT II, 2c–f).

The creation of the world's physical structure produced a place within which life could exist. The children of Geb and Nut are the primary forces of life: Osiris ( *jsjr*, also  and, after the Middle Kingdom, ), the power of birth and regeneration; Isis ( *jst*), the principle of motherhood; Seth (originally  *stš*; by the Middle Kingdom  *stḫ*; in the New Kingdom often *swtḫ*; also written with the Seth-animal,  or  , as ideogram or determinative), the force of male sexuality; and Nephthys ( ,  *nbt-ḥwt*), the female counterpart of Seth.

Together, Atum and his eight descendants are known as the Ennead, a Greek word meaning "group of nine." This is a direct translation of the Egyptian term  *psḏt* "group of nine." The Egyptians understood this term figuratively as well as literally. When the gods of the Ennead are named, they occasionally amount to more than nine gods. This is apparently because the Ennead itself represents the sum of all the elements and forces of the created world. In early religious texts, the word *psḏt* "Ennead" is written  : it has been suggested that the term was seen not just as nine gods ( × 9) but also as a "plural of plurals" ( × 3), or an infinite number.

The Ennead was worshipped especially in Heliopolis, often in the form of *jtmw ḥnᶜ psḏt.f* "Atum and his Ennead." The "tenth god" implicit in this phrase is Horus ( *ḥrw*), the son of Isis and Osiris. Horus was the power of kingship. To the Egyptians this was as much a force of nature as those embodied in the other gods. It was manifest in

two phenomena: the sun, the most powerful force in nature; and the pharaoh, the most powerful force in human society. Horus's role as the king of nature is probably the origin of his name: *ḥrw* seems to mean "the one above" or "the one far off" and is occasionally written  , like the verb  *ḥr(j)* "be far off." This is apparently a reference to the sun, which is "above" and "far off" in the sky, like the falcon with which Horus is regularly associated (and with which his name is usually written).

The birth of the sun is actually the culmination of creation in the Heliopolitan system, as it is in the early myth of the primeval mound (see Essay 11). The sun's first rising into the newly created world-space marks the end of creation and the beginning of the eternal cycle of life, which the sun regulates (as king of nature) and makes possible through his heat and light. The Heliopolitan accounts therefore concentrate not only on Atum's "evolution" but also on the sun's role in the creation. As an element of nature, the sun is known simply as  *rᶜ* "Sun" (usually transcribed "Re" or "Ra"). As the newly-risen sun, he is often called  *ḫpr(j)* "Khepri" (literally, "Evolver"); the beetle used to write this name is the source of the common depiction of the sun-god as a scarab. The sun at dawn is also known as  *ḥrw-3ḫtj* "Harakhti" (literally, "Horus of the Akhet") or, combined with Re, as "Re-Harakhti" (sometimes written ).[3] Since the sun is the culmination of Atum's "evolution" into the world, the two gods are occasionally combined in the form  *rᶜ-(j)tm(w)* "Re-Atum." Atum himself was often worshipped as the setting sun, apparently through association of his great age (as "oldest" of the gods) with the "old age" of the sun at this point in its daily cycle.

The Heliopolitan account of creation explained not only the origin of the world's structure, elements, and forces but also how its diversity evolved from a single source. Atum's generation of Shu and Tefnut are described as "when he was one and evolved into three" (CT II, 39e). The Ennead itself is a metaphor of both physical relationship and dependency. Atum's "giving birth" to his "children" is a way of explaining how the elements of nature come from a single physical source, just as children derive their substance from their parents. The Ennead's generational scheme reflects the logical dependency of its parts: the creation of a void in the waters (Shu and Tefnut) produces a "bottom" and "top" (Geb and Nut, the children of Shu and Tefnut), and the void in turn makes possible the forces of life (Osiris and Isis, Seth and Nephthys, the children of Geb and Nut).

Although it is explained in generational terms, the Heliopolitan view of the creation is therefore less a "step-by-step" account than a kind of Egyptian "Big Bang" theory, in which all of creation happened at once, in the moment when Atum evolved

3 *3ḫtj* is a nisbe from *3ḫt* "the Akhet" (see Essay 2). In the writing , *3ḫtj* has been reinterpreted as a dual ("Horus of the Two Akhets").

into the world and time itself began. One Middle Kingdom text actually reflects this view of creation when it describes Shu as "the one whom Atum created on the day that he evolved" (CT II, 3d–e).

EXERCISE 12

For each of the following verbs, identify the root class.

1.  *3ḫ* become useful
2.  *jp* allot, assign
3.  *jnj* get, use
4.  *jrj* do, make
5.  *ꜥnḫ* live
6.  *ꜥḥ3* fight
7.  *ꜥḥꜥ* stand up
8.  *w3ḫ* lay, keep, last
9.  *wnn* exist
10.  *wḥm* repeat
11.  *wdfj* be late, delay, dawdle
12.  *wḏ* command
13.  *prj* go out, go up
14.  *pḥrr* run
15.  *psḏj* shine
16.  *ptpt* trample
17.  *f3j* carry
18.  *m33* see[4]
19.  *mwt* die
20.  *mdwj* speak, talk
21.  *njtjt* stammer
22.  *nḥm* take away
23.  *rwj* go away
24.  *h3j* go down
25.  *h3b* send
26.  *ḫwj* hit[5]
27.  *ḫmsj* sit down
28.  *ḫtp* become calm,
29.  *ḫꜥj* appear content
30.  *ḫpr* evolve, happen
31.  *ḫr* fall
32. *ḫdj* go downstream/north
33.  *s3ḫ* make useful
34.  *sꜥḥꜥ* erect
35. *sꜥq* make enter, bring in
36. *spdḏ* prepare (not caus.)
37. *sfḫḫ* loosen
38. *smn* set, fix
39. *smnḫ* make functional
40. *sn* smell, kiss
41. *snḏm* sweeten
42. *srwj* remove
43. *sh3j* bring down
44. *sḥtp* calm, pacify
45. *sḫpr* bring about
46. *sḫr* fell, overthrow
47. *šmsj* follow
48. *qd* build
49. *qdd* sleep
50. *gmj* find
51. *gmgm* smash, crack
52. *dr* remove, repulse
53. *ḏ3j* cross
54. *ḏd* say, speak

4 is a determinative, arranged this way to make a compact group.

5 The determinative is often shown "hitting" the .

13. The Infinitival Forms

13.1 Definitions

When they are used in actual phrases, clauses, or sentences, verbs must appear in a particular form, just as nouns must be singular, plural, or dual, and adjectives must be singular or plural and masculine or feminine. In both Egyptian and English, verb forms are of two different kinds. Most verb forms are **finite**: that is, they indicate an action that is limited to a particular tense, aspect, mood, or voice (or combination of these features). In the English sentence *Jack was being summoned*, for example, the verb form *was being summoned* is past (tense), imperfect (aspect), indicative (mood), and passive (voice). Middle Egyptian also has finite verb forms, as we will see in subsequent lessons.

Verb forms that describe action just as action, without being limited to a specific tense, mood, aspect, or voice, are called **non-finite** or **infinitival**. They belong to a special class of words, known as **verbal nouns** In English, two such forms are the infinitive (for example, *to learn*) and the gerund (for example, *learning*). English also has verbal nouns such as *involvement* (the action of being involved), *condescension* (the action of being condescending), and *taxation* (the action of taxing), which are made from the verb root plus different suffixes, and words such as *fear*, *love*, and *hate* (the actions of fearing, loving, and hating), which are made just from the verb root itself.

Middle Egyptian has four verbal noun forms: the root (e.g., *ḥtp*, from the verb *ḥtp* "become content"), the root plus *t* (*ḥtpt*), the root plus *w* or *y* (*ḥtpw*, *ḥtpy*), and the root plus *wt* or *yt* (*ḥtpwt*, *ḥtpyt*). We don't always know the difference in meaning between these various forms: all of the ones just cited, for example, mean something like "contentment." Egyptologists, however, have distinguished three kinds of infinitival forms by how they are used. These are called the infinitive, complementary infinitive, and negatival complement.

The Infinitive

13.2 Definition

The infinitive in English has a special form that distinguishes it from other verbal nouns, consisting of the preposition *to* plus the verb root (as in *to involve*, *to condescend*, *to fear*, and so forth). It is often interchangeable with the gerund (*involving*, *condescending*, *fearing*) but not always: for example, *Jill likes to play the piano* and *Jill likes playing the piano*; *Jill wants to play the piano* but not ⋆*Jill wants playing the piano*.

The infinitive in Egyptian often corresponds to the English infinitive, but in other cases it is best translated by an English gerund or even another verbal noun. Unlike the infinitive in English, the Middle Egyptian infinitive is not a distinct verb form but two of the forms of verbal nouns. What distinguishes the infinitive in Egyptian is the way it is used in a sentence. In the following sections we will look first at the usual forms of the infinitive (which Egyptologists have determined by examining its different uses) and then at the various ways in which it is used.

13.3 The forms of the infinitive

The Middle Egyptian infinitive has either the base stem and no ending or the base stem plus an ending *–t*. These two forms are complementary: some verbs use the form without an ending and others the form ending in *–t*. The choice of form depends on the verb class (§ 12.5) or, in some cases, the kind of verb. The forms of the infinitive in the various verb classes are as follows.

1) **Regular forms**

2-lit.	 *ḏd* (Ptahhotep 529) "to say, saying"
2ae-gem.	 *m33* (Ptahhotep 530) "to see, seeing"
3-lit.	 *nḫm* (Peas. B1, 42) "to take away, taking away"
3ae-inf.	 *jrt* (Sin. B 117) "to do, doing"
3ae-gem.	 *pḫrr* (Kahl, *FäWb*, 156) "to run, running"
4-lit.	 *gmgm* (ShS. 59) "to crack, cracking"
4ae-inf.	geminating verbs:  *b3g* (Heqanakht I, 14) "to be lax, being lax" non-geminating verbs:  *ḥmst* (Westc. 3, 8) "to sit, sitting"
5-lit.	 *ḥb3b3* (Westc. 8, 24) "to waddle, waddling"
caus. 2-lit.	 *smnt* (CT I, 140c) "to set, setting"
caus. 2ae-gem.	 *sqbb* (Ebers 75, 2) "to cool, cooling"
caus. 3-lit.	 *sḫtp* (CT II, 318c) "to content, contenting"
caus. 3ae-inf.	 *sḫ^{c}t* (Sethe, *Lesestücke*, 75, 11) "to make appear, making appear"
caus. 4-lit.	 *sḫdḫd* (CT III, 130a) "to invert, inverting"
caus. 4ae-inf.	 *sm3wj* (Sethe, *Lesestücke*, 76, 11) "to renew, renewing"
anom.	 or  (CT I, 154g) *rdjt*, rarely  (CG 20057b/c/d) or  (CT III, 68f) *djt* "to give/put, giving/putting"  *jt* (*Beni Hasan* I, pl. 30),  *jjt* (ShS. 62); (Sin. B 248), *jwt* (Westc. 8, 4) "to come, coming."

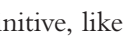
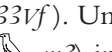
Based on this chart, the general rule for forming the infinitive can be stated as follows: verbs with final-weak roots form their infinitive with the base stem plus *–t* (3ae-inf., 4ae-inf., caus. 3ae-inf., and anom. verbs), and the other classes have an infinitive that looks like the root. The exceptions to this rule are 4ae-inf. verbs that can have a geminated stem (§ 12.5.7), which behave like strong verbs (base stem with no ending); and caus. 2-lit. verbs, which behave like weak verbs (base stem plus *–t*). The anomalous verbs can use either of their stems in the infinitive: the verb *jjj* "come" has either *jjt* or *jwt*; the verb *rdj* "give" normally uses the base stem with *r* (*rdjt*). Note that the ending *–t* is usually written *before* any determinative.

2) **Special forms**

There are three exceptions to the general paradigm of the infinitive, all of which have to do with phonology (how the words sounded) rather than morphology (how the infinitive was formed).

a) Like the feminine ending, the ending *–t* of the infinitive was eventually lost in pronunciation (see § 2.8.4). Sometimes, therefore, an infinitive that ought to end in *–t* is written without this ending. This is more common for caus. 3ae-inf. verbs than it is for other classes that use this form: for example,  *smsj* (Westc. 10, 5) "to cause to give birth" (from 3ae-inf. *msj*; the "dual strokes" in this form shows that the word ended in a vowel). But it is occasionally found with other classes as well: for instance, 3ae-inf.  *ḥzj* (Westc. 12, 1) "to sing" and caus. 2-lit.  *smn* (Helck, *HBT*, 109) "to fix."

b) Verbs of the 2ae-gem. class usually have all three radicals in the infinitive, but when the infinitive has a pronominal suffix only one radical is normally shown instead: for instance,  *wnn* "to exist, existing," but *wn.f* (CT II, 344b) "his existing." This variation between the two stems is due to the rule noted in § 2.8.2: i.e., *wnn* = ⋆*wVnVn* vs. *wn.f* = ⋆*wVnnVf*.

c) The 2ae-gem. verb *m33* "see" also varies between three- and two-radical forms in the infinitive, like other verbs of the class:  *m33* (⋆*mV3V3*) vs. *m3.f* (⋆*mV33Vf*). Unlike other 2ae-gem. verbs, however, *m33* sometimes uses the base form ( *m3*) in the infinitive even without a suffix. This is probably because the final *3* of the geminated stem was not actually pronounced as a consonant, and was therefore omitted in writing (see § 2.8.3): i.e., *m3* = ⋆*mV3V*. The infinitive of *m33* sometimes also has a final *n* before a pronominal suffix: *m3n.f* "to see him." This *n* appears for the same reason that other Egyptian words sometimes vary between spellings with *3* and *n* (see § 2.8.3). It is nothing more than a variant spelling of whatever consonant is actually represented by *3* (see § 2.4): thus, *m3.f* and *m3n.f* both probably represent the spoken form ⋆*mV33Vf*. These various forms of the infinitive of *m33* can be summarized as follows:

with no suffix pronoun: ⋆*mV3V3* spelled  ,  , rarely 

with a suffix pronoun: ⋆*mV33V–* spelled  or  .

13.4 The subject of the infinitive

Like most other verb forms, the infinitive can have a subject, which is either a noun (or noun phrase) or a pronoun. In Middle Egyptian the subject of the infinitive can be expressed in two ways, each of which has a similar counterpart in English:

1) as an **agent**. When the subject is a noun or demonstrative pronoun, it is introduced by the preposition *jn* "by" (§ 8.2.2): for example,

 *nᶜt m ḫd jn ḥm.f* (Urk. IV, 9, 3)
sailing downstream by His Incarnation.[1]

When the agent is a personal pronoun, the **independent** form of the pronoun is used, without the preposition *jn* (which is not used with personal pronouns): for instance,

 *prt ntsn m s3 ḥm-k3.f* (Siut I, 307)
emerging by them behind his ka-priest.

The independent pronoun here is actually the abbreviated form of the statement of adherence with *n(j)* plus independent pronoun (§ 7.8), as can be seen from an example with the first-person singular form:

 *rwd nnk ḥr jb.f* (Gardiner, *EG*, p. 309)
being firm by me in his opinion,

literally, "being-firm adhering-to-me on his heart." Examples with a pronominal agent are not very common.

2) by the **direct genitive** (for nouns or demonstrative pronouns) or a **suffix** pronoun (for personal pronouns): for instance,

 *prt sm* (*Beni Hasan* I, pl. 24, 3) "the sem-priest's emerging" and

 *prt.s* (*Kêmi* 3, 61) "its emerging."

This construction is normal for intransitive verbs (such as *prj* "emerge") but it can also be used for transitive verbs (see next). In rare cases the indirect genitive (§ 4.13.2) is used instead.

1 The verb *nᶜj* "travel by boat" is 3ae-inf. The expression *m ḫd* "downstream" involves a verbal noun (not the infinitive) of 3ae-inf. *ḫdj* "go downstream": literally, "in going downstream."

13.5 The object of the infinitive

The infinitive of transitive verbs can have an object as well as a subject: that is, a noun (or noun phrase) or pronoun indicating the person or thing on whom the action of the infinitive is performed. Like the infinitive's subject, its object can be expressed in two ways in Middle Egyptian:

1) by the **direct genitive** (for nouns or demonstrative pronouns) or a **suffix** pronoun (for personal pronouns). This construction is used when the subject of the infinitive either is not expressed or is expressed as an agent: for example,

 *z(3)t mw jn wt* (Siut I, 126)

pouring water by the mortuary priest

 *gmt.f jn ḥm.f* (Urk. IV, 6, 2)

finding him by His Incarnation.

In each of these examples, the object is actually the possessor of the infinitive; English can use a similar possessive construction with its gerund: "the pouring of water by the mortuary priest" and "the finding of him by His Incarnation."

2) as a true object, by a noun, demonstrative pronoun, or **dependent** pronoun. This construction is used when the infinitive's subject is also expressed: for example,

 *jrt jst j3kb* (CT IV, 336d T1Be)

Isis's making mourning

 *ṯzt.j jb.j* (Sin. B 23)

my lifting up my heart

 *rdjt.f wj m ḥ3t ḫrdw.f* (Sin. B 107–108)

his placing me in front of his children.

The dependent pronoun *st* (§ 5.4) is also used as object of the infinitive, even when the subject of the infinitive is not expressed or is expressed as an agent, if the pronoun refers to things rather than people or to more than one person or thing: for instance,

 *rdjt st ḫr mrḥt* (Ebers 59, 7–8)

adding it to oil (literally, "putting it upon oil").

Here the pronoun refers to  *msdmt* "galena" (a mineral), so *st* is used instead of the 3fs suffix-pronoun—i.e., instead of ⋆*rdjt.s ḫr mrḥt*, which we might otherwise expect according to the rule described in § 13.5.1.

13.6 Word order

The first three examples in § 13.5.2 demonstrate the **basic rule of word-order** in Middle Egyptian verbal clauses: the verb comes first, followed by the subject and object. Grammarians call this a **VSO** word-order (**V**erb–**S**ubject–**O**bject); by contrast, English has an **SVO** word-order (as you can see from the translations).

Although the subject normally comes before the object, pronouns also come before nouns. The basic pattern of Middle Egyptian verbal clauses is therefore actually **VsoSO**, where the small letters refer to pronouns and the capital letters to nouns. In this pattern the subject still comes before the object *except* when the subject is nominal and the object is pronominal: here the **VsoSO** rule requires the object to come before the subject (**VoS**): for instance,

 *rdjt sw rᶜ* (Pyr. 1808a)

the Sun's showing himself (literally, "the Sun giving himself"),

where *rᶜ* "the Sun" is the nominal subject and *sw* "him(self)" is the pronominal object.

Other elements, such as prepositional phrases and adverbs, normally follow the subject and object (as with *m ḥ3t ḫrdw.f* in the third example of § 14.5.2). The only exception to this order is the dative *n* with a suffix pronoun (**d**); this normally comes before everything except a pronominal subject (see § 10.7): for example,

 *rdjt n.f t-ḥḏ* (Siut I, 290) "giving him white-bread"

 *jrt n.f st* (Urk. IV, 367, 8) "to do it for him"

 *rdjt.k n.j (n)sʏt.k* (Urk. IV, 271, 9) "your giving me your kingship."

When the preposition *n* is followed by a noun, however, it comes after the subject and object, like other adjuncts (**A**: prepositional phrases and adverbs): for instance,

 *rdjt mnṯw t3wj n jtj* (Gardiner, *EG*, § 301)

Montu's giving the Two Lands to the sire.

The full word-order of a Middle Egyptian verbal clause is thus **VsdoSOA**. The order may seem complicated, but it is actually quite logical. A pronominal subject (**s**) always comes first because suffix pronouns are actually part of the word they are attached to (§ 5.3). Pronominal datives (**d**) and objects (**o**) are separate words, but they were probably pronounced together with the verb, without a separate stress of their own. In this case, Egyptian was probably much like English. Thus, the clause *rdjt n.f t-ḥḏ* probably had only two stresses (one on *rdjt-n.f* and the second on *t-ḥḏ*), just as in the English translation ("GIVing-him WHITE-bread"); similarly, *rdjt.k n.j (n)sʏt.k* probably had one stress on *rdjt.k-n.j* and a second on *(n)sʏt.k* (as in the English translation "your-GIVing-me your-KINGship"), while *jrt n.f st* probably had only one (as in its English

translation "to DO it for him"). Nominal subjects, objects, and datives, on the other hand, tend to be stressed separately: *rdjt mnṯw t3wj n jtj* "MONtu's GIVing the-Two-LANDS to-the-SIRE."

It is important to memorize the normal **VsdoSOA** word-order (think of "**V**ery **s**mall **d**ogs **o**ften **S**niff **O**ther **A**nimals"). Although there are occasional exceptions to this order, they are rare. In Egyptian, as in English, the order of the words is sometimes the only thing that tells you what is the subject and the object in a verbal clause.

13.7 Voice

The different constructions that Egyptian uses to express the subject and object of an infinitive seem quite complicated at first sight, but they are actually no more so than the various constructions that English uses for the same purpose. A noun introduced by *jn*, or an independent pronoun, is always the agent of the infinitive, while a dependent pronoun is always the object of the infinitive (§ 14.5.2).

When the infinitive of a transitive verb is followed by a noun or suffix pronoun, however, the noun or pronoun can represent either the infinitive's subject or its object: thus, *rdjt mnṯw* (by itself) could mean either "Montu's giving" (subject) or "giving Montu" (object), and *gmt.f* (by itself) could be either "his finding" (subject) or "finding him" (object). This ambiguity exists in the genitival relationship itself, and not only in Egyptian but in the English genitive as well. An English phrase such as *the assembling of an army*, for example, can refer both to an act of assembling performed by an army as the subject or an act of assembling in which an army is the object. In the same way, an Egyptian phrase such as *rdjt mnṯw* "the giving of Montu" could refer to the god Montu as subject or object. In both languages, only the context in which the phrase is used indicates which meaning is actually meant—although sometimes only one of the two meanings is likely: for example, *z3ṯ mw* "the pouring of water" probably refers to water as the thing that is poured (object), not the pourer (subject).

English can get around this ambiguity by using a passive gerund or infinitive, as in *the army's being assembled* or *for the army to be assembled*. In Egyptian, however, the infinitive is always active: there is no passive infinitive. This is true even though good English sometimes requires a passive translation of the Egyptian infinitive, as we will see in some of the following sections.

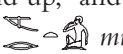
13.8 The infinitive as a noun

As we noted in § 13.2, the infinitive is actually a verbal noun: that is, a noun that describes the action of a verb. Because it is a noun, it can be used in most of the same ways that other nouns are used. We have already seen that the infinitive can be the first noun of a direct genitive and can have a suffix pronoun. Like other nouns, it can also be modified by an adjective or an indirect genitive: for example,

 *p3 ḫnt(j) nfr n p3 ḥq(3)* (Helck, *HBT*, 96)
the good upstream sailing of the ruler.[2]

Unlike other nouns, however, the infinitive cannot be made plural and it is **always masculine**, even when it has the ending *–t*:

 *p3 jrt bjnw* (Heqanakht I, vo. 16) "this doing badness."

Forms that do not conform to this rule are not the infinitive but other verbal nouns, even though they may look like the infinitive: for instance,  *prt.f dpt* (CG 20057 d 1–2) "his first emergence." In many cases such apparent infinitives actually have a different form than the infinitive, with a weak consonant that is not written: thus, the verbal noun  *ḥ ʿw* "stance" can be written like the 3-lit. infinitive  *ḥ ʿ* "to stand up," and the verbal noun  "love" can be written like the 3ae-inf. infinitive  *mrt* "to love."

13.9 The infinitive in headings

Like English, Egyptian uses its infinitive in many different ways. We will examine all but one of these uses in the following sections; the remaining one is the subject of the next lesson.

The infinitive is often found in headings, such as the hieroglyphic labels to carved or painted scenes and the titles of texts: for example,

 *m33 k3t m jz* (*DeG* I, pl. 13)
Seeing the work on the tomb
(label of a scene showing the tomb-owner watching this activity)

 *prt m hrw* (CT IV, 174a)
Coming forth in the daytime (title of a funerary spell)

 *srwḫ ʿnwt nt s3ḫw ḏbʿw* (Hearst med. 12, 13)
Treating the nails of the toes and fingers (title of a section in a medical papyrus).

The most common heading, found in religious and magical texts, is  (usually abbreviated ) *ḏd-mdw* "recitation"—literally, "saying words." This normally introduces the text proper, after any other headings, or the speech of the participants in a ceremony or scene. When such texts are written in vertical columns,  sometimes stands at the head of each column as well; in this case the heading serves as a kind of "quotation mark," and is not meant to be read.

2 The verb *ḫntj* "go upstream" is 4ae-inf. For *p3* "the," see § 5.10.3.

13.10 The infinitive as part of a genitive

Like other nouns, the infinitive can serve as the second noun of a genitive, sometimes direct but usually indirect: for instance,

 *hrw pf n ꜥḥ3 rḫwj* (CT IV, 232b M4C)
that day of the two companions' fighting

 *r n wn sb(3) n b3* (CT III, 327a)
Spell (literally, "mouth") of opening a gate to the ba

 *pḫrt nt sm3 ḫf(3)t* (Ebers 68, 8)
Prescription for (literally, "of") killing a snake.

When the first noun of the indirect genitive is undefined, the genitival phrase is often best translated as a relative clause with a passive verb: for example,

 *z(j) jqr n wb3 n.f jb* (*Bersheh* II, pl. 21, 4–5)
an excellent man who can be confided in

 *jty n ꜥbꜥb m rn.f* (Hamm. 12, 3)
a sire whose name can be boasted of.

These mean literally, "an excellent man of opening the heart to him" and "a sire of boasting about his name."

13.11 The infinitive as object of a preposition

Since it is a noun, the infinitive can be used as the object of a preposition, like other nouns. Some examples of this use have special meanings.

1) **After** ***ḥr* "upon"**

The preposition *ḥr* followed by the infinitive sometimes has the meaning "because of" an action or "from" an action (see § 8.2.10), as in  *ḥr st3s.j r m(w)t* (Leb. 12) "because of dragging me toward death" and  *jt ḥm.j ḥr dr ṯnw* (Urk. IV, 745, 12) "the return of My Incarnation from repelling Retjenu." Most often, however, the combination of *ḥr* plus an infinitive expresses **concomitant action**: that is, action that goes on at the same time as that of a preceding clause. In this use, the prepositional phrase is usually best translated in English by an "…ing" form of the verb, with or without an introductory word such as "when" or "while": for example,

 *dbn.n.j ꜥ3ɣ.j ḥr nhm* (Sin. B 201)
I went around my camp yelling

 *gm.n.f sw ḥr prt m sb3* (Peas. B1, 65–66)
He found him emerging from the gate.

Here the prepositional phrases *ḥr nhm* (literally, "upon yelling") and *ḥr prt m sb3* (literally, "upon emerging from the gate") describe an action that is concomitant with that of the past-tense actions *dbn.n.j ꜥ3ɣ.j* "I went around my camp" and *gm.n.f sw* "he found him."

2) **After**  ***m* "in"**

A prepositional phrase with the preposition *m* and the infinitive is also used to describe concomitant action: for instance,

 *gm.n.f sw m prt m sb3* (Peas. R 12, 6–7)

He found him emerging from the gate—

literally, "he found him in (the act of) emerging from the gate." The infinitive is less common after *m* than after *ḥr*. More often, *m* is used with a verbal noun (which can look like the infinitive): for example,  *m ḫd* "going downstream, north" (the infinitive of 3ae-inf. *ḫdj* is *ḫdt*),  *m ḫntyt* "going upstream, south" (the infinitive of 4ae-inf. *ḫntj* is *ḫntj*), and  *m wḥm* "again" (literally, "in repeating").

3) **After** ***r* "to"**

The combination of the preposition *r* plus infinitive is normally used to describe **purpose**. It is regularly translated with the English infinitive, sometimes preceded by "in order": for example,

 *ḫnt.k(w) r jnt b(j3)w n nbw* (*BH* I, pl. 8, 11)

I sailed upstream to (or "in order to") get gold ore.

This construction is very common in Middle Egyptian. It almost always indicates purpose, except in the expression  *r ḏd*, which can mean "saying" (used to introduce a direct quotation) as well as "in order to say."

4) **After other prepositions**

The meaning of other combinations of a preposition plus the infinitive is fairly straightforward: for instance,

 *ḏd mdw ḫft swrj pḫrt* (Ebers 2, 6)

Words to be said while drinking the prescription.[3]

This is also true of the infinitive plus a compound preposition, as in  *m ḫt jt* (Urk. IV, 745, 12) "after returning" (literally, "in the wake of returning").

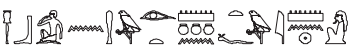
3 The spelling of the infinitive *swrj* is etymological: the verb is originally 3-lit. *swr*, later *swj*: see § 2.8.3.

13.12 The infinitive as object of a verb

Like other nouns, the infinitive can be used as the object of a transitive verb. This use is most often found after the following kinds of verbs:

- desire and emotion, such as  *3bj* "desire,"  *mrj* "want,"  *snḏ* "fear"
- perception and cognition, such as  *m33* "see,"  *rḫ* "know (how), learn (how),"  *ḫmt* "think,"[4]  *sḫ3* "remember,"  *k3j* "plan"
- speech and assignment, such as  *wḏ* "command,"  *š3j* "determine,"  *rdj* "cause, make, have, let" (literally, "give"),  *ḏd* "intend, think" (literally, "say")
- starting and stopping, such as  *3b* "stop,"  *wḥm* "repeat, do again,"  *š3ᶜ* "start, begin."

Most of these uses have similar counterparts in English: for example, *want to do*, *know how to do*, *remember to do*, *command* (someone) *to do* (something), *stop doing*. Examples in Egyptian are usually similar to English constructions: for example,

 *3b.n ḥm.j jrt mnw n (j)t(j).j jmn-rᶜ* (Urk. IV, 834, 1)

My Incarnation has desired to make a monument for my father Amun-Re

 *k3.n.f ḫ3q mnmn.j* (Sin. B 112)

He planned to plunder my herd

 *wḏ.n.j n.k jrt st* (Urk. IV, 618, 16)

I have commanded you to do it

 *wḥm.n.j m33 nḫtw.f* (Urk. IV, 893, 5)

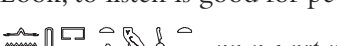
I saw again (literally, "I repeated seeing") his victories.

13.13 The infinitive in non-verbal sentences

Like other nouns, the infinitive can be used as the subject of a non-verbal predicate, or as the predicate in a nominal sentence: for example,

 *m.k nfr sḏm n r(m)ṯ* (ShS. 182)

Look, to listen is good for people

 *nn n.s prt m jmnt* (Leb. 77)

Emerging from the West is not for her

jr pšn ḏnnt.f jwḏ p3qt pw r p3qt nt ḏnnt.f (Smith 2, 8–9)

As for his skull splitting apart, it is the parting of one plate of his skull from another.

4 The "plural strokes" are a determinative, borrowed from the word *ḫmtw* "three" (§ 9.2).

In the first of these examples, the infinitive *sḏm* "to listen" is subject of the adjectival predicate *nfr* "good"; in the second, the infinitive phrase *prt m jmnt* "emerging from the West" is subject of the adverbial predicate *n.s* "for her" (see § 11.9.3). The third example comes from a medical papyrus: it describes what is meant by the skull of a patient "splitting apart" (*pšn* is also an infinitive, object of the preposition *jr* "as for": see § 8.2.7). This is explained (literally) with the words "it is the parting of a plate with respect to a plate of his skull." Here the infinitive phrase *jwd p3qt* "the parting of a plate" is the predicate of an A *pw* nominal sentence, with the prepositional phrase *r p3qt nt ḏnnt.f* "from a plate of his skull" added. This kind of construction is common in explanations.

13.14 The infinitive in narration

Narration (describing past events) normally involves finite verb forms, but Middle Egyptian sometimes uses the infinitive for this purpose as well. Three such infinitival constructions are found in Middle Egyptian texts.

1) **In headings**

The beginning of a narration, or the beginning of major divisions within a narration, can use the infinitive to "set the scene" for the narration that follows. This use is especially common after dates: for example,

rnpt-ḥsb 2 *ḥr ḥm n … nswt-bjt Ḫ^{c}-SḪM-R^{c} z3 r^{c} NFR-ḤTP … ḫ^{c}t ḥm.f ḥr jst ḥrw* (Helck, *HBT*, 21)

Year 2 during the incarnation of … Dual King Khasekhemre, Sun's Son Neferhotep … His Incarnation's appearing on Horus's throne.

This example comes from a stela of the 13th-Dynasty king Neferhotep I, which describes the king's appearance (infinitive *ḫ^{c}t*) in formal audience to issue a decree for the temple of Osiris at Abydos. This construction is similar to the use of the infinitive in other headings (§ 13.9).

2) **The "narrative" infinitive**

Some Middle Egyptian stories use the infinitive instead of a normal finite verb form within the body of a narration. In this use it is often translated by a past tense in English, but it actually should be translated more accurately by an English gerund: for example,

rdjt.j w3t n rd(w)ɣ.j m ḫd (Sin. B 15–16)

My giving a path to my feet northward.

This is a stylistic device adopted from travel diaries, where the infinitive is used as the heading of each day's events (as we still do with the gerund in English: for example, *Tuesday, March 14: Visiting the British Museum*). It is used to give the flavor of a travel diary to the narrative. Most often it occurs after major breaks in the narrative, at places where a modern novel might begin a new section or chapter. In that sense this use of the infinitive is comparable to the one described in the preceding paragraph.

3) **The *sḏm pw jr.n.f* and *sḏm pw jry* constructions**

The infinitive is also commonly used in narration in a special construction that Egyptologists call the *sḏm pw jr.n.f* construction. This is an A *pw* B nominal sentence in which A is an infinitive (such as *sḏm* "to hear") or infinitive phrase and B is the verb form  *jr.n* plus a noun or suffix pronoun as subject: for example, *jr.n.f*, meaning "what he did."[5] The construction *sḏm pw jr.n.f* means "what he did was to hear." It is often used in narration in much the same way that its translation is used in English narratives: for example,

 *ꜥḥꜥ pw jr.n.f r wšḏ.f* (Westc. 7, 14)

What he did was to stand up in order to address him.[6]

The *sḏm pw jr.n.f* construction also has a passive form, in which the verb form *jr.n.f* is replaced by the passive participle *jry*, meaning "what was done": for instance,

 *jwt pw jry r bȝk jm* (Sin. B 236)

What was done was to come for yours truly.

Like the narrative infinitive, the *sḏm pw jr.n.f* construction and its passive counterpart *sḏm pw jry* (which is much rarer) seem to occur after breaks in the narration—mostly at places where the translation might begin a new paragraph.

13.15 The infinitive after *nn*

The infinitive can be used like other nouns in the negation of existence, after the negative particle *nn* (§ 11.4). This expresses an action whose existence is denied and is most often best translated by "without" plus an English gerund: for example,

 *mn m wḏȝ dp tȝ nn skt ḏt ḏt* (Urk. IV, 147, 2–3)

to remain in soundness on earth, without the body's expiring forever.

Here the infinitive *mn* "to remain" describes an action and *nn skt ḏt*, with the infinitive of *skj* "expire" and a nominal subject, indicates how that action is carried out.

5 *jr.n.f* is the verb form known as the relative *sḏm.n.f*. It will be discussed in Lesson 22.

6 For *r wšḏ.f*, which also contains the infinitive, see § 13.11.3, above.

The Negative Infinitive and the Negatival Complement

13.16 Definition

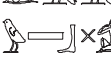
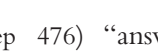
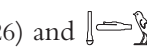
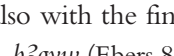
In the negative construction discussed in the preceding section, the infinitive itself is not negative: instead, it describes an affirmative action ("the body's expiring") whose existence is negated by *nn*. English can negate the infinitive, or the gerund, itself: for instance, *the body's not expiring* and *for the body not to expire*. In Egyptian the infinitive is made negative by using the infinitive of the 2-lit. verb *tm* ( , ) "finish, fail, not be, not do" followed by a verbal noun known as the **negatival complement**: for example,

 *tm m(w)t m wḥm* (CT III, 396g)
Not dying again (or "To not die again").[7]

In this construction the negation is expressed by the infinitive *tm* "not, to not" and the verb itself by the negatival complement that follows it: here *m(w)t* "dying, die."

13.17 The form of the negatival complement

The negatival complement of all verbs except those with geminated roots is a verbal noun with the base stem plus an ending *–w*, which is often not written; the negatival complement of verbs with geminated roots uses the root without an ending:

2-lit.	 *mḥ* (Ptahhotep 53) "fill,"  *3dw* (Kagemni 1,9) "be eager"
2ae-gem.	 *m33* (Adm. 8, 1) "see"
3-lit.	 *wšb* (Ptahhotep 476) "answer,"  *tw3w* (Ptahhotep 164) "beseech"
3ae-inf.	 *jt* (Ptahhotep 608) and  *jtw* (Ptahhotep 474) "take"
4ae-inf.	 *mdw* (Ptahhotep 126) and  *mdww* (Kagemni 1,2) "speak" (the root is *mdwj*); also with the final weak radical as *y*: for example,  *b3gyw* (Ebers 86, 13) "be weary"
5-lit.	 *nḫrḫrw* (CT VII, 61c) "be downcast"
caus. 2-lit.	 *sᶜrw* (CT V, 330h) "cause to ascend"
caus. 3-lit.	 *sḫpr* (BD 27 Nu) "bring about"
anom.	 *rdj* (Ptahhotep 596) "give, put";  *jw* (Ptahhotep 479) "come."

7 Title of a funerary spell. For *m wḥm*, literally "in repeating," see § 13.11.2.

It is not really necessary to memorize these forms, because the negatival complement can be recognized by how it is used: always after a form of the verb *tm* or the negative verb *jmj* (§ 12.7). We will see more examples of this in future lessons.

13.18 Syntax of the negative infinitive

The negative infinitive can be used in most of the ways that the affirmative infinitive is used. It can also have the same kinds of subject and object as the affirmative form: for example,

 *tm m(w)t m ḫr(j)-nṯr jn zj* (CT V, 8b)
Not dying in the necropolis by a man (compare §§ 13.4.1, 13.9)[8]

 *r tm sᶜšꜣ mdwt* (Urk. IV, 693, 13)
in order to not multiply[9] words (compare § 13.11.3).

The subject and object follow the negatival complement, as these examples show. When the subject is a suffix pronoun, however, it is attached to the infinitive *tm*, not to the negatival complement:  *tm.f wn r.f pw* (Smith 4, 2–3) "It is his not opening his mouth" (see § 13.13).

The negative infinitive is always active, like the affirmative; this is also true of the negatival complement. In some cases, however, English requires translation by a passive verb form, as in the following example (title of a funerary spell):

 *tm wn(m) zj jn ḫfꜣw m ḫr(j)-nṯr* (CT V, 38a)
A man's not being eaten by a snake in the necropolis,

or, more literally, "the not eating of a man by a snake in the necropolis" (see § 13.7).

The Complementary Infinitive

13.19 Definition

Egyptian has a special construction in which a verbal noun is used as an adverbial complement after another form of the same verb: for example,

 *wbn.k wbnt ḫpr.k ḫprt* (CT III, 334a)
You rise rising, you evolve evolving.[10]

8 Title of a funerary spell.

9 The caus. 3-lit. verb *sᶜšꜣ* means literally "cause to be many"; the plural strokes are a determinative.

10 From a hymn to the rising sun: *wbn.k* and *ḫpr.k* are finite verb forms with the suffix pronoun as subject. For nouns used as adverbs, see § 8.14.

Egyptologists call the verbal noun in this use the **complementary infinitive**. It is quite rare in Middle Egyptian and occurs almost exclusively in older religious texts.

13.20 The form of the complementary infinitive

The complementary infinitive is always the verbal noun with the ending *–t*, as in the examples above. This ending is attached to the base stem of most verbs, and to the root of 2ae-gem. verbs. For final-weak verbs the ending seems to have been originally *–wt*, later *-yt*, attached to the base stem, but the weak consonants *w* and *y* are usually omitted in writing.

There are very few examples of the complementary infinitive in Middle Egyptian texts. The following are typical forms, primarily from older religious texts:

2-lit.	 *rdt* (CT IV, 181q) "growing"
2ae-gem.	 *wnnt* (CT IV, 180f) "existing,"  *ḫnt* (Westc. 5,4) "rowing"
3-lit.	 *wbnt* (CT III, 334a) "rising"
3ae-inf.	 ,  *mst*, *msyt* (CT I 344–45c) "being born"
5-lit.	 *ḥnmnmyt* (CT IV, 181p) "crawling."

The complementary infinitive can always be recognized by its ending and by the fact that it is only used after a form of the same verb.

Essay 13. The Creative Word

The Heliopolitan creation accounts are concerned primarily with the physical evolution of Atum into the forces and elements of the world. Occasionally, however, the texts deal with the relationship between the physical aspect of creation and the intellectual component of the creator's will. In one text, for example, Atum says of himself:

> I made my body evolve through my effectiveness.
> I am the one who made me.
> I built myself as I wanted, according to my heart (CT VI, 344b–d).

To the ancient Egyptians, the heart (*jb*) was the seat of thought as well as emotion (see Essay 7). When Atum says "I built myself as I wanted, according to my heart," this implies that his physical evolution was the result of his initial concept of what the world would be like.

The link between the creator's idea of the world and its actual creation lies in the first sentence of this text: "I made my body evolve through my effectiveness." The term  *3ḫw* "effectiveness" is an abstract noun related to the adjective *3ḫ* "effective."

This quality is often associated with intellectual activity or speech: an Egyptian official might say, for example, *jnk jqr sḫr 3ḫ n njwt.f* (Siut III, 4) "I am one excellent of advice, effective for his town," or he might describe himself as *3ḫ ḏd ḥr jb n nb.f* (CG 20539 IIb, 5) "effective of speech on the heart of his lord" (i.e., in his lord's opinion).

The quality of "effectiveness" is also closely related to the concept of  *ḥk3* "magic" (often plural *ḥk3w* "magic spells, magic acts"). In ancient Egypt, "magic" meant essentially the ability to make things happen by indirect means. It was seen as a natural phenomenon, and like other such phenomena was also viewed as a god. Magic could involve physical means, such as the use of amulets or images to ward off evil, but most often it was associated with the power of creative speech: that is, speech that is "effective" enough to cause a desired result. The expressions "recite by magic" (*šdj m ḥk3w*) and "speak with effectiveness" (*ḏd m 3ḫw*) are often used together, as different ways of saying the same thing.

Ordinary people could make use of this force: in one text the creator describes how he made magic for people "as weapons to be a barrier against what might happen" (Merikare 12, 6–7). But magic is most often associated with the king and the gods. In this respect it has two components, which the Egyptians called  *sj3* "perception" and  *ḥw* "annunciation." Perception is the ability to see what needs to be done, and annunciation is the power to make it happen through speech. The king's courtiers say to him, for example, "Annunciation is in your mouth, perception is in your heart: your speech is the shrine of Maat" (*KRI* II, 356, 9–11).

Fig. 11. Sia and Heka accompanying the Sun (from the tomb of Haremhab; author's photo)

Just as the human king rules through the "effective" use of perception and annunciation, the sun rules the universe through the same forces. Images of the solar bark often show the sun accompanied by the gods Sia (Perception), Hu (Annunciation), and Heka (Magic) (Fig. 11). Such images reflect not only the sun's daily rule but also his daily re-

creation of the world at sunrise (see Essay 9). And this in turn recalls the first act of creation, when the creator used the same forces to create the world at the first sunrise: he "perceived" the world in his heart and brought it about by "announcing" his perception. The creation accounts often make reference to this process, when they have the creator say, for example, "I surveyed in my own heart," "I used my own mouth" (Bremner-Rhind 26, 24; 28, 22), and "I am the one who made what is, who caused what was not to evolve: when I spoke, Annunciation came into being" (CT IV, 145b–c).

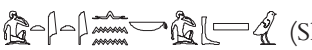
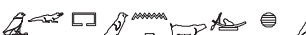
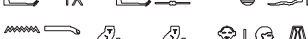
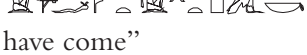
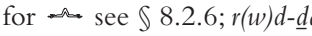
This understanding of the creation as an act of perception and speech is quite similar to the one that underlies the story of creation in the Bible: "God said, "Let there be light," and there was light [annunciation]. God saw the light, that it was good [perception]" (Gen. 1:3–4). In the Egyptian view, the creation of the world was an act of "magic." In fact, the creation of magic was seen as the first step in the creation itself. In one text the god Magic says: "I am the one whom the Sole Lord made before two things had evolved in this world … when something came from his mouth … when he took Annunciation in his mouth" (CT III, 382e–384c).

Although Perception, Annunciation, and Magic were gods in their own right, the power of creative speech was also associated with the god Ptah ( *ptḥ*), the patron deity of Memphis. This relationship was common in the New Kingdom, but it also appears in an early Middle Kingdom text, where Ptah says of himself in relation to the creator  *jnk ḥw dp(j) r.f sj3 jmj ḫt.f* (CT VI, 268o) "I am Annunciation, who is at his mouth, and Perception, who is in his belly." The reasons for this association will be discussed in the next Essay.

Exercise 13

Transcribe and translate the following clauses and sentences. To give you practice in using the dictionary, the meaning of most individual words will no longer be given in the exercises: you can find them in the dictionary at the back of this book.

1.  (Urk.VII, 14, 20) — *jj.n.j* "I returned"
2.  (CT V, 16f) — title of a funerary spell
3.  (Sin. R 27–28) — *nfᶜ.n.j wj* "I took myself off"
4.  (Sin. B 6–7) — *nj k3.(j)* "I did not plan"
5.  (Sin. R 45) — narrative, *tr* "at the time"
6.  (Sin. R 142) — *m33.f wj* "he sees me"

7.  (Sin. R 156)
8.  (Sin. B 190–91) — *sḫ3 n.k* "recall to yourself"
9.  (Sin. B 215–16) — see §§ 10.9 and 4.4
10.  (ShS. 16–17) — *wšb.k* "you should answer"
11.  (ShS. 172) — for  see Essay 6
12.  (Westc. 2, 9) — *wrš.n.s* "she spent the day"
13.  (Westc, 3, 7–8) — *wj jj.kw* "I have come"
14.  (Westc. 4, 6–7)
15.  (Westc. 7, 4) — *jw.f rḫ* "he knows how," *ḥsq* "severed"
16.  (Westc. 7, 15–16) — past
17.  (Westc. 7, 20–21) — *jj.n.j* "I have come"
18.  (Westc. 8, 2)
19.  (Westc. 12, 1) — *ꜥḥꜥ.n sḏm.n.s* "then she heard"
20.  (Westc. 12, 6–7) — *rꜥ-wsr* "Raweser" (a name)
21.  (Westc. 12, 17–18)
22.  (Westc. 12, 19–20) — for  see § 8.2.6; *r(w)d-ḏdt* "Ruddjedet" (a name)
23.  (CT II, 291l–m) — title of a funerary spell
24.  (Peas. B1, 79–80) — *wḏ.tw n.f* "let him be commanded"
25.  (CT VI, 144a) — title of a funerary spell
26.  (Peas. R 17, 6) — *mrr.k* "you wish"
27.  (Peas. B1, 177)
28.  (Peas. B1, 263–65) — two sentences

14. The Pseudo-verbal Construction

14.1 Forms

In Lessons 10–11 we learned how Egyptian uses a prepositional phrase as an adverbial predicate in sentences and clauses, and in § 13.11 we saw that the infinitive can be used as the object of a preposition, like other nouns. As you might expect, therefore, the combination of a preposition plus infinitive can also be used as an adverbial predicate. Egyptologists call this kind of predicate the **pseudo-verbal construction**: "verbal" because it involves a verb form (the infinitive), but "pseudo" because it is actually a non-verbal predicate (adverbial), even though part of the predicate is a real verb form (the infinitive).

Not every combination of a preposition plus the infinitive can be used in the pseudo-verbal construction. In Middle Egyptian only three kinds of prepositional phrases occur in this use:

- ***ḥr* plus infinitive** — for example,  *ḥr jrt* (literally, "upon doing")
- ***m* plus infinitive** — for example,  *m ḥ3t* (literally, "in descending")
- ***r* plus infinitive** — for example,  *r prt* (literally, "to emerge").

Of these, *ḥr* plus infinitive and *r* plus infinitive are very common in Middle Egyptian texts; *m* plus infinitive is used less often, and only with intransitive verbs. All three pseudo-verbal constructions have Coptic descendants, known as the "First Present" (from original *ḥr* plus infinitive), "First Future" (from *m* plus infinitive), and "Third Future" (from *r* plus infinitive). Egyptologists sometimes use these names to refer to the Middle Egyptian constructions as well.

14.2 Basic meanings

Despite the names of its Coptic descendants, the pseudo-verbal construction is essentially **non-temporal**, like all adverbial predicates: in itself it does not express a particular tense, but it can be used to describe past, present, or future actions (see § 11.3). It is also basically **indicative**, denoting a statement of fact (see § 12.9.3). These features are common to all three pseudo-verbal predicates, but the three pseudo-verbal constructions have different basic meanings.

In Middle Egyptian the combination of *ḥr* plus infinitive as a pseudo-verbal predicate most often expresses the **imperfect** (see § 12.9.2). It usually corresponds to the **progressive** forms of English verbs—that is, those which consist of a form of the verb

be plus the gerund: for example, *ḥr jrt* "is doing, was doing." Like the English progessive, it normally indicates action **in process** either at the moment of speaking (for example, *Jill is doing the crossword puzzle*) or at the time of another action (for instance, *Jack called while Jill was doing the crossword puzzle*). Although this is the original, and most common, meaning, Egyptian eventually began to use *ḥr* plus infinitive to express simple action as well. Occasionally, therefore, *ḥr* plus infinitive corresponds to the simple present or past tense of English—particularly in **gnomic** statements, as in the English example *Jill does crossword puzzles*. This use begins to appear in texts in Dynasty 12 and is most often found in Middle Egyptian texts from the New Kingdom.

The combination of *m* plus infinitive as a pseudo-verbal predicate can also be translated with the English progressive: for example, *m ḥ3t* "is descending." Rather than action in progress, however, it seems to imply **future** action, much like the English progressive does in a sentence such as *Jack is going to Alaska this summer*. Like *ḥr* plus infinitive, this construction also changed in meaning over the course of time. In texts from the New Kingdom, *m* plus infinitive often expresses the imperfect, like the pseudo-verbal construction with *ḥr* plus infinitive.

The pseudo-verbal construction with *r* plus infinitive denotes action that has yet to happen at the moment of speaking or with respect to another action: for example, *r prt* "will emerge, was to emerge." Usually this predicate implies an action that is **inevitable** or **compulsory**. In this respect it is similar to the English constructions with a form of the verbs *be* or *have* plus the infinitive, which also denote action that has yet to happen: for example, *Jill is to give the opening address* and *Jack has to leave*. The Egyptian pseudo-verbal predicate with *r* plus infinitive can usually be translated with these constructions as well as with the simple future: for example, *r prt* "is to emerge, has to emerge, was to emerge, had to emerge," and so forth, as well as "will emerge."

As is normal with adverbial predicates, the pseudo-verbal construction comes *after* its subject (see § 10.2). It can be used in most of the ways that other adverbial predicates are used. These uses are described in the following sections.

14.3 Basic uses

Like other adverbial predicates, the pseudo-verbal construction can be used without any introductory word: for example,

 *nb wr ḥr jtt* (Peas. B1, 123–24)

A great lord is taking possession

ʿ*wt ḫ3st r swrj ḥr jtrw nw kmt* (Neferti 35–36)

A foreign land's flocks are to drink at the river of Egypt (a prophecy).[1]

1 Terms for liquids, such as *jtrw* "river," are often treated as plural: hence *nw* rather than *n* "of."

This use is normally possible only with a nominal subject, as in these examples, or—in later Middle Egyptian texts—with special forms of the personal pronoun (§§ 14.4–5).

In most cases, pseudo-verbal predicates have the same introductory words that are used with other adverbial predicates, such as *jw* and *m.k* (§§ 10.3–4): for example,

jw sr(j)w ḥr rdjt n.k jw.k ḥr jtt (Peas. B1, 332–33)

The officials are giving to you and you are taking

m.t wj m ḥ3t r kmt r jnt ꜥqw jm n ḫrdw.j (Peas. R 1, 2–3)

Look, I am going down to Egypt to get supplies there for my children

m.k wj r nḥm ꜥ3.k sḫtj (Peas. B1, 42)

Look, I have to take away your donkey, peasant.

As with other adverbial predicates, the tense of the pseudo-verbal construction depends on the context in which it is used. While *ḥr* or *m* plus infinitive are often best translated with the present tense, they sometimes express past actions (for examples, see §§ 14.6 and 14.8). Similarly, while *r* plus infinitive usually refers to future events, it can also denote an action that had yet to happen in the past (example cited in § 14.5).

14.4 The pseudo-verbal construction with subject pronouns

The pronominal subject of a pseudo-verbal construction is normally expressed by a suffix or dependent pronoun after an introductory particle, as in the last three examples of the preceding section. In § 10.5 we met a special form of the personal pronoun that is used as the subject of an adverbial predicate in later Middle Egyptian texts. This pronoun can also function as the subject of a pseudo-verbal predicate: for example,

tw.j r ṯḥn ḥnꜥf (Helck, *HBT*, 84)

I am to engage with him (in battle).

14.5 The impersonal subject pronoun  *tw*

Besides the personal pronouns, Egyptian also has an impersonal pronoun  *tw* (also  and  , rarely  *tj*). This pronoun is used *exclusively* as the subject of an adverbial predicate (including the pseudo-verbal construction) or a verb form, either as a suffix or as a dependent pronoun. It can usually be translated by the English impersonal pronoun *one*, or its predicate can be translated by an English passive construction with the pronoun *it* as subject:[2] for example,

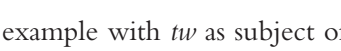
2 The French impersonal pronoun *on* has a similar twofold translation in English: *on dit* "one says" or "it is said."

 *jw.tw r gmt mw* (Dunham, *Uronarti*, pl. 25, 3)

One had to find water (or "Water had to be found") (in a narrative)

 *m.k tw ḥr ḏd* (*Kahun*, pl. 28, 36)

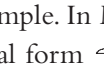
Look, one is saying (or "Look, it is being said").

An example with *tw* as subject of an infinitive is  *jt.tw r ḏd n ḥm.f* (Urk. IV, 656, 14) "one's coming to say to His Incarnation": compare the use of the suffix pronouns as subject of the infinitive (§ 13.4.2).

With a pseudo-verbal predicate, *tw* can be used by itself as subject without any introductory particle: for instance,

 *tw r šzp ḫʿw nw ʿḥ3* (Neferti 39)

One is to take up tools of fighting (or "Tools of fighting are to be taken up").

This use of *tw* is restricted to pseudo-verbal predicates with *r* plus infinitive, as in this example. In Middle Egyptian of the New Kingdom the subject pronoun has an impersonal form  *tw.tw* (or ). This is used, like the other subject pronouns, as the subject of any adverbial or pseudo-verbal predicate: for example,

 *tw.tw ḥr 3s.n* (*Paheri*, pl. 3, reg. 4)

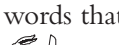
One is hurrying us (or "We are being hurried").

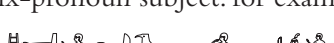
Later Middle Egyptian sometimes uses *tw* not only as an impersonal pronoun but also as a substitute for nouns or noun phrases referring to the king. In this case, it is normally translated as "One" (capitalized). An example with adverbial predicate is

 *jw.tw m ʿḥ* (Urk. IV, 2031, 15) "One was in the palace."

This use of the pronoun *tw* does not seem to occur earlier than the New Kingdom.

14.6 The pseudo-verbal construction after *ʿḥʿ.n* and *wn.jn*

The pseudo-verbal predicate with *ḥr* plus infinitive is also used with two introductory words that are not used in other kinds of adverbial-predicate sentences:  *ʿḥʿ.n* and  *wn.jn* (also spelled ). Both of these words mean "then," and they are found almost exclusively in narrative texts. Like *jw*, they are followed by a nominal or suffix-pronoun subject: for example,



ʿḥʿ.n.j ḥr j3š n mšʿ (ShS. 170)

Then I was calling to the expeditionary force

 *wn.jn ḥm.f ḥr pg3 zḫ3w* (Helck, *HBT*, 22)

Then His Incarnation was spreading open the writings

 *wn.jn.tw ḥr ꜥḥ3 m t3 kmt* (Urk. IV, 4, 3)

Then there was fighting in that (part of) Egypt.

These two introductory words are actually verb forms: *ꜥḥꜥ.n* means literally "stood up" and *wn.jn* "then existed." Thus, the examples just given mean literally "I stood up upon calling," "Then His Incarnation existed upon spreading open," and "Then one existed upon fighting." But when used to introduce a pseudo-verbal predicate they have lost their literal meaning and denote simply subsequent (*ꜥḥꜥ.n*) or consequent (*wn.jn*) action in a narrative (i.e., "then").

In some texts of Dynasty 18, *wn.jn* is occasionally replaced by another verb form,  *wn.ḫr*, with the same syntax and apparently the same meaning: for example,

 *wn.ḫr.j ḥr šms jty* (Urk. IV, 3, 5)

Then I was following the sire.

The form *wn.jn* can also introduce an adjectival predicate:

 *wn.jn nfr st ḥr jb.sn* (Kagemni 2, 6)

Then it was good upon their mind(s).

All three introductory words are also used with verbal predicates, as we will see in future lessons.

14.7 The pseudo-verbal construction without an infinitive

The preposition *ḥr* can be used as a pseudo-verbal predicate without an infinitive when it introduces a direct quotation. In this case the infinitive *ḏd* "saying" is understood: for example,

 *ḥr-nb ḥr nb.n pw* (Urk. IV, 17, 10–11)

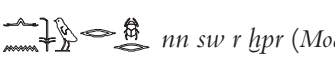
Everyone is (saying), "He is our lord" (literally, "every-face is upon 'He is our lord'").

14.8 The negated pseudo-verbal construction

The pseudo-verbal construction with *ḥr* plus infinitive can be negated by *nn*, like other adverbial predicates: for example,

 *nn wj ḥr sḏm st* (ShS. 74–75, emended) "I was not hearing it."

With *r* plus infinitive, two constructions are attested:

 *nn sw r ḫpr* (*Moalla*, 185) "He is not to come into existence"

 *nn jw.j r w3ḥ.t* (*Paheri*, pl. 7) "I'm not going to stop you."

Such uses are rare, however. Normally the negation of the pseudo-verbal construction is expressed with a finite verb form, as we will see in later lessons.

14.9 The pseudo-verbal construction in questions

Like other adverbial predicates, the pseudo-verbal construction can be used in questions as well as statements of fact. Most examples occur after the interrogative word *jn* (§ 11.11.2): for example,

 *jn jw.k ḫr m33* (*Meir* I, pl. 5)

Do you see? (literally, "Are you seeing?").

The pseudo-verbal construction is rare in other kinds of questions. The following is an exceptional instance, with an interrogative adverb at the beginning of the sentence:

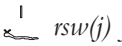
 *mj mj jr.f z nb ḫr sm3mw sn.f* (Adm. 14, 14)

So, why is every man killing his brother?

The pseudo-verbal sentence here is actually in apposition to the unexpressed subject of the initial question: literally, "So, (it is) like what, every man is killing his brother?"[3]

Essay 14. The Memphite Theology

Although creation by means of perception and the creative word are sometimes associated with the god Ptah, as noted in Essay 13, why this should be so is not immediately clear.

Ptah was the chief deity of Memphis, Egypt's political capital from the beginning of pharaonic history, where he was known, from the location of his chief temple, as  *rsw(j) jnb.f* "he who is south of his (city's) wall" (a *nfr ḫr* construction: § 6.5). Even in his earliest attestations, Ptah is associated with the mineral elements of the created world—metal ores and stone—and with the art of fashioning these elements into artifacts. He is shown with the same close-fitting skullcap that craftsmen wear in Old Kingdom tomb reliefs, and his high priest has the title  *wr ḫrp ḥmwt* "the chief one who manages craftsmanship." Ptah was especially revered as the patron of metalworkers, sculptors, and architects. His association with metal was often honored by uniting him with  *zkr* Sokar, the falcon-headed deity of meteoric ore, in the combined form Ptah-Sokar, and his relationship to stone led to his union with the god Tatenen (see Essay 11), in the form of Ptah-Tatenen, particularly in the New Kingdom.

3 The prepositional phrase *jr.f* here acts like the English particle *so*; this use will be discussed in Lesson 15. The infinitive is from the 3-lit. root *sm3*. Its spelling reflects both the original root (*sm3*) and the loss of the final consonant *3* in pronunciation (*sm*); the final *w* shows that the infinitive ended in a vowel (i.e, ⋆*sVmV*, originally ⋆*sVmV3*).

These characteristics explain why Ptah was often worshipped as a creator of the physical world, but not why that function should be associated with the nonphysical aspect of creation by thought and speech. Fortunately, chance has preserved for us a unique document that clarifies the association.

In the British Museum is a large piece of black granite known as the "Shabaka Stone" (*ZÄS* 39, pls. 1–2), made to be set up in Ptah's temple at Memphis. Although it was inscribed in the reign of the 25th-Dynasty pharaoh Shabaka (ca. 713–698 BC), its text purports to be much older, as the king's dedicatory inscription informs us:

> Copy by His Incarnation of this writing anew in the house of his father Ptah South of His Wall, since His Incarnation found it as something that those before had made but as something that worms had eaten, and unknowable from beginning to end.

From this text it seems that the original found by Shabaka was written on papyrus or leather. It was once thought to date to the Old Kingdom, but now is dated to the reign of the 19th-Dynasty pharaoh Ramesses II, some 550 years earlier than Shabaka, or even to the reign of Shabaka himself.

The text consists largely of a ritual commemorating the original unification of the Two Lands at Memphis (see Essay 1). At its end, however, is a shorter section devoted to the role of Ptah in the creation. This part of the text is often called the "Memphite Theology." It begins with a reference to the Heliopolitan creation account and the notion of the creative word: "Evolution into the image of Atum occurred through the heart and occurred through the tongue." The text then continues:

> But much older is Ptah, who enlivened all the gods as well as their life-forces (*k3w* "kas") through this heart and through this tongue … His Ennead is in his presence in teeth and lips, which are the seed and hands of Atum: for Atum's Ennead evolved from his seed and his fingers, but the Ennead is teeth and lips in this mouth that pronounced the identity of everything and through which Shu and Tefnut emerged and gave birth to the Ennead.

Here the notion of creative thought and speech is given priority over the physical evolution of Atum into the forces and elements of the created world ("Atum's Ennead"). In effect, the text states that the creator's concept of the world and his creative utterance of that concept caused the "Big Bang" that resulted in Atum's evolution.

The text also clearly associates Ptah with the creator's thought and utterance. Like other accounts of Ptah's role in the creation, however, it does not actually identify Ptah as the creator himself. Rather, Ptah is an intermediary between the act of creative thought and speech and the result of that act, the evolution of Atum: he "enlivened all the gods as well as their life-forces *through* this heart and *through* this tongue."

The key to Ptah's part in the creation lies in his role as patron of metalworkers, sculptors, and architects. These human acts of creation all involve an initial concept in the mind of the artisan—for example, of a statue or building—which is then given physical form through the use of the raw materials of metal or stone. In the end, the artisan's concept and craftsmanship or direction result in the "evolution" of the original raw material into a finished statue or building. To the Egyptians, Ptah was the divine force that made this evolution possible. In the same way, the force represented by Ptah made it possible for the creator's initial concept of the world ("heart," "perception") and his creative direction ("tongue," "announcement") to result in the evolution of Atum's raw material into the physical world. The text of the Memphite Theology puts it as follows: "So has Ptah become content after his making everything as well as every divine speech … So have the gods entered into their bodies."

It is significant that the text equates the creation of "everything" with the creation of "every divine speech." "Divine speech"—  *mdw-nṯr*, literally, "god's speech"—is the same term used to describe hieroglyphic writing (§ 1.4). As we have learned, hieroglyphs have a dual nature: they are images of things in the real world, but they are also representations of ideas. By using the term "divine speech" to describe the created world, the author of the Memphite Theology implies that everything in creation is itself a kind of hieroglyph of the creator's original concept. In the same way, the beginning of the text refers to "evolution into the image of Atum." The word "image"—  *tjt*—is also used of hieroglyphic signs (the determinative is an adze, with which such signs could be carved). The physical world is thus an "image" of the original raw material of Atum in the same way that a hieroglyph is an "image" of a physical thing.

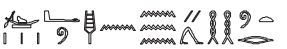
The Memphite Theology is one of the most sophisticated texts that has survived from ancient Egypt. It was probably written in a period of great intellectual creativity that flourished under Ramesses II, which produced another masterpiece of Egyptian thought that we will examine in Essay 15. By identifying Ptah as the intermediary between the creator's intellect and the physical evolution of the world, it anticipated the notion of the demiurge in Greek philosophy more than five hundred years later, a notion that eventually found its way into Christian philosophy, as expounded in the opening words of the Gospel of John:

> In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. Through him all things came into being, and of all that has come into being not one thing came into being except through him (John 1:1–3).

Just by itself, the Memphite Theology is enough to place Egyptian thought squarely in the line, and at the beginning, of the great traditions of Western philosophy.

Exercise 14

Transcribe and translate the following sentences.

1.  (ShS. 59–60) — from a story
2.  (Neferti 27)
3.  (Neferti 40)
4.  (Neferti 63–65) —a prophecy
5.  (Peas. R 9, 5–6)
6.  (Peas. B1, 129)
7.  (Peas. B1, 179–80)
8.  (Peas. B1, 314)
9.  (Peas. B2, 113–14)
10.  (Peas. R 11, 4–5)
11.  (Urk. IV, 4, 10–13) — from an autobiography
12.  (Adm. 6, 13)
13. 
(Hatnub 25, 19–20) — from a graffito in an alabaster quarry: *(j)m(j)-r š(j)* "quarry-overseer," *sbkw-m-ḥ3t* "Sebekemhat" (a name)
14.  (Merikare 9, 1)
15.  (CT II, 338a)
16.  (CT II, 340a)
17.  (Sin. B 140) — from a story
18.  (Sin. B 229) — from a story
19.  (Sin. B 71)
20.  (Leb. 11)

21.  (Leb. 35–36)

22.  (Leb. 83–84) — from a story

23.  (Leb. 105–108)

24.  (Amenemhat 3, 8 restored)

25.  (pBerlin 3029, 1, 4 emended)

15. The Imperative and Particles

15.1 Definition and regular forms of the imperative

The imperative is a verb form that is used to command action. It is always used by a speaker addressing someone (or something) in the second person, singular or plural. English has only one imperative form, which is used when addressing both one person (or thing) and more than one person (or thing): for example, *Wash yourself!* (singular) and *Wash yourselves!* (plural).

Written Middle Egyptian, for the most part, also has only one imperative form. For most verb classes, this is the **verb root**: for example,

2-lit.	 *ḏd* (Peas. B1, 351) "speak, say"
2ae-gem.	 *m33* (Peas. B1, 278) or  *m3* (ShS. 179) "see"
3-lit.	 *sḏm* (Peas. B1, 351) "hear"
3ae-inf.	 *jn* (Peas. R 7, 7) "get"
4-lit.	 *nḏnḏ* (Ptahhotep 54) "consult"
4ae-inf.	 *nḏr* (Merikare 1, 2) "grab hold"
caus. 2-lit.	 *srḫ* (Merikare 3, 2) "make known, denounce"
caus. 3-lit.	 *sḫpr* (Peas. B1, 272) "bring about, make happen"
caus. 3ae-inf.	 *sʿ3* (Merikare 4, 7) "enlarge"
caus. 4ae-inf.	 *sḫnt* (Merikare 6, 3) "promote" (cause to be in front)
anom.	 *jj* (Peas. B1, 98) or *jw* (Sethe, *Lesestücke*, 71, 1) "come"
	 *dj* (Sethe, *DT*, pl. 15, 52; Rhind Problem 41) "give, put."

This form is used when speaking to one person or more than one, male or female. Spoken Middle Egyptian, however, may have had four imperative forms, at least for some verbs: masculine and feminine, distinguished by vowels; and singular and plural, distinguished by the absence or presence of an ending. These features are preserved in the Coptic imperatives meaning "come!":

MS	ⲁⲙⲟⲩ	FS	ⲁⲙⲏ
MPL	ⲁⲙⲱⲓ	FPL	ⲁⲙⲏⲓ.

Of course, hieroglyphic shows no trace of the vowels that distinguished masculine and feminine imperatives, but the difference between singular and plural is sometimes reflected in writing. Imperatives addressed to more than one person can be written with

plural strokes: for example,  *wḏ3* (Sin. B 282) "proceed." An ending *–y* (ancestor of the Coptic plural ending **–ı**) sometimes appears in the plural imperative of final-weak verbs: for instance,  *dgy* (Siut III, 43) "look" (from 3ae-inf. *dgj*),  *dy* (BD 112) "give" (from anom. *rdj*). Other roots rarely show the same ending:  *jtḥy* (Urk. IV, 1023, 16) "pull" (from 3-lit. *jtḥ*).

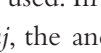
15.2 Special forms

Middle Egyptian also has a few irregular imperatives.

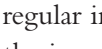
1) Prefixed forms

In Old Egyptian the imperative of some verb classes often had a prefix (see § 12.8.3). This feature is occasionally found in the imperative of some 2-lit. verbs in Middle Egyptian: for example,  *j.z(j)* (Peas. R 7, 6) "go,"  *j.mz* (*Meir* I, pl. 10) "bring."

2) The imperative *mj* "come"

The regular imperatives of the anomalous verb *jjj/jwj* "come," shown in § 15.1, are not often used. In place of these, Middle Egyptian normally uses the special imperative  *mj*, the ancestor of Coptic ⲁⲙⲟⲩ, etc.; also spelled  (Urk. IV, 255, 12). In most texts this imperative is spelled  (Sin. B 160), where the "arm" sign is a biliteral *mj* (more properly  : see the next paragraph). Like other final-weak imperatives, the plural of *mj* can be written with an ending: for example,  *my* (CT II, 213c) "come!"

3) The imperative *jmj* "give"

The regular imperative of *rdj* "give, put" is also rare. Instead, most Middle Egyptian texts use the imperative  *jmj*. In this word, the sign  was originally a biliteral *jm*, with the first two signs as its phonetic complements and the final sign as determinative.[1] Eventually, however, it came to be used as a uniliteral *m* (like : § 2.3). As a result, texts of the New Kingdom and later sometimes spell the imperative *jmj* as if it had two *m*s:  (Urk. IV, 20, 11),  (K*RI* IV, 16, 10).

4) The imperative *m* "take"

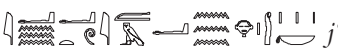
The verbs *šzp* "take" (3-lit.) and *jtj* "take possession" (3ae-inf.) have regular imperatives. In addition to these, however, Middle Egyptian has an imperative  *m* (originally  *jm*), also meaning "take!" This is found exclusively in religious texts, and almost always with a following dative: for example,  *m n.k jrtj.k* (Er-

1 Although was originally a determinative in this word, because of its use here it came to be viewed as a biliteral with the value *mj* (probably **ma*). This is why (as well as) is often found in spellings of words that begin with *m*, such as *m.k* (§ 10.4.1) and *mḫ3t* "scale" (§ 11. 11.2).

man, *Hymnen*, 13, 4–5) "Take to you your two eyes." The imperative and the following dative were apparently pronounced as one word; as a result, the imperative *m* and the preposition *n* are usually written together, with the biliteral sign  *mn*:[2] for instance,  *m-n.k jrt.k* (Sethe, *DT*, pl. 13, 9) "Take to you your eye."

15.3 Object and subject of the imperative

The object of the imperative is expressed by a noun (or noun phrase) or pronoun; for personal pronouns the *dependent* form is used: for example,

 *jˁ tw jmj mw ḥr ḏbˁw.k* (ShS. 13–14)

Wash yourself; put water on your fingers,

where the 2ms pronoun *tw* "you, yourself" is object of the imperative *jˁ* "wash" and the noun *mw* "water" is object of the imperative *jmj* "put." Sentences with the imperative follow the rules of word order described in § 14.6: for instance,

 *j.z(j) jn n.j ỉfd m pr.j* (Peas. R 7, 6–7)

Go, get me a sheet from my house

 *j.z(j) jn n.j sw* (Westc. 8, 9)

Go, get him for me,

where the pronominal dative *n.j* "for me" precedes both the nominal object *ỉfd* "a sheet" (**VdO**) and the pronominal object *sw* "him" (**Vdo**); and

 *jmj mrwt.k n t3-tmw* (Merikare 12, 11)

Give your love to everyone[3]

 *jmj n.n ḫnt.n nfrt* (Sin. B 275)

Give us our good outlay,[4]

where the nominal dative *n t3-tmw* "to everyone" follows the nominal object *mrwt.k* "your love" (**VOD**) but the pronominal dative *n.n* "to us" precedes the nominal object *ḫnt.n nfrt* "our good outlay" (**VdO**).

As in English, the subject of the imperative ("you") is normally understood but not expressed. When it is expressed, however, Egyptian uses the *dependent* pronouns *after* the imperative: for instance,

2 Compare the use of biliteral *ns* in writings of *nj-sw*, *nj-sj*, and biliteral *nw* in writings of *nj-wj*: § 7.8.

3 *t3-tmw* "everyone" is a noun phrase meaning literally, "the land complete."

4 There is an extra *t* in *ḫnt.n*: the feminine ending is written twice, once in the noun *ḫnt* and once before its suffix.

 *wḏᶜ tw ḏs.k z3-mrw* (Peas. B2, 133)
You decide by yourself, son of Meru[5]

 *wḏ3 tn r ᶜḥnwtj* (Sin. B 282)
You (all) proceed to the audience-hall.

As the translations of these examples show, English can also express the subject of the imperative with a pronoun ("you").

The second-last example also shows how Egyptian can use a noun or noun phrase referring to the imperative's subject (in this case, *z3-mrw* "son of Meru," the person being addressed). The noun or noun phrase in this use is known as the **vocative**. A vocative can be used with the imperative even when the subject is not expressed, and unlike the subject it can come before or after the imperative: for instance,

 *mww my* (TTS II, pl. 22) "Dancers, come!"

 *my rḫw* (TTS II, pl. 7) "Come, companions!"

15.4 Negation of the imperative

Middle Egyptian has two ways to express a negative imperative. Both use the negation  *m* (usually spelled just ), which is actually the imperative form of the negative verb *jmj* (one of the two forms in which this defective verb can appear: § 12.7). In the simpler negation, *m* is followed by the negative complement (§ 13.17): for example,

 *ḥ3 r ḫrw m ḥ3w ḫr dp.f* (MuK. 3, 6)
Descend to below: don't descend on his head!

where *m ḥ3w* "don't descend" is the negative counterpart of the imperative *ḥ3* "descend." Besides the simple negative complement, *m* can also be followed by the negative complement of the verb *jrj* "do" plus a verbal noun: for instance,

 *ḫ3y m jr nwdw* (Peas. B1, 123)
Measuring-line, don't deviate!

literally, "don't do deviation." The two-part construction (*m* plus negative complement) is common in earlier Middle Egyptian texts. The three-part form (*m jr* plus verbal noun) begins to replace this construction already in the Middle Kingdom, and by the New Kingdom it has become the standard way of negating the imperative, particularly in less formal texts. In this respect the history of Middle Egyptian is similar to that of English, where an original two-part construction (*go not!*) has also been replaced by one that uses the verb *do* (*do not go!*, *don't go!*).

5 For *ḏs.k* "yourself," a noun phrase used adverbially, see § 8.14.

The negated imperative follows the same rules as the imperative (§ 15.3), with one addition: when the imperative being negated is from an intransitive verb, the negatival complement can have a third-person subject. English doesn't have this kind of construction, so in this case, *m* has to be translated as "don't let" rather than "don't." Most examples are from adjective-verbs (§ 12.2): for example,

 *m ꜥ3 jb.k ḥr rḫ.k* (Ptahhotep 52)

Don't let your mind get big because of your knowledge,

where *jb.k* "your mind" is the subject of the negatival complement *ꜥ3* "get big." The relationship between the adjective verb and its subject in this construction is similar to that between the adjective and a following noun in the *nfr ḥr* construction (§ 6.5): literally, perhaps, "don't get big of your mind" (compare English "don't get big-headed"). Note that the adjective verb describes a *process* ("get big"), not a simple quality ("be big").

Particles

15.5 Definitions

The category of particles is a kind of catchall for words that do not fit readily into the other categories of Egyptian words (nouns, pronouns, adjectives, prepositions, adverbs, and verbs). We have met some of these words over the course of the previous lessons.

Egyptian particles are usually categorized by where they occur in the clause or sentence. Some particles are always the first element in a clause or sentence: these are known as **proclitic** particles (from a term of Greek grammar, meaning "leaning forward"). Other particles can only occur inside a clause or sentence, usually as the second element: these are called **enclitic** particles ("leaning in"). **Interjections** are particles that can stand alone, or that could be omitted from a clause without substantially changing its meaning.

15.6 Proclitic particles

1)  *jw*

This is the most common of all Egyptian particles. We have already met it in connection with adjectival and adverbial sentences (§§ 10.3, 14.3); it is also used in sentences with a verbal predicate, as we will see in later lessons. The particle *jw* basically serves to assert that a statement is related to the moment of speaking or to another statement. It is almost always the first element in its clause, although it can occasionally follow another proclitic particle. Because it makes a distinction that English does not express (§ 10.3), *jw* itself cannot be translated.

2)  *jn* (also  ,  , )

The particle *jn* is one of the most versatile of all Egyptian particles. So far, we have seen how it is used to introduce a non-verbal question (§§ 7.13.1, 11.11.2, 14.9); it also introduces verbal questions, as we will see in later lessons. Besides this function, *jn* serves to mark the subject in particular kinds of sentences, a use we will also examine in future lessons. This particle is probably the same word as the *jn* that is used to indicate the agent of the infinitive or a passive verb (§§ 8.2.2, 13.4.1).

3)  *jḫ* "then"

This particle is used to mark consequence. It is used almost exclusively before one particular verb form, which we will discuss in a later lesson.

4)  *jsw* "behold, indeed"

The particle *jsw* has much the same meaning as *m.k* (§ 15.6.7), and is used in much the same way: for example,

 *jsw ḏw pw mḏr ḏ*^{c} (*Kahun*, pl. 2, 19)

Indeed, he is the mountain that blocks the gale.[6]

This particle is less common than *m.k*, though it survived into Coptic (as **ϵIC** "behold") long after *m.k* disappeared from the spoken language.

5)  *jst* (also  ,  ,  ,  , )

The particle *jst* (etc.) can be used to mark a dependent clause, as we will see in Lesson 20. As such, it can often be translated by English conjunctions such as "when, while, as." In other cases, however, it indicates a looser relationship between the sentence it introduces and what precedes; in that case, it is best translated by an initial adverb such as "meanwhile," "now," or "and."

6)  *wnt* "that"

The particle *wnt* is used to mark a clause with a non-verbal or verbal predicate as a noun clause (discussed in Lesson 21) and corresponds to the English word *that*, which also marks noun clauses. Although it is classed as a particle, *wnt* may be a form of the verb *wnn* "exist." It is less common than *ntt*, which has the same use (§ 15.6.11).

7)  *m.k* (etc.) "behold"

We have already met this particle in our discussions of non-verbal sentences (§ 10.4.1), and it is used in verbal sentences in the same way. It always serves to introduce a sentence and seems to be used to call the statement that follows to the attention of the person or persons being spoken to. For this reason, it normally has the form *m.k*

6 This sentence is from a hymn in praise of the king; *mḏr* (from the 4ae-inf. verb *mḏrj*) is a participle, a verb form we will meet in Lesson 23.

(2ms), *m.ṯ* or *m.t* (2fs), *m.ṯn* or *m.tn* (2pl), with the second-person suffix pronouns. Rarely, the form  *mj* is used by itself, without a suffix pronoun. In that case, the particle has the meaning "although" or "whether": for example,

 *mj wj m ḫnw mj wj m jst tn* (Sin. B 232)
whether I am at home (literally, "in the interior") or whether I am in this place.

The particle *mj* may have started out as an imperative meaning "see!" or the like; it was originally followed by the dependent second-person pronouns, like an imperative (§ 15.3), rather than the suffix forms: *m.k*, for example, was originally *m kw*, with an archaic form of the 2ms pronoun *ṯw*.

8) *nj* and *nn* "not"

These are the two major negative words of Middle Egyptian. We have already seen how both of them are used in the negation of words and of non-verbal sentences (§§ 11.4–8, 13.15). They are also used to negate verb forms, as we will learn in future lessons. The particle *nn* can also be used by itself to contrast with a preceding statement, with the meaning "or not":


ḏ3t jtrw m s3 tbwtj ḏ3t nfr nn (Peas. B1, 230–31)
Crossing the river by sandals: a good crossing or not?[7]

Most Middle Egyptian texts clearly distinguish the negative particles *nj* and *nn* by their spelling: is used only in the spelling of *nn*, and *nj* is spelled with alone. The particle *nn* is a creation of Middle Egyptian: Old Egyptian had only the particle *nj*, which was used like both of the later negations *nj* and *nn*. Some early Middle Egyptian texts still have remnants of this older system, and use *nj* where standard Middle Egyptian texts would use *nn*. There is also reason to think that older texts sometimes use  as a spelling of *nj*—i.e., *n(j)*, with as a phonetic complement. Although you can usually rely on the spelling to indicate whether *nj* or *nn* is meant, therefore, you also need to be aware of the different constructions in which both negations are used (for non-verbal sentences, see § 11.8; their use in verbal sentences will be summarized in Lesson 26). If one of the negations appears in a construction for which it is not normally used, there is a chance that is being used for *nn*, as it was in Old Egyptian, or that is being used as a spelling of *nj*, particularly in early Middle Egyptian texts.

7 A virtual question (§ 11.11.1); *ḏ3t* is the infinitive of 3ae-inf. *ḏ3j* (masculine: see § 13.8). The sentence is ironic: "crossing the river by sandals" (literally, "on the back of two sandals") rather than by boat is clearly impossible, and therefore not "a good crossing." A freer translation might be "Are sandals a good means for crossing the river, or not?"

9)  *nfr* "not at all, not even"

The particle *nfr* is an infrequent negation in Middle Egyptian texts. It is found in only three constructions:

-  *nfr pw*, used in the construction *nfr pw* X "there is no X at all": for example,  *nfr pw m3ᶜ tk3 jm* (Urk. IV, 772, 6) "There was no offering of a taper at all there," or "There was not even the offering of a taper there." This is a stronger negation than the more common *nn* X "there is no X" (§ 11.4).
-  , *nfr n* "not, that not," used with a following verb form. This is an Old Egyptian construction and is normally replaced by the negative verb *tm* (§ 13.16) in Middle Egyptian.
-  *nfr 3* "not at all, not even," used mostly with a following verb form. This construction is a variant of *nfr n* found in a few early Middle Egyptian texts.

The particle *nfr* is related to the noun *nfrw* "depletion" (see § 9.1 end).

10)  *nḥmn* "surely"

We have met this particle in connection with adverbial sentences (§ 10.4.3). It is always used at the beginning of a sentence, with non-verbal or verbal predicates, and emphasizes the truth of the statement.

11)  *ntt* "that"

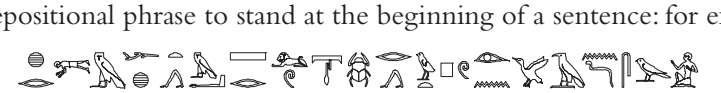
The particle *ntt* is used to mark a noun clause (discussed in Lesson 21); it corresponds to the English word *that*, which has the same function. Although it can be considered as a particle, *ntt* is actually the feminine form of the relative adjective *ntj*, which will also be discussed in Lesson 22.

12)  *ḥ3*, *ḥ3 3*, *ḥwj 3* "if only, I wish, would that" (also ,)

As we saw in § 10.4.4, these particles are used to mark a sentence as a wish when there is some uncertainty about whether the wish will come true. They are used with verbal as well as non-verbal predicates.

13)  *ḫr* "then" (also ; originally)

The particle *ḫr* has two functions in Middle Egyptian. It can be used as to allow a prepositional phrase to stand at the beginning of a sentence: for example,



ḫr m ḫt mšrw ḫpr.(w) jwt pw jr.n p3 nḏs (Westc. 13, 10–11)

After evening fell, what the gentleman did was to come.

Here *ḫr* introduces the prepositional phrase *m ḫt* "after" (literally, "in the wake"), which governs the verb phrase *mšrw ḫpr.(w)* "evening fell."[8] In this use *ḫr* always marks the beginning of a sentence. Secondly, *ḫr* adds a sense of necessity or inevitability to a statement, usually after some other statement: for example,

 *wbn.f ḫr t3 m ḥ^{cc}wt* (Helck, *Nilhymnus*, 20)

He rises, and then the land is in excitement.[9]

The distinction between the two uses of *ḫr* is easy to recognize: when it is followed directly by a prepositional phrase, *ḫr* marks the beginning of a sentence; otherwise, it denotes necessity or inevitability.

14)  *smwn* "perhaps, maybe, probably"

This particle introduces a sentence with non-verbal or verbal predicate. It indicates that the statement is uncertain: for example,

 *nb.j smwn sḫtj.f pw* (Peas. R 13, 5)

My lord, perhaps it is his peasant.

Smwn may come from an adverbial sentence *s(j) m wn* "it is as may be" and would be similar in that respect to English *maybe*, which comes from the expression "it may be."

15)  *k3* "then" (also)

This particle, like *jḫ* (§ 15.6.3), marks a statement with verbal or non-verbal predicate as the future result of some preceding action. Like *jḫ*, too, it is mostly used with one particular verb form, to be discussed in a future lesson.

16)  ,  *tj*

Like *jst* § 15.6.5), *tj* marks a dependent clause with verbal or non-verbal predicate; it is generally translated like *jst*.

15.7 Enclitic particles

1)  *3*

This particle can be used to emphasize a preceding word or phrase and can often be translated as "just" or "only": for example,  *nj 3 sḏm.n.k* (Peas. B1, 211) "you just don't listen." This is also the case with the combined particles *nfr 3* "not at all" and *ḥ3 3 / ḥwj 3* "if only" (§§ 15.6.9, 15.6.12). Most instances of *3* occur in sentences with a verbal predicate; in these it can also indicate that the action of the verb is contrary to fact, as we will see in future lessons.

8 The word *ḫpr.(w)* "fell" (literally, "happened") is the stative, a verb form we will meet in the next lesson. For *jwt pw jr.n p3 nḏs*, see § 13.14.3.

9 The word *wbn.f* is a verb form we will meet in Lesson 18.

2)  *jr.f*,  *r.f* (etc.) "so"

Besides the uses we have already met (§§ 8.2.7, 10.8, 13.11.3, 14.1), the preposition *r* can also act like an enclitic particle when it governs a suffix pronoun: e.g., *jr.f*, more often *r.f*. In this function the prepositional phrase usually appears near the beginning of the sentence, like other enclitic particles, rather than in the normal position of prepositional phrases at the end of the clause. This use is very common in Egyptian texts, though mostly for sentences with a verbal predicate.

The enclitic use of *jr.f* (etc.) derives from the basic meaning of the preposition *r* "with respect to" (§ 8.2.7). The suffix pronoun *.f* refers to some previous statement, and the prepositional phrase serves to relate its clause to the preceding one: for example,

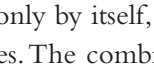
nn jꜥš n ḥ3t m wnwt.sn
jn jw r.f tnj mjn (Adm. 12, 5)
There is no pilot in their time.
So, where is he now?[10]

The enclitic *r.f* in the second sentence here relates the question to the statement of the first sentence: *r.f* means literally, "with respect to it," where the suffix pronoun refers to the preceding sentence. As the translation indicates, this relational value of *r.f* can often be conveyed by the English particle *so*. The third-person pronoun is usually the masculine singular *.f*; the feminine singular (*r.s*) is rarely used instead.

With a first- or second-person suffix, the enclitic serves to relate the action of the verb to the speaker (first person) or the person(s) being addressed (second person) rather than to a preceding statement. This use is very common with imperatives: for example,

 *sḏm r.k n.j* (Leb. 67)
Listen to me!,

literally, "listen, with respect to yourself, to me!"

Enclitic *jr.f* is used not only by itself, as in the preceding examples, but also in conjunction with other particles. The combination  *jst r.f* is especially common. It is normally used to introduce a new topic or additional information in the course of a narrative, and often corresponds to the English particle *now*, which has a similar function: for example,

10 The expression *jꜥš n ḥ3t* "pilot" literally means "caller of the front," the man who stands at the bow of a boat and watches for obstructions in the river. The passage refers to the lack of a leader for the Egyptians in a troubled time. The subject of the second sentence is omitted (see §§ 10.9–10).

jst r.f jr pȝ mw jw.f m mḥ 12 (Westc. 6, 10–11)
Now, as for the water, it was 12 cubits (deep).

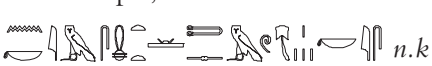
The combination *jst r.f* is a more specific version of the particle *jst* alone (§ 15.6.5).

3)  *js*

We have already met this particle as part of the non-verbal negations *nj … js* (§ 11.5) and *nj js* (§ 11.7). It is a mark of subordination, as we will see in later lessons.

The subordinating function of *js* also exists in *nj … js* and *nj js*. The negative particle *nj* can be used to negate a word: for example,  *nj ḫt pw* (Smith 15, 15) "It is nothing" (§ 11.7). The addition of *js* to such a clause indicates that the negation applies to the entire clause, not just to the word that follows *js*, as in  *nj ḫt js pw* (Siut I, 301) "It is not a thing." The sentence *nj ḫt pw* is an *affirmative* sentence: literally, "It is a non-thing." The sentence *nj ḫt js pw* is a *negative* sentence: it means that the statement *ḫt pw* "it is a thing" is not true. The presence of *js* in the negation *nj … js* indicates that the *entire sentence* (*ḫt pw*) is subordinate to the negation, not just the *word* (*ḫt*) that follows *nj*.

We have also seen how the negation *nj js* is used to negate a word or phrase in contrast to something, as in  *ḥwrw nj js mjtw.k* (Ptahhotep 75) "an inferior, not your equal" (§ 11.7). Here too *js* is a marker of subordination: it indicates that the phrase in which it is used (*nj js mjtw.k* "not your equal") is dependent—by contrast—on that which precedes it (*ḥwrw* "an inferior"). The use of *js* to subordinate a single word or phrase is occasionally found in affirmative sentences as well: for example,

 *n.k jm.s mjtt ṯzmw.k js* (Sin. B 223–23)
It is yours, being something like your hounds.[11]

Here *js* subordinates the noun phrase *mjtt ṯzmw.k* "something like your hounds" to the preceding statement *n.k jm.s* "It is yours." This use, which is not too common in Middle Egyptian, is difficult to translate literally; in most cases, it can be paraphrased using the word "as" before the subordinated phrase: "It is yours, as something like your hounds."

4)  *w* "not"

This particle is a rare negation that has survived as a holdover from Old Egyptian. It is found almost exclusively in religious texts, and only with particular verb forms.

11 For *n.k jm.s* see §§ 8.10 and 10.7. The word *mjtt* "something like" is a noun formed from the adjective *mjtj* "similar," which in turn is a nisbe of the preposition *mj* "like": see § 8.14. The sentence refers to a foreign country as subject to the pharaoh.

5)  *wnnt* "really, indeed" (also *wnt*)

This particle is used mostly in nominal sentences and only rarely with a verbal predicate. Its meaning corresponds fairly closely to that of English emphasizing adverbs such as *really*, *actually*, *indeed*, *truly*, *in fact*: for example,

 *jnk wnnt sr(j) ꜥ3 n jb.f* (CG 20543, 16)

I am truly an official great of mind.

6)  *mj* "now, please"

As an enclitic particle, *mj* is used after the imperative or (rarely) one other verb form: for instance,

 *mj mj jb.j* (Khakh. vo. 1) "Come now, my mind!"

This particle is probably just the proclitic particle *mj* (§ 15.6.7) used enclitically.

7)  *ms* "surely, indeed" (also *msw*,)

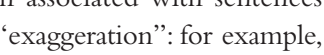
This particle is used mostly in main clauses, with both verbal and non-verbal predicates. It implies astonishment, reproach, objection, or persuasiveness, and corresponds fairly closely in meaning to the English adverb *surely*, which has much the same connotation: for example,

jw ms r(m)ṯ mj gmw zbw ḫt t3

nn ms ḥḏ ḥbsw m p3.n rk (Adm. 2, 8)

The people are surely like black ibises, and dirt is throughout the land:

there is surely no one with white clothes in our time![12]

The phrase *jw ms*, which begins the first sentence of this example, was so often associated with sentences used to persuade that it eventually became an idiom for "exaggeration": for example,  *nn ṯ3z n jw-ms mm* (Urk. IV, 835, 14) "there is no phrase of exaggeration among them."

8)  *ḫm* "and, also, moreover" (also ,)

This particle is found in clauses with non-verbal or verbal predicates. It indicates that the clause in which it occurs is an additional statement to one that has been made earlier: for example,

m.k ḫm ꜥ3.k ḫr wn(m) jtj.j (Peas. R 9, 5–6)

And look, your donkey is eating my grain!

12 *ḥḏ ḥbsw* is literally, "one white of clothes" (§ 6.5). For *p3.n* "our" see § 5.11.

9) *swt* "but, and"

The particle *swt* normally occurs in the second of two statements and indicates a contrast with the preceding one, like English *but*. It is used with non-verbal or verbal predicates. For examples, see Exercise 11, no. 13, and Exercise 14, no. 8.

10)  *grt* "now, moreover, but"

The particle *grt* is used in sentences with non-verbal or verbal predicates. It has much the same English translation as the particle *ḥm* (§ 15.7.8), but unlike *ḥm* it normally marks a new topic or a new line of thought. For an example, see Exercise 11, no. 3.

11)  *tr* (also and , *tj*)

This particle occurs exclusively in questions, as we have seen in previous lessons (§§ 7.13.1–2, 7.13.4, 11.11.2). It is usually not translated, although it occasionally seems to mean something like "actually" or "really" (see § 11.11.2). It is used in clauses with verbal and non-verbal predicates.

15.8 Interjections

1)  *j* "oh!" (also , , , , and *j3*)

This interjection is used before a vocative: for example, *j ʿnḫw dp(j)w t3* (CG 20530, 1) "Oh, (you) living who are on earth!"

2) *j.nḏ ḥr* "greetings!" (also , etc.)

This interjection always occurs first in the sentence, always with a second-person suffix pronoun attached to *ḥr*—i.e., *j.nḏ ḥr.k*, *j.nḏ ḥr.ṯ*, and *j.nḏ ḥr.ṯn*—and usually with a following vocative: for example,  *j.nḏ ḥr.k ḏḥwtj* (CT I, 27c) "Greetings, Thoth!" Although it is used (in this form) only as an interjection, it probably derives from an original verbal expression *j.nḏ.j ḥr.k* (etc.), meaning something like "May I inquire about you," with the first-person suffix unwritten. It is used almost exclusively in religious texts.

3) *m-bj3* "no!" (also and)

This interjection occurs only as a separate word, like the English interjection "no!": for an example, see Exercise 14, no. 12.

4) *h3* "oh!" (also , influenced by the verb *h3j* "descend")

The interjection *h3* is used like *j* before a vocative. It is less common than *j*, and occurs mostly in religious texts, usually before the name of the deceased and often followed by the demonstrative *pn* (feminine *tn*) or *pw* (feminine *tw*): for example,

 h3 jsjr (r)ḫ-(n)sw(t) z3-sbkw pn ʿḥʿ (CG 405)

Oh, Osiris Royal Acquaintance Sisobek, stand up!

literally, "Oh, this Osiris (see Essay 8) Royal Acquaintance Sisobek."

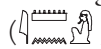
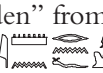
5)  *tjw* "yes!"

Like its negative counterpart *m-bj3* (§ 15.8.3), this interjection is used only as an independent word, like the English "yes!": for an example, see Exercise 14, no. 12.

Essay 15. The Creator

Although they concentrate on different aspects of the creation, the accounts of Heliopolis and Memphis (Essays 12–14) are alike in one respect: the gods in both systems are actually part of the created world. Atum of Heliopolis is the material source of creation, which evolved into the world (as the Ennead), and Ptah of Memphis is the means through which that evolution happened. These gods are *immanent* in nature (see Essay 4). The gods of the Hermopolitan Ogdoad stand apart from the creation, but they too are immanent—not in the created world, but in the universal ocean that existed before creation and that still surrounds the world.

Immanence is a feature shared by all Egyptian gods, with one exception: the god Amun of Thebes. Amun appears already in texts from the late Old Kingdom, but we do not learn much about him until the Middle Kingdom, when he rose to prominence along with the pharaohs of Dynasties 11 and 12, which originated in Thebes. It was in the 18th Dynasty (which also came from Thebes), however, that Amun first began to dominate Egyptian religion and with it, Egyptian accounts of the creation.

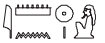
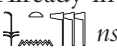
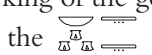
The name "Amun" ( *jmn*, more fully  *jmnw*) means "hidden." Unlike all the other Egyptian gods, who were immanent in the phenomena of nature, Amun was *transcendent*: he existed apart from the universe, "hidden" from the created world. This quality of Amun is sometimes reflected in an epithet  *jmn(w)-rn.f* "He whose identity (literally, "name") is hidden" (see § 6.5) and it is occasionally referred to in religious texts of the New Kingdom. The clearest statement of Amun's transcendence, however, comes from an essay on the god that was written in the 19th Dynasty, probably during the reign of Ramesses II, on a papyrus that is now in the Netherlands National Museum of Antiquities in Leiden. This text explains Amun's "hidden" nature with the following words:

> He is hidden from the gods, and his nature is unknown.
> He is farther than the sky, he is deeper than the Duat.
> No god knows his true appearance,
> no image of his is revealed through inscriptions,
> no one testifies to him accurately.
> He is too secret to uncover his awesomeness,
> he is great to investigate, too powerful to know (Leiden I 350, 4, 17–19)

Unlike the other gods, Amun is not part of the created world ("He is farther than the sky, he is deeper than the Duat") and is therefore "hidden"—not just from human understanding but even from the knowledge of the gods themselves, who are also part of the created world.

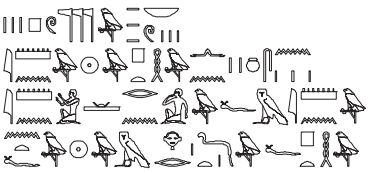
Although Amun himself cannot be known, however, his existence can be deduced from the very fact that the world exists. As the only god who is independent of the universe, he is the true creator: the pre-existing god described in the Memphite Theology (Essay 14), who thought of the world "through the heart" and commanded it to be "through the tongue." For this reason, all the other gods of creation—Atum and his Ennead, Ptah-Tatenen, and even the Ogdoad of Hermopolis—are really just aspects of Amun himself. As the Leiden papyrus explains it:

> He began speaking in the midst of silence …
> that he might give birth to what is and cause them to live …
> *He* is the Great One in Heliopolis,
> who is also called Tatenen …
> Another of his evolutions is the Hermopolitans (Leiden I 350, 3, 26; 4, 1–15).

The Theban concept of Amun as a transcendent god whose existence can be seen in the phenomena of nature is summarized in the person of the god  *jmn-rᶜ* "Amun-Re," who combines the notion of a transcendent god (Amun) with that of the greatest immanent force in nature, the sun (Re). Already in the 12th Dynasty, Amun-Re was recognized as the greatest of all the gods, the  *nswt nṯrw* "king of the gods." In this role Amun-Re was also the source of the pharaoh's authority, the  *nb nswt t3wj* "lord of the Two Lands' thrones," and he was worshipped as such in the state temple at Karnak. Although there were many other temples to Amun throughout Egypt, Karnak was the most important. Perhaps as early as the Middle Kingdom, pharaohs were either crowned there or had their coronation confirmed there, and during their reigns most kings endeavored to add in some way to its splendor. Karnak became—and remained—the greatest of all Egyptian temples, because it embodied not only the shrine of Amun-Re but also the source of the Egyptian state itself.

Ultimately, the notion that every god could be seen as an aspect of Amun led to a kind of Egyptian monotheism: that is, the idea that all the gods are really one. This is different from the monotheism of Judaism and Islam, which accepts *only* one God, but it is similar to the notion of the Christian Trinity, which recognizes the existence of three different "persons" (Father, Son, and Holy Spirit) in a single God. The Leiden essay on Amun, in fact, anticipated the Christian idea of a triune god by more than a thousand years, in the words cited below (Leiden I 350, 4, 21–22). This passage, the most famous in the Leiden papyrus, recognizes the existence of a single god (in the singular pronoun "his") but accepts, at the same time, three separate aspects of the god: existing apart from

nature (as Amun), yet visible in nature and governing it (as the sun), and the source of all things in nature (as Ptah). These lines have been regarded as the ultimate expression not only of Egyptian creation accounts but also of the entire three-thousand-year history of Egyptian theology.



3 pw nṯrw nbw
jmn rᶜ ptḥ nn 2nw.sn
jmn rn.f m jmn
ntf rᶜ m ḥr ḏt.f ptḥ

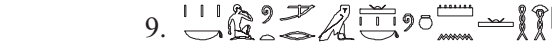
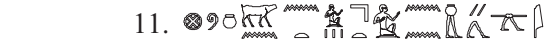
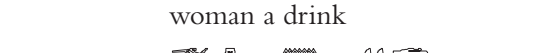
All the gods are three:
Amun, the Sun, and Ptah, without their second.
His identity is hidden in Amun,
his is the Sun as face, his body is Ptah.[13]

Fig. 12. Ptah (left), Amun, Ramesses II, and Re in the temple of Abu Simbel (author's photo)

13 The first line is an A *pw* B nominal sentence, the second has a phrase with *nn* (see § 13.15), and the third has an adjectival predicate. The fourth line contains two sentences: the first has a nominal predicate of aherence (§ 7.8); the second is an A B nominal sentence (§ 7.7).

Exercise 15

Transcribe and translate the following sentences.

1.  (CT IV, 128i–129b S1C)
2.  (Peas. R 1, 3)
3.  (Peas. B1, 57)
4.  (Peas. R 16, 1–3)
5.  (Peas. R 25, 4)
6.  (Peas. B1, 194–95)
7.  (Leb. 67–68)
8.  (Merikare 1, 2)
9.  (Merikare 4, 2)
10.  (Merikare 11, 7–8)
11.  (Neferti 4)
12.  (Neferti 12–13) — *nfrtj* personal name "Neferti"
13.  (Heqanakht II, 34) — *jnpw* "Anubis" (name)
14.  (Davies, *Rekhmire*, pl. 96, 1, 11)
15.  (Ptahhotep 316)
16.  (Ptahhotep 372)
17.  (Peas. B1, 182–83) — *kt* … *kt* "one … the other"
18.  (ShS. 111–12) — see § 9.5
19.  (*Paheri*, pl. 7) — said by a man giving a woman a drink
20.  (Siut III, 43: *Kêmi* 3, 95)
21.  (*Kahun*, pl. 2, 17) — from a hymn in praise of the king

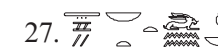
22.  (Peas. R 7, 3) — from a story; *nmtj-nḫt* "Nemtinakht" (name)

23.  (Westc. 11, 23)

24.  (Adm. 2, 8–9) — two sentences, from a description of adverse times

25.  (Westc. 5, 7)

26.  (Urk. IV, 7, 3/7) — *dpj* § 8.6.12

27.  (CT IV, 176e–g)

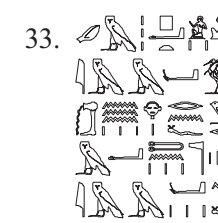
28.  (CT IV, 345a–c) — from a description of a journey in the sun's boat

29.  (CT IV, 68b)

30.  (CT VII, 358d–359b B2P)

31.  (CT I, 119d S1C) — *jmnt* "the West," here as a goddess

32.  (BD 27) — *nḥḥ* and *ḏt* see Essay 9; *grg* "founder"

33.  (Urk. IV, 20, 9–16) — *šmsw* "who follow," *r nmtwt.f* "in his footsteps," for the preposition *n* (§ 8.2.6), *kt-ḥj* § 6.7, *rᶜ* "Re, the Sun"

16. The Stative

16.1 Definition and basic meaning

The stative is a verb form used to express a **state of being** in which its subject is, was, or will be. Usually, this is the result of a completed action. In that respect, the stative is similar to the English past participle. In the sentence *The table is set*, for example, the past participle *set* describes both a state in which its subject (*the table*) is and the result of a prior action (in this case, of someone setting the table). Because of this similarity, the stative is sometimes called the "pseudo-participle," and because of the completed action it generally implies, it is also known as the "old perfective."

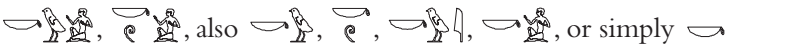
English translations of the stative regularly use the past participle. That verb form is active for intransitive verbs and passive for transitive ones: for example, *The sun has risen* and *The table is set*. This makes it seem as if the same was true for the stative: for example, *wbn.tj* "risen" (from 3-lit. *wbn* "rise") but *smn.tj* "set" (from caus. 2-lit. *smn* "set"). It is important to remember, however, that this is a peculiarity of English, not Egyptian. The stative is neither active nor passive: it simply expresses state. Also, the English past participle of most intransitive verbs can only be used to express action, not a state of being: for example, *The sun has appeared* (completed action) but not ⋆*The sun is appeared* (state). Languages such as French and German, however, normally use the past participle of intransitive verbs to express a state of being, as in *Le soleil est paru* (French) and *Die Sonne ist erschienen* (German), both of which mean, literally, "the sun is appeared." In this respect Egyptian is like French and German rather than English: the stative of intransitive verbs basically expresses state, not action.

The stative is one of the most common Egyptian verb forms, and it existed in all stages of the language, from Old Egyptian through Coptic (where it is often called the "qualitative"). It is also one of the most flexible of all verb forms, appearing in many different uses and constructions. As we will learn in this lesson, English often requires different translations for the stative, depending on how it is used, because of differences between the two languages. Despite these differences, however, you should try to remember that the basic meaning of the stative is an expression of state, even when there is no practical way to translate this basic meaning in good, grammatical English.

The stative is a form that Egyptian has in common with most of the Afro-Asiatic languages to which it is related (§ 1.1), from ancient Akkadian to modern Arabic and Berber. This relationship helps us to understand some of the features of the stative, even though there are often major differences in syntax and meaning between the Egyptian verb form and its Afro-Asiatic relatives.

16.2 The stative suffixes

The stative differs from all other Egyptian verb forms in one important respect: it is *always* combined with a pronominal suffix (some Egyptologists call this the "ending" of the stative). The suffix pronouns used with the stative have a special form, which is found only in combination with the stative:

1s *.kw* 

The seated man is a determinative, as in *jnk* (§ 5.5). The spelling  represents *.kw*, not *.kwj*: the reed-leaf in this case is used in place of the seated man. The Old Egyptian form was *.kj* ( or ); this spelling is occasionally found in Middle Egyptian texts as well.

2s *.tj* 

Used for both masculine and feminine. When the suffix is spelled it is usually written *before* the determinative: for example,  *pr.t(j)* (Sin. B 182) "you have come." When the verb itself ends in *t*, the suffix can be omitted, probably because it came next to the *t* of the verb, without a vowel between, and the combination *tt* was written with only one *t* (§ 2.8.2): for example,  *nḫt.(tj)* (Peas. B1, 147) "forceful" (2ms).

3ms *.w* 

This suffix normally appears *before* the determinative: for example,  *h3.w* (ShS. 130) "descended." The Old Egyptian form was  *.j*; this spelling is occasionally found in older Middle Egyptian texts as well.

3fs *.tj* 

When the suffix is spelled it is usually written *before* the determinative: for example,  *mḥ.t(j)* (Hamm. 191, 4) "full." When the verb itself ends in *t*, the suffix is often omitted, as in the 2s (see above): for example,  *m(w)t.(tj)* (ShS. 38) "dead."

1pl *.nw*

.wjn 

The original form was *.nw*, which appears a few times in early Middle Egyptian texts. The suffix *.wjn* may derive from an original adjectival predicate: e.g., *ḥtp.wjn* "we are contented," originally *ḥtpwj n* "how content we are" (see §§ 7.2–3).

2pl *.tjwnj* 

Used for both masculine and feminine. The bird is the *tjw*-vulture (G 2, sometimes in the form ), not the *3*-bird (G 1).

3pl *.wj*  or , sometimes , , etc.; also  *.y*; usually not written

The ending is usually written before the determinative: for example,  *šn.w* (Urk. IV, 758, 16) "encircled." Old Egyptian also had a separate form *.tj* for the 3fpl, written like the singular, and two dual forms, 3mdu *.wjj* () and 3fdu *.tjj* (). These older forms rarely appear in Middle Egyptian; most Middle Egyptian texts use the form *.wj* (or *.y*) for the third-person plural or dual, masculine or feminine.

Transcriptions of Egyptian words in other ancient languages, survivals of the stative in Coptic, and parallels from related languages (see the end of § 16.1), all give us an idea how the different forms of the stative were actually pronounced. Using the verb  *ḥtp* "become content," these can be reconstructed as follows (the "accented" vowel *á* shows which syllable was stressed):

1s	⋆*ḥatpáku*	1pl	⋆*ḥatpánu*
2ms	⋆*ḥatpáta*	2mpl	⋆*ḥatpátunu* or ⋆*ḥatáptunu*
2fs	⋆*ḥatpáti*	2fpl	⋆*ḥatpátina* or ⋆*ḥatáptina*
3ms	⋆*ḥátpa* (Coptic ϩⲟⲧⲡ)	3pl	⋆*ḥátpu*
3fs	⋆*ḥatápta*		

As you can see, the stative suffixes may have distinguished between masculine and feminine in the second person by vowels, which of course are not visible in hieroglyphs. All the suffixes probably ended in a vowel; this is why their final "weak" consonants (*w* and *j*)—which reflect these vocalic endings—are often omitted in writing. These reconstructions are given here to help you appreciate the relationship between the various written forms and the actual spoken forms they were meant to represent.

16.3 The stative stem

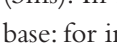
The base stem is generally used in forming the stative, sometimes the geminated one. The following examples are representative of the forms found in Middle Egyptian texts:

2-lit. *mḥ.(w)* (ShS. 116) "full" (3ms)

2ae-gem.  *qb.tj* (Ebers 37, 3) "cool" (3fs), *gnn.tj* (Ebers 105, 2) "soft" (3fs). The geminated form reflects either a difference in pronunciation or the geminated stem: i.e., *qb.tj* for ⋆*qabbáta* but *gnn.tj* for ⋆*ganánta* or ⋆*gannánta*.

3-lit. *snb.t(j)* (ShS. 158) "healthy" (2s)

3ae-inf.  *ḥ3.w* (ShS. 130) "descended" (3ms). The third-person masculine forms (singular and plural) often have a final *y* instead of the suffix *w*: for example, *ḥ3y* (Ebers 39, 2)

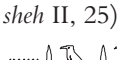
(3ms). In rare cases the geminated stem is used instead of the base: for instance,  *h33.(w)* (Ebers 38, 3) (3ms).

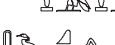
3ae-gem.  *šps.kw* (*TPPI* § 20, 11) "ennobled" (1s)

4-lit.  *p3ḫd.tj* (Smith 4, 14) "inverted" (3fs)

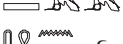
4ae-inf.  *ḥms.(w)* (Leb. 75) "seated" (3ms). The third-person masculine forms (singular and plural) sometimes have a final *y* instead of the suffix *w*: for example,  *w3sy* (*Bersheh* II, 25) "ruined" (3ms).

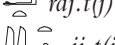
5-lit.  *nḏ3ḏ3.tj* (Ebers 36, 17) "runny" (3fs)

caus. 2-lit.  *sᶜq.t(j)* (Peas. B1, 229) "brought in" (3fs)

caus. 2ae-gem.  *sšmm* (Ebers 76, 8) "heated" (3ms)

caus. 3-lit.  *sᶜnḫ.t(j)* (CG 20001 b 6) "vivified" (3fs)

caus. 3ae-inf.  *sṯn.k(w)* (Urk.VII, 2, 11) "distinguished" (1s)

anom.  *rdj.t(j)* (ShS. 4) (3fs) and *dj.t(j)* (Sin. B 193) (2ms) "given";  *jj.t(j)* (ShS. 7) (3fs) and *jw.t(j)* (Sin. B 257) (2ms) "come." Like other final-weak verbs, these occasionally have a final *y* instead of the suffix *w* in the 3ms and 3pl: for example,  *dy* (Urk. IV, 84, 7) "put" (3pl).

16.4 The meaning of the stative

The stative originally expressed completed action, for which English uses the perfect: for example, 3fs *šm.tj* "she has gone." For intransitive verbs, there is not much difference between completed action (English *she has gone*) and the resulting state (English *she is gone*), and the stative of such verbs can express either completed action or state. For most transitive verbs, however, the stative in Middle Egyptian has lost the original meaning of completed action and can only express state: for example, 3ms *qrs.w* "he is entombed" but not "he has entombed."

Like other Middle Egyptian verb forms, **the stative has no tense** (§ 12.9.1). This means that the state it expresses can be past, present, or future, depending on the context in which it is used: for example, 3fs *šm.tj* "gone" can mean "she was gone," "she is gone," or "she will be gone." In this respect, *šm.tj* is like the English participle with which it is translated here: "gone" has no inherent tense; it requires the English verb forms "was," "is," and "will be" to indicate whether it is past, present, or future.

Because the stative has no inherent tense, the translations that English forces us to make of it do not really reflect what is going on in Egyptian. There are uses of the stative that require many different English translations. This is because English expresses

things differently than Egyptian did, not because the stative has many different meanings. It is important to keep this in mind throughout this lesson.

16.5 The stative as a past tense

The stative is still used in Middle Egyptian with its original meaning of completed action primarily for **intransitive** verbs. In this use it is often translated as an English past, perfect, or even pluperfect: for example,

 *pr.(w) r pt ḫnm.n.f m nṯrw* (Urk. IV, 59, 13–14)

He went up to the sky and joined with the gods.[1]

 *jj.kw m ḥtp* (*Beni Hasan* I, pl. 8, 15)

I have come (back) in peace.

 *šm.kw r bj3 n jtj* (ShS. 23–24)

I had gone to the mining country for the sire.[2]

When the verb is transitive, English normally has to use a **passive** construction to translate the state expressed by the stative, as in the following example:

 *rdj.kw r pr z3-nswt* (Sin. B 286)

I was given to the house of a king's-son.

The only regular exception to this rule is the stative of the transitive verb  *rḫ*, which normally has an object and is translated with the active verb "know": for instance,

 *rḫ.kj ṯn rḫ.k(j) rnw.ṯn* (CT III, 342b)

I know you, I know your names.

The reason for this exception has to do with the basic meaning of *rḫ*. Although this verb is translated by the English verb "know" in many of its forms, it really means to "experience" or "learn about" something. The stative is translated as "know" because it expresses the state that results from experiencing or learning about something—which, of course, is a state of knowledge. Thus, a sentence such as *rḫ.kw rnw.ṯn* really means something like "I have learned your names." Ancient Egyptian does not actually have a verb that corresponds exactly to the English verb *know*.

Sometimes, the stative of transitive verbs other than *rḫ* is used with its original meaning of completed action. In this case, it is **active** rather than passive: for instance,

1 *ḫnm.n.f* is a verb form we will meet in the next lesson.

2 From the beginning of a story. In the preceding sentence the narrator says "Let me tell you something similar that happened with me," and the rest of the story follows the sentence cited as an example here. For the spelling of *jtj* "sire," see Essay 6.

 *wd.k(w) rn.j r bw ḫr(j) nṯr* (Sethe, *Lesestücke*, 75, 17–18)

I have set my name at the place where the god is.[3]

This kind of active use is a holdover from Old Egyptian. In Middle Egyptian it is not common and occurs mostly in early Middle Kingdom autobiographies that follow the Old Kingdom model. In form and syntax it is no different from the stative that has passive meaning, such as *rdj.kw* "I was given," in the fourth example above. Unfortunately, the only way to know whether such a stative should be translated as passive or active is by its context or by the fact that it has an object, such as *rn.j* "my name" in this example. Almost always, however, the stative of transitive verbs other than *rḫ* in Middle Egyptian will need to be translated by an English passive.

16.6 The stative as a wish or command

The stative with a second-person suffix (singular or plural) can be used to express a wish or command rather than a statement of fact: for instance,

ḥrj.tj r.sn ꜥr wj m33 wj (*Himmelskuh*, 13)

Be far from them: approach me, see me!

As this example shows, the stative in this use is often best translated as an imperative; it can also be translated as a request ("you should be far"). While the imperative is used to command **action**, however ("approach," "see"), the stative is used to command or request a **state**: thus, *ḥrj.tj* (from the verb *ḥrj* "become distant") means "be far" or "you should be far" (state) rather than "go far away" (action).

This use of the stative is also represented in some common Middle Egyptian idioms, including *jj.tj* "welcome" (literally, "be come"), *snb.tj* "farewell" (literally, "be healthy"), and *z3.tj ḫr* or *z3.tj r* "beware of" (literally, "be guarded about," "be guarded against"):

 *j.tj m ḥtp 3ḫj ꜥpr* (CT VI, 275t)

Welcome in peace, equipped akh!

 *snb.t(j) zp 2 nḏs* (ShS. 158)

Farewell, farewell (§ 9.5), mister!

 *z3.tj ḫr ḫsf m nf* (Merikare 5, 2)

Beware of punishing wrongly.

16.7 The subject of the stative

The examples in §§ 16.5–6 all have a pronominal subject, which is expressed by the stative's pronominal suffix. When the subject of the stative is a noun or noun phrase, it

3 The noun phrase *bw ḫr(j) nṯr* means literally, "the place that is under the god" (§ 8.8).

is placed *before* the stative itself. This combination is known as the **SUBJECT–stative construction**: for example,

 *t3 3q.w r 3w* (Neferti 23)

The land is ruined entirely.

As this example demonstrates, the stative still needs to have a pronominal suffix, which agrees in gender and number with its subject: here, the masculine singular noun *t3* "land" is reflected in the 3ms stative *3q.w* "ruined," from the verb *3q* "go to ruin." Note also that the stative tends to be as close to its subject as possible: in this case, *3q.w* stands next to *t3* and before the modifier *r 3w* "entirely" (§ 6.7). Similarly,

 *jtrw šw.(w) nw kmt* (Neferti 26)

The river of Egypt is dried up,

where the 3ms stative *šw.(w)* "dried up" (from the verb *šwj* "dry up") stands next to its subject, *jtrw* "river," and before the indirect genitive *nw kmt* "of Egypt."[4]

This construction is also used for pronominal subjects. In fact, **the stative usually has a subject in front of it**, except in second-person wishes or commands (§ 16.6) or in dependent clauses (which we will discuss in Lesson 20). When the subject of the stative is a personal pronoun, it is normally introduced by a particle of some sort. In this respect the SUBJECT–stative construction behaves like an adverbial sentence and is used with the same particles (§§ 10.3–5): for example,

 *jw.f mḥ.(w) ḫr nfrwt nbt* (ShS. 116)

It was full of all good things

 *m.k wj 3tp.kw m jᶜnw* (Peas. R 26, 4–5)

Look, I am laden with woe,

with statives from the verbs *mḥ* "fill" and *3tp* (originally *3tp*) "load" as predicates. Like adverbial sentences, too, the stative is used in later Middle Egyptian texts with the subject pronoun as subject (§ 10.5): for instance,

 *tw.n qb.wjn ḫr t3.n kmt* (Helck, *HBT*, 85)

We are calm in our (part of) Egypt.[5]

4 The spelling of *jtrw* is irregular. The indirect genitive *nw* is plural because nouns denoting liquids are often treated as plurals, even when the nouns themselves are singular.

5 Literally, "we are cooled under our (§ 5.10) Egypt." The spelling of the stative suffix *.wjn* with the determinatives between *wj* and *n* is unusual; it may reflect the possible origin of this suffix in the adjectival-predicate construction *qbwj n* "how cooled we are" (§ 16.2).

As these examples show, the SUBJECT–stative construction is much the same as an adverbial or pseudo-verbal sentence, except that the predicate is a stative instead of an adverb or prepositional phrase. For that reason, Egyptologists often group such sentences with those of the pseudo-verbal construction (Lesson 14); this is not quite accurate, however, since the stative is a real verbal predicate, unlike the pseudo-verbal predicates with preposition plus infinitive.

16.8 The SUBJECT–stative construction as a past tense

Although the stative itself is basically the tenseless expression of a state, the SUBJECT–stative construction is regularly used in Middle Egyptian to express the past or perfect tense of **intransitive** verbs, particularly verbs of motion: for example,

 *ḏ ʿ pr.(w)* (ShS. 101–102)

A windstorm came up

 *m.k wj jj.kw* (Westc. 8, 12)

Look, I have come.

As these examples show, the SUBJECT–stative construction can be used, like the stative itself, to describe an action that happened in the past (for which English uses the past tense: "a windstorm came up") or an action that is viewed as completed (for which English uses the perfect: "I have come").

When it is used as a past tense, the SUBJECT–stative construction is often introduced by the words  *ʿḥʿ.n*,  (or ) *wn.jn*, or *wn.ḫr* "then," which we have already met in pseudo-verbal sentences (§ 14.6): for instance,

 *ʿḥʿ.n.(j) ḥ3.kw r mryt* (ShS. 169)

Then I went down to the shore

 *wn.jn p3 smn ʿḥʿ.(w)* (Westc. 8, 21)

Then that goose stood up

 *wn.ḫr.j wsṯn.kw* (Davies, *Rekhmire*, pl. 11, 11–12)

Then I strode forth.

These examples have exactly the same syntax as those with an adverbial or pseudo-verbal predicate: that is, the introductory word is followed by a noun or suffix pronoun as subject, and then by the predicate—in this case, the stative rather than an adverb or prepositional phrase.

The use of the SUBJECT–stative construction to express a past or perfect tense is primarily a feature of intransitive verbs; transitive verbs use a different form, which we will meet in the next lesson. When the verb in the construction is transitive, however, English normally requires a passive translation, except for the verb *rḫ*: for example,

ʿḥʿ.n.j rdj.kw r jw jn w3w n wꜣḏ-wr (ShS. 39–41)

Then I was put on (literally, "given to") an island by a wave of the sea

jw.j rḫ.kw ṯn … jw.j rḫ.kw rnw.ṯn (CT V, 223d/i)

I know you … I know your names.

This is the same as when the stative is used by itself, without a preceding subject: compare the fourth and fifth examples in § 16.5. Here too, the stative actually expresses a state, not an action, and has no tense. The first of the two examples just above means something like "then I (was) situated at an island" and the second, "I (am) experienced of your names."

16.9 The stative of adjective verbs

Like an adjectival predicate, the stative of an adjective verb (§ 12.2) describes a quality of its subject: for example,

 *wn.jn jb.f nfr.(w) r ḫt nbt* (Westc. 12, 7–8)

Then his mind was better (i.e., happier) than anything,

where the stative of the verb *nfr* "become good" describes a quality (goodness, happiness) of the subject *jb.f* "his mind."

In English, such predicates have much the same translation as a true adjectival predicate. Compare, for example, the following sentence, with a real adjectival predicate:

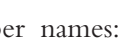
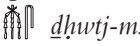
 *wn.jn nfr st ḥr jb.f r ḫt nbt* (Peas. B2, 131–32)

Then it was better on his mind than anything.

In Egyptian, however, the two constructions are different, and they involve slightly different connotations as well. While both the adjectival stative and the true adjectival predicate express a quality of their subject, the stative of an adjective verb has the additional nuance of a completed action that produced the quality. Thus, in the two examples given here, the adjectival-predicate construction *nfr st* means simply "it was good," while the stative construction *jb.f nfr.(w)* "his mind was good" implies that the quality "good" has resulted from the prior action of "becoming good." This is not a distinction that can easily be expressed in English, except by paraphrasing the stative: i.e., *jb.f nfr.(w)* "his mind had become, and was now, good" vs. *nfr st* "it was good."

Even though English usually requires similar translations for an adjectival predicate and the stative of an adjective verb, therefore, you should be aware that there is a subtle difference in meaning between the two constructions in Egyptian.

16.10 Uses of the SUBJECT–stative construction

As we have seen in the preceding sections, the SUBJECT–stative construction has essentially the same syntax as that of sentences with an adverbial or pseudo-verbal predicate. The first two examples in § 16.7 and the first one in § 16.8 demonstrate how this construction can be used without an introductory word. This is particularly common in proper names: for example,  *jmn-ḥtp.(w)* "Amun is content" (Amenhotep),  *ḏḥwtj-ms.(w)* "Thoth is born" (Thutmose),  *nfrt-jj.tj* "The beautiful one has come" (Nefertiti).

Other examples given above show how the SUBJECT–stative construction is used after the particles *jw*, *m.k*, and the words *ꜥḥꜥ.n*, *wn.jn*, and *wn.ḫr*. It is used after other particles as well, which are the same ones used to introduce sentences with an adverbial or pseudo-verbal predicate: for example,

 *nḥmn z3.f ꜥq.(w) r ꜥḥ* (Sin. R 70)

His son has surely entered into the palace—cf. § 10.4.3

 *smwn msḥ pn ḥ3.(w)* (Westc. 4, 1)

Perhaps this crocodile is dangerous—cf. § 15.6.14

 *jw ms m(w)tw ꜥš3w qrs.w m jtrw* (Adm. 2, 5)

Truly, many dead are buried in the river—cf. § 17.7.7.

Adverbial or pseudo-verbal sentences are usually introduced by a particle of some sort in Middle Egyptian (§§ 10.3, 14.3), and the same is true for the SUBJECT–stative construction. Examples without such an introductory word are normally possible only when the subject is a noun (or noun phrase), a demonstrative pronoun, or the subject pronoun. When two statements are combined in a single sentence, however, both the introductory word **and the subject** of the stative can be omitted in the second statement: for example,

jw.j rḫ.kw ṯn rḫ.kw rnw.ṯn (CT III, 4e–f G1T)

I know you, and know your names.

This is known as a **compound sentence**. As the translation shows, it exists in English as well as Egyptian. The second statement in such a sentence is actually another sentence, with its subject omitted. In English the two statements are joined by *and*; Egyptian, which has no regular word for "and," simply puts the second statement after the first. The subject can be omitted in the second statement because it is easily understood from the first one (and because it is also expressed by the stative's pronominal suffix). Such compound sentences are not very common in Egyptian.

Like an adverbial predicate (§ 10.9), the stative can also have its subject omitted after a particle when the subject does not refer to anything in particular: for instance,

 *m(j) h3 jm jw nfr.w* (CT V, 223d–e)

Come, go down there: it is good.

This use occurs mostly with the stative of adjective verbs, as in this example.

16.11 The SUBJECT–stative construction in questions

In questions the SUBJECT–stative construction is normally preceded by the particles *jn jw*: for example,

 *jn jw.f trj sḏr.(w)* (Adm. 12, 5) "Is he really asleep?"

In this use the SUBJECT–stative construction behaves like sentences with an adverbial or pseudo-verbal predicate (§§ 11.11.2, 14.9).

16.12 The SUBJECT–stative construction negated

Like the pseudo-verbal construction (§ 14.8), the SUBJECT–stative construction is rarely negated: instead, it is normally replaced by another verb form in negated sentences. A few examples of the construction after the negative particle *nn* are attested in Middle Egyptian, however: for instance,

 *nn sw wn.(w)* (Leb. 126–27) "He does not exist,"

literally, "he is not existent," using the stative of the 2ae-gem. verb *wnn* "exist."

16.13 Meaning and syntax of the stative: summary

Because Middle Egyptian uses the stative so widely and in so many different ways, the preceding discussion has been of necessity fairly complicated. To help you remember the main points more easily, they can be summarized as follows.

1) **Meaning**
   - the stative expresses essentially a **state** in which its subject is, was, or will be; this is true even when English requires a translation expressing action rather than state
   - although English requires us to translate the stative with a verb form that expresses tense, the stative has **no tense** of its own: the tense of the English translation comes from the context in which the stative is used
   - Egyptian often uses the stative where English requires a verb form expressing **past or completed action**: this is most often the case with intransitive verbs, but it can also occur with transitive verbs
   - the second-person stative with no preceding subject can be used to express a **wish or command**.

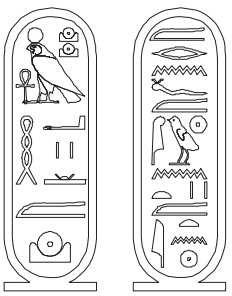
2) **Voice**
   - the stative is **neither active nor passive**, although English requires us to translate it one way or the other
   - for **intransitive** verbs the stative is normally translated as **active** (describing the result of a prior action performed by its subject)
   - the stative of **adjective** verbs describes a **quality** that results from a prior action (i.e., acquisition of the quality)
   - for **transitive** verbs the stative is normally translated as **passive** (describing the result of a prior action performed on its subject)
   - the stative of the transitive verb *rḫ* normally has an object and is translated as **active**, with the English verb "know"
   - the first-person singular stative of other transitive verbs can be **active** when used as a past tense without a preceding subject.

3) **Syntax**
   - the stative is normally used with a subject that is placed *before* it (SUBJECT–stative), and the stative's suffix agrees in gender and number with the subject
   - when the stative is used without a preceding subject, it usually has a 1s suffix and expresses past or perfect action, or a second-person suffix and expresses a wish or command.

ESSAY 16. HERESY

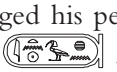
The Egyptian view of the world and its creation, as discussed in Essays 4–5 and 11–15, was fundamental to Egyptian civilization and remained basically unchanged throughout the more than three thousand years of Egyptian history—with one exception. For two decades at the end of the Eighteenth Dynasty, one Egyptian king tried to introduce a different understanding of reality into his country's culture.

When the pharaoh Amenhotep III died, around 1350 BC, he was succeeded by his son of the same name, whom Egyptologists call Amenhotep IV. Three years into his rule, the new pharaoh made a stunning break with tradition by erecting a new temple within the precinct of the state temple of Amun at Karnak (see Essay 15), decorated in a radically new style of art and dedicated not to Amun but to a new form of the solar god Re-Harakhti (Essay 12). This new god was depicted not as the falcon or falcon-headed man by which Re-Harakhti was traditionally represented but in the image of the solar disk ( *jtn*) with its life-giving rays extending to earth (see Fig. 13). The god's name was also given a new form. It was now not simply  *rᶜ-ḥrw-3ḫtj* "Re-Harakhti" but a much longer name, enclosed in two cartouches like the names of a king:

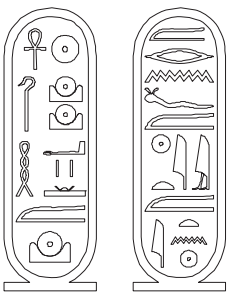


"The living one (*ʿnḫ*), Re-Harakhti (*rʿ-ḥrw-3ḫtj*), who becomes active (*ḥ.ʿj*) in the Akhet (*m 3ḫt*); in his identity as the light (*m rn.f m šw*) that is in the sun-disk (*ntj m jtn*)."

New as he was, this deity was rooted in the theology of the Eighteenth Dynasty, which had placed increasing emphasis on the life-giving role of the sun. In the traditional theology this emphasis was incorporated in the combined form of the god Amun-Re (see Essay 15). Amenhotep IV's new theology, however, ignored Amun. The sun was now seen not as the physical manifestation of the god Amun but as the vehicle for a new supreme deity, who was not the invisible, unknowable, and transcendent Amun but the visible power of Light. Although the new deity is often called simply *jtn* or *p3 jtn* "the sun-disk," the disk itself was merely its vehicle, the means through which light comes into the world—much as the sun (*rʿ* "Re") had been for the life-giving power of Amun in traditional theology. The image of the solar disk that dominates scenes of the new theology (Fig. 13, below) is not meant as a depiction of the sun but as a *hieroglyph*, a more elaborate form of the normal hieroglyph for "light" ().

In his fifth year on the throne, Amenhotep IV made yet another break with tradition, designed to emphasize even further the supreme status of his new god. He began construction of a new capital city designed to replace both the political capital of Memphis (city of Ptah) and the religious capital of Thebes (associated with Amun). This new city, called Akhetaten (*3ḫt-jtn* "Place where the sun-disk becomes effective"), was built in Middle Egypt, on virgin land that had no previous divine associations. At the same time, the king changed his personal name from Amenhotep (*jmn-ḥtp* "Amun is Content") to Akhenaten ( *3ḫ-n-jtn*), meaning "He who is effective (*3ḫ*) for the sun-disk" or "Effective form of the sun-disk." Egyptologists have named Akhenaten's capital Tell el-Amarna, after the name of a nearby settlement. The name "Amarna" is used in Egyptological literature to refer not only to the site itself but also to the two-decade period of Akhenaten's religious experiment.

Although Akhetaten intended to establish the supremacy of the new god, the worship of the traditional gods, including Amun, was still tolerated. Sometime between the ninth and eleventh year of Akhenaten's rule, however, a new policy came into effect. The god's name was changed to a new form:



This means "The living one (*ꜥnḫ*), the Sun (*rꜥ*), ruler of the Akhet (*ḥqꜣ ꜣḫtj*), who becomes active (*ḥꜥf*) in the Akhet (*m ꜣḫt*); in his identity as the light (*m rn.f m ḥꜣjt*) that comes in the sun-disk (*jjt m jtn*)."[6] This change served two purposes: it removed the reference to Re-Harakhti and substituted the neutral word *ḥꜣjt* "light" for *šw* (which was also the name of the god Shu), and it made even clearer the sun-disk's role as the *vehicle*, not the *origin*, of Light. Both these changes were meant to establish Light as not just the supreme god but the only god. This new emphasis was also reflected in a campaign of active persecution against the traditional theology: on monuments throughout Egypt, Akhenaten's minions began to erase the names of Amun and his consort, Mut, and to change the plural *nṯrw* "gods" to the singular *nṯr* "god." To judge from later inscriptions, the temples of the older gods may have been closed as well, and their priesthoods disbanded.

Along with his religious reforms Akhenaten also introduced a host of cultural changes. The art of his reign not only has a new style but new subject matter as well: in place of the formal, timeless poses of the king before the gods, it shows Akhenaten and his family in the intimate scenes of everyday life (Fig. 13). Under Akhenaten, the contemporary spoken language began to appear increasingly in writing, an innovation that led eventually to Late Egyptian (§ 1.2). The temples of Akhenaten's new god were not dark, mysterious buildings housing an inaccessible image of the god but broad courts open to the sunlight. These structures were built not of the massive multi-ton blocks of traditional Egyptian architecture but of small blocks that could be handled by a single workman; Egyptologists call these blocks *talatat* (an Arabic word, pronounced "TALL-a-tot"). All of these changes reflect Akhenaten's emphasis on the visible, tangible, here-and-now rather than the more spiritual and timeless forms of traditional Egyptian art.

Despite its emphasis on reality, however, the new artistic style in which Akhenaten's monuments were decorated also exaggerated the forms of the king and his

6 The word *ꜣḫtj* is a nisbe, written as a "false dual." The writing of the word *ḥꜣjt* "light" uses the sun hieroglyph as an ideogram; the grouping of the signs in this word is dictated by the need to conserve space in the cartouche.

family (Fig. 13). This last feature was long thought to reflect a physical deformity of the king, but it is now known to have been merely an artistic convention meant to emphasize the difference between the royal family and mere mortals: as the new art matured it became less exaggerated, and images from the end of the king's reign show him with a normal human physique.

Fig. 13. Akhenaten, Nefertiti, and their three oldest daughters (Berlin 14145)

Akhenaten's immediate family consisted of his mother, Queen Tiya; his chief queen, Nefertiti; their six daughters, the most important of whom were the eldest, Meritaten, and the third oldest, Ankhesenpaaten; a minor queen, named Kiya; and another daughter by her, whose name is not known. Akhenaten's successors Smenkhkare and Tutankhamun were also from the royal family: the former, perhaps a younger brother of Akhenaten; and the latter, Smenkhkare's son. Both took daughters of Akhenaten—Meritaten and Ankhesenpaaten, respectively—as their queens.

Toward the end of his reign, Akhenaten elevated a woman to serve as both his queen and his coregent. The identity of this female pharaoh, who had the name Neferneferuaten, has been the subject of much debate. Speculation has centered on Nefertiti, Meritaten, or Akhenaten's fourth daughter (who was also named Neferneferuaten). Her

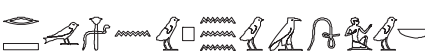
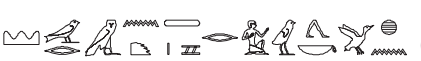
reign lasted some three years, including perhaps a brief period of sole rule after the death of Akhenaten. She was followed by Smenkhkare, who had a short reign of only a year or less. His successor came to the throne as Tutankhaten, but by his third year on the throne he had abandoned Akhetaten, changed his name to Tutankhamun and that of his wife to Ankhesenamun, and reestablished the worship of Amun and the other traditional gods of Egypt.

Akhenaten's attempt to establish the worship of a single god did not survive his own reign. After his death there is evidence of an attempt to reconcile his theology with the worship of Amun at Thebes, under the patronage of Neferneferuaten. Tutankhamun reopened the temples with new priesthoods, and an active campaign to dismantle Akhenaten's monuments began under Haremhab, the last king of Dynasty 18. Eventually even the name of Akhenaten and those of his immediate successors were deleted from official records; later kinglists jump from Amenhotep III directly to Haremhab. When it was necessary to refer to Akhenaten at all, he was mentioned only as "the heretic of Akhetaten."

Akhenaten's reforms have been the subject of much speculation, not all of it well considered or well informed. Although the precise meaning and motive of his revolutionary changes are still debated, it now seems clear that Akhenaten did not attempt to establish the kind of monotheism familiar from the Bible or the Qur'an. Instead of promoting a single transcendental god, he emphasized the predominance of a single immanent force of nature, Light. In theological terms this was a step backward from the intellectual progress that had been achieved in the theology of Amun (see Essay 15). More importantly, Akhenaten's monotheism ran counter to the traditional openness of Egyptian religion. This, more than anything, may have been the reason why Akhenaten's reforms did not survive him and why later generations of Egyptians considered them to be not a revelation but a heresy.

EXERCISE 16

Transcribe and translate the following sentences.

1.  (ShS. 10–11)
2.  (ShS. 57–59)
3.  (ShS. 109-10)
4.  (ShS. 174)
5.  (Sin. B 21)

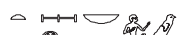
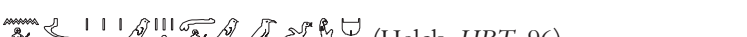
6.  (Sin. B 45) — for *r.j* see § 15.7.2
7.  (Sin. B 75–76)
8.  (Sin. B 131–33)
9.  (Sin. B 254–55) — from a story: *jtw* "overtaken"
10.  (Sin. B 264–65) — *z3-nht* "Sinuhe," a name, meaning "Son of the Sycamore"
11.  (Sin. B 292–94)
12.  (Peas. B1, 46–47)
13.  (Peas. B1, 155–56)
14.  (Peas. B1, 337)
15.  (Peas. B2, 117)
16.  (Westc. 5, 16–17) — *mf3kt* for *mfk3t* "turquoise," *ḥr* "in"
17.  (Westc. 10, 5)
18.  (Westc. 11, 19–20)
19.  (Westc. 12, 25–26)
20.  (Adm. 8, 2)
21.  (Helck, *HBT*, 92)
22.  (Helck, *HBT*, 96)
23.  (Leb. 5) — *r.j* "for me"
24.  (Merikare 3, 11)
25.  (Urk. IV, 611, 15–17) — spoken by a god to the king: *n m3* "at seeing," infinitive; *MN-ḪPR-Rᶜ* throne name of Thutmose III

Fig. 14. Ancient Egyptian scribes (Junker, *Kaninisut*, pl. 12)

The four scribes are writing on writing boards and holding their ink kits in their left hands. Extra pens are tucked in their ears, and before three of them is a container for their documents. The scribes are labeled, left to right, *zḫ3w sȝḥj* "Scribe Sahi," *zḫ3w mnḫ-k3.(j)* "Scribe Menekhkai," *zḫ3w pḥ-r-nfr* "Scribe Pehernefer," and *zḫ3w rᶜ-ḥtp.(w)* "Scribe Rahotep."

17. THE *SḏM.N.F*

17.1 Definition

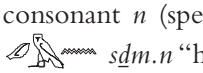
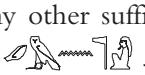
The English perfect is a verb form used to express completed action. Most such actions are past from the point of view of the speaker: an example is the sentence *Jill has done her homework*, where the verb form *has done* indicates that the action of Jill doing her homework is completed. But an action can be described as completed even if it did not happen in the past: for example, in the English sentence *Jack can watch television after he has done his homework*, the verb form *has done* describes the action of Jack doing his homework as completed with respect to the action of the main clause, even though it has yet to happen from the speaker's point of view.

The perfect does not necessarily have to refer to a past event because it primarily expresses an aspect rather than a tense (§ 12.9.2). As such, it is different from the past tense, which always describes past action: for example, the sentence *Jack did his homework* can only refer to a past event, not one that has yet to happen.

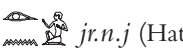
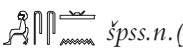
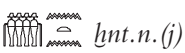
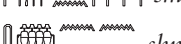
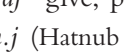
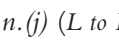
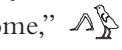
The Middle Egyptian *sḏm.n.f* is similar to the English perfect. It basically describes **completed action** and is an aspect, not a tense. In English the perfect has to be marked for tense, like most English verb forms: either as the present perfect (*has done*), the past perfect (*had done*), or the future perfect (*will have done*). The *sḏm.n.f*, however, expresses *only* aspect, not tense. For that reason, it is translated not only by the English present perfect but sometimes by the other perfect forms, or even by non-perfect verb forms, depending on how it is used.

The *sḏm.n.f* is one of seven verb forms that Egyptologists group into a category called the **suffix conjugation**. Although the seven forms all have different meanings and uses, they behave alike with regard to their subject and the word order of the clauses they are used in. Verb forms of the suffix conjugation can have a noun (or noun phrase) or pronoun as subject, and this always *follows* the verb itself. When the subject is a personal pronoun, it is expressed as a *suffix pronoun* attached directly to the verb form, after any endings or other suffixes: hence the name "suffix conjugation."

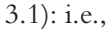
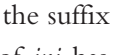
17.2 Form

The *sḏm.n.f* is one of the easiest verb forms to recognize. It is always marked by the consonant *n* (spelled  or ) added directly as a suffix to the verb: for example,  *sḏm.n* "has heard." This suffix is attached directly to the stem of the verb itself, before any other suffixes. The subject of the *sḏm.n.f* follows the verb form itself: for example,  *sḏm.n nṯr* "the god has heard,"  *sḏm.n.f* "he has heard."

Most verb classes use the base stem in the *sḏm.n.f*, with a few exceptions. The following are typical forms found in Middle Egyptian texts:

2-lit.	 *ḏd.n.f* (Westc. 9, 10) "he has said"
2ae-gem.	 *3mm.n.f* (Urk. IV, 17, 8) "he has grasped," with three radicals, or  *wr.n.s* (Ebers 108, 6) "it has become large," with two. The verb *m33* "see" normally has two: for example,  *m3.n.j* (Westc. 6, 21) "I have seen"; but also three:  *m33.n.k* (MuK. 13, 3) "you have seen"
3-lit.	 *nḫm.n.j* (Hatnub 24, 7) "I have taken"
3ae-inf.	 *jr.n.j* (Hatnub 14, 5) "I have done"
3ae-gem.	 *špss.n.(j)* (CG 20512 b 4) "I have become noble"
4-lit.	 *sksk.n.k* (Peas. B1, 348–49) "you destroy"
4ae-inf.	 *ḫnt.n.(j)* (*JEA* 47, 7, 5) "I have advanced"
caus. 2-lit.	 *sḫr.n.f* (Helck, *HBT*, 25) "he has felled"
caus. 2ae-gem.	 *sqbb.n* (CT VI, 224r) "has cooled"
caus. 3-lit.	 *sᶜnḫ.n.j* (Hatnub 24, 9) "I have caused to live"
caus. 3ae-inf.	 *sms.n.sn* (Westc. 11, 4) "they caused to give birth"
caus. 4ae-inf.	 *sḫnt.n.f* (*TPPI*, § 20, 4) "he has promoted"
anom.	The verb *rdj* "give, put" uses either base stem: for instance,  *rdj.n.j* (Hatnub 16, 10),  *dj.n.j* (Amenemhat 1, 6),  *rdj.n.(j)* (*L to D*, pl. 2, 5),  *dj.n.(j)* (Urk. IV, 223, 10) "I have given." The verb *jwj/jj* "come" normally uses the stem *jj*, rarely the *jw* stem: for example,  *jj.n.sn* (Adm. 3, 8) "they come,"  *jw.n.n* (Urk. IV, 566, 10) "we have come." The latter is mostly found in religious texts.

As these examples illustrate, the suffix is regularly written **after** the determinative. Sometimes, however, it is placed before the determinative, particularly with verbs whose stem ends in *n*: for instance,  (Peas. Bt 29) as well as *qn.n.f* (Peas. B1, 25) "it extended."

The 3ae-inf. verb *jnj* "get, fetch" which has no determinative, normally has two  signs in the *sḏm.n.f*, the first of which is a phonetic complement of the biliteral sign used to write the verb's stem (§ 3.1): i.e.,  *jn.n.j* (CT I, 275f T2C) "I have fetched." Occasionally, however, only the suffix is written:  *jn.n.j* (Amenemhat 3, 2) "I have fetched." When the *sḏm.n.f* of *jnj* has an unwritten 1s suffix pronoun and is

followed immediately by the dative (§ 13.6), often only two  signs are written, one for the *sḏm.n.f* suffix and the other for the preposition *n* of the dative: for example,  *jn.n.(j) n.k* (CT I, 275f T1C) "I have fetched for you." When the suffix pronoun is written out, however, the normal spelling is used:  *jn.n.j n.k* (CT I, 275f T2C) "I have fetched for you." A spelling such as  *jn.n.(j) n.k* is avoided because Egyptian normally reserves three signs in a row for the word or determinative  *mw* "water."

17.3 The meaning of the *sḏm.n.f*

As noted above, the *sḏm.n.f* expresses basically the aspect of **completed action**. Even though most instances of the *sḏm.n.f* have to be translated by an English verb form denoting past action (the English perfect and past tense), **the *sḏm.n.f* itself has no tense**: it can express completed action not only in the past, but also in the present or even the future, as we will see in the course of this lesson. In each case, the *sḏm.n.f* denotes only completion; the tense with which the *sḏm.n.f* has to be translated in English comes from the context in which it is used, not from the form itself.

Egyptian has two forms that express completion: the stative and the *sḏm.n.f*. As we saw in the last lesson, the stative describes the **state** of being that results from a completed action. This is so even in cases where English grammar forces us to translate the stative by a verb form expressing action. The *sḏm.n.f*, on the other hand, expresses completed **action**. This distinction can be difficult for English speakers to appreciate, because modern English allows only the expression of completed action for most verbs, transitive or intransitive: for example, *The train has reached the station* (transitive) and *The train has arrived* (intransitive). The common English verb *go* is one of the few that still allows for the distinction between completed action and state: for example, *The train has gone* (action) and *The train is gone* (state)—but not ⋆*The train is arrived*.

Unlike English, Egyptian can make the distinction between state (the stative) and completed action (the *sḏm.n.f*) for most if not all of its verbs. Nevertheless, Egyptian prefers the stative when the verb is intransitive and the *sḏm.n.f* when it is transitive. This preference means that **the stative and the *sḏm.n.f* often act as counterparts of each other**: intransitive verbs use the stative where transitive verbs normally use the *sḏm.n.f*, and vice versa; for example,

ḫnt.kw pḥ.n.j 3bw

ḫd.kw pḥ.n.j mḥt (Hatnub 14, 6)

I have gone upstream and reached Elephantine;

I have gone downstream and reached the Delta,

with the intransitive verbs *ḫntj* "go upstream" and *ḫdj* "go downstream" in the stative and the transitive verb *pḥ* "reach" in the *sḏm.n.f*.

Despite this general preference, however, Egyptian could on occasion use the stative of a transitive verb, as we saw in the last lesson, or the *sḏm.n.f* of an intransitive one. Like the *sḏm.n.f* of transitive verbs, that of intransitive verbs expresses completed action: for example,

 *jw ḫnt.n.(j) r ḥ3t* (*JEA* 47, 7, 5)

I have advanced to the fore,

with the *sḏm.n.f* of the intransitive verb *ḫntj* used after the particle *jw*.[1] The difference between *ḫnt.n.j* and *ḫnt.kw* cannot be expressed in English, but it exists in Egyptian nonetheless: the former expresses completed action; the latter, the state resulting from that completed action.

It is important to remember that the *sḏm.n.f* always expresses completed **action**, particularly when you encounter the *sḏm.n.f* of an intransitive verb. When an adjective verb (which is always intransitive) is used in the *sḏm.n.f*, it expresses the **acquisition** of a quality rather than the quality itself (which is expressed by the adjective or by the stative). Thus, a form such as  *šps.n.(j)*, for example, means "I have become noble," not "I have been noble."

17.4 Subject, object, and word order in clauses with the *sḏm.n.f*

As noted in § 17.2, in the *sḏm.n.f* the verb normally precedes its subject. This word order, with the verb first, is the opposite of that with which we have become familiar in clauses that have a pseudo-verbal or stative predicate, but it is the normal order for clauses with a verbal predicate in Middle Egyptian. The **VsdoSOA** rule we met in our discussion of the infinitive (§ 13.6) applies to all clauses with a verbal predicate. Examples with the *sḏm.n.f* are:

 *rdj.n.j ḫknw n mntw* (Sin. B 141–42)

I gave praise to Montu (**VsOA**)

 *sj3.n wj mjtn(w)* (Sin. R 50)

The scout recognized me (**VoS**)

 *mz.n.j n.f jnw pn* (ShS. 175)

I presented this cargo to him (**VsdO**).

1 Despite the difference in translation, *ḫntj* in this passage is the same verb as that in the preceding example. The verb *ḫntj* means basically "go forward": when it is used of travel it means "go upstream" (on the Nile) or "go south" because the Egyptians oriented themselves facing south (see Essay 2).

ḫ.n rdj.n.f n.sn st (Siut I, 293)

Then he gave it to them (**Vsdo**)

ḫ.n 3w.n n.f z3-nswt ḥrw-dd.f wj.fj (Westc. 8, 1)

Then King's Son Hardedef extended his arms to him (**VdSO**).

Note that when the object is a personal pronoun the *dependent* form is used (*wj* "me," *st* "it").

This word order applies not only to the *sḏm.n.f* but to the other forms of the suffix conjugation as well. When the subject is a long noun phrase, however, Egyptian tends to put it before the verb; in such cases the preposed ("put in front") subject is also repeated after the verb by a personal pronoun: for example,

k3y(w) sbjw sḫr.n.sn rw.sn n snḏw.f (Neferti 62–63)

Those who plotted rebellion, they have lowered their voices for fear of him.[2]

Here the subject is the phrase before *sḫr.n.sn rw.sn* (literally, "they have caused their mouths to fall"); it is repeated by the suffix pronoun of *sḫr.n.sn*. In most cases the preposed subject is a fairly long noun phrase, as in this example. A shorter subject, however, can be preposed for stylistic reasons, or to focus attention on it: for instance,

wgg 3s.n.f wj (Sin. B 168–69)

Feebleness, it has overtaken me.

Preposing an element of the clause in order to focus attention on it is known as **topicalization**. This can be done simply by putting the topicalized element first in the clause: for example,

jnw nb nfr n rṯnw jf.n.j st r 3w (Helck, *HBT*, 93)

All the good produce of Retjenu, I have plundered it completely.

Here the initial noun phrase *jnw nb nfr n rṯnw* "all the good produce of Retjenu" is the object, repeated by the dependent pronoun *st* after the verb *jf.n.j* "I have plundered." Topicalized elements can also be marked by the initial preposition *jr* "as for": for instance,

2 *k3y(w)* "those who plotted" is a participle, a verb form we will meet in Lesson 23.

jr grt ḫt nb wḏ.n ḥm.f jr.(j) n.f st jw jr.n.(j) st (*JNES* 19, fig. 1, 8–9)

Moreover, as for everything His Incarnation commanded I do for him, I have done it.[3]

In this example, the topicalized noun phrase *ḫt nb wḏ.n ḥm.f jr.(j) n.f st* "everything His Incarnation commanded I do for him" is the object, and is repeated by the dependent pronoun *st* as object of the verb *jr.n.(j)* "I did." Note that English grammar also allows for topicalization in the same way that Egyptian does, as can be seen in the translations of these examples.

17.5 The *sḏm.n.f* with unexpressed subject

As we have seen in earlier lessons, the 1s suffix pronoun can be omitted in writing, and this is also true when it is the subject of the *sḏm.n.f*. The 1s suffix is often unwritten when it is followed immediately by the 1s dependent pronoun *wj* as the verb's object: for example,

 *ʿḥʿ.n rdj.n.(j) wj ḥr ḫt.j* (ShS. 161)

Then I put myself on my belly.

The reason for this is probably the fact that the 1s suffix was simply the vowel *i* (§ 5.3). Although it is usually represented by the seated man, it is often omitted when followed by the dependent pronoun *wj* probably because the latter was pronounced together with the verb form as a single word, and the suffix pronoun was heard simply as a vowel between the two consonants *n* and *w*: e.g., *rdj.n.(j) wj* for ⋆*radíniwa*.

Even when it is not the first-person singular, the subject of the *sḏm.n.f* can be unexpressed if it is clear from the context. Normally this feature is an option only when the subject has been mentioned previously—for example, in a compound sentence (§ 16.10):

jw.jn r.f sḫtj pn r spr n.f 4nw zp

gm.n sw ḥr prt m sb3 n ḥwt-nṯr (Peas. B1, 225–26)

So, this peasant came to appeal to him a fourth time

and found him emerging from the gate of the temple.[4]

3 *wḏ.n ḥm.f jr.(j) n.f st*, literally "which His Incarnation commanded I do it for him," has the relative *sḏm.n.f* form (*wḏ.n*), which we will consider in Lesson 22. The word *jr.(j)* "I do" is a verb form we will meet in the next lesson.

4 *jw.jn* is a verb form we will meet in Lesson 19.

Here the subject of *gm.n* in the second clause is unexpressed because it has already been mentioned in the first clause (*sḫtj pn* "this peasant"), just as the English translation omits it for the same reason ("and found"). The subject can also be unexpressed if it does not refer to anything in particular, corresponding to the English "dummy" subject *it*: for instance,

 *ḫpr.n r.s nn wj ḥnᶜ(w)* (ShS. 130)

It happened when I was not with them.[5]

Sometimes the *sḏm.n.f* with an unexpressed subject has a special form in which its suffix is written  *nj*. Like other examples with unexpressed subject, this form is used only when the subject has been mentioned in a previous clause: for instance,

pr.n n3 m ḫt …

3m.nj nn wj m ḥr(j) jb.sn (ShS. 130–31)

Those went up in fire …

They burnt up when I was not in their midst.[6]

This special form of the *sḏm.n.f* suffix is related to the regular *sḏm.n.f* suffix *n* in the same way that the prepositional adverb  *nj* is related to the preposition *n* (§ 8.2.6). Since the prepositional adverb can also be spelled simply  , it is possible that all examples of the *sḏm.n.f* without a subject also had the same special form of the suffix: thus, perhaps, *gm.n(j)* and *ḫpr.n(j)* in the second and third examples of this section. For the first-person singular, however, the subject is **unwritten**, not unexpressed: thus, the first example in this section is *rdj.n.(j)*, not *rdj.n(j)*.

17.6 The *sḏm.n.f* with the suffix *tw*

The impersonal pronoun *tw* (§ 14.5) can also be used as the subject of the *sḏm.n.f*. In such cases it behaves like a suffix pronoun: for example,

 *jr.n.t(w) n.j ḥtpwt* (CT IV, 134c)

One has made offerings for me (or "Offerings have been made for me").

In this example, the *sḏm.n.f* with the suffix *tw* can be translated either as an active form with the impersonal subject "one" or as a passive. In many cases, however, the suffix *tw* is used to make a real passive form of the *sḏm.n.f*: for example,

5 *r.s* is a less common form of the enclitic particle *jr.f/r.f* (§ 15.7.2); *nn wj ḥnᶜ(w)* is a negated sentence with adverbial predicate (§§ 8.2.9, 8.15), serving as a dependent clause.

6 Here too the adverbial sentence *nn wj m ḥr(j) jb.sn*, literally "I was not one upon their heart," serves as a dependent clause; *ḥr(j)* is a prepositional nisbe (§§ 8.6–7).

rḏj.n.tw n.j nn n ṯ3ww jn nn n ḥwnwt (CT II, 389b)

Those winds have been given to me by those girls.

Here the prepositional phrase *jn nn n ḥwnwt* "by those girls" shows that the noun phrase *nn n ṯ3ww* "those winds" is the subject of *rḏj.n.tw* and not its object (the translation "one has given me those winds by those girls" makes no sense). When the verb form used in this way has a personal pronoun as its subject, the pronoun is attached as a suffix pronoun **after** the suffix *tw*: for instance,

 *qd.n.tw.k n ḥ3b* (Sethe, *Lesestücke*, 87, 2)

You have been built for a festival.

In this case the suffix pronoun *.k* can only be the subject of the verb, since the dependent form of the personal pronoun is used as direct object (§ 17.4).

17.7 The *sḏm.n.f* expressing completed action

The *sḏm.n.f* is often used to denote an action that is viewed as completed from the standpoint of the speaker: for example, a past action viewed as completed in the present. In this it is similar to the English present perfect, with which it is often translated. One very common example of this meaning occurs in royal hieroglyphic inscriptions, in the formula  *dj.n.(j) n.k* "I have given to you." This formula occurs in scenes of the king before a god or goddess, recording the deity's recitation (*ḏd-mdw*: § 13.9) to the king (see the last one of this lesson's exercises). The following is an example of the formula addressed to the female pharaoh Hatshepsut:

ḏd-mdw jn ḥwt-ḥrw mjwt-nṯr nbt pt ḥnwt nṯrw

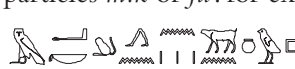
dj.n.(j) n.ṯ ᶜnḫ ḏd w3s nb (Urk. IV, 303, 16–17)

Recitation by Hathor, the god's mother, lady of the sky, mistress of the gods:

I have given you all life, stability, and authority.

In such cases the action of "giving" is expressed as completed from the point of view of the deity who speaks the words.

For transitive verbs the *sḏm.n.f* is the normal form used to express a past action as completed from the speaker's point of view. Although it can appear without an introductory particle (as in the formula just discussed), the *sḏm.n.f* is often introduced by the particles *m.k* or *jw*: for example,

 *m.k pḥ.n.n ḫnw* (ShS. 2–3)

Look, we have reached home

jty ꜥnḫ.(w)-(w)ḏ3.(w)-s(nb.w) nb.j jw jn.n.j ḏdj (Westc. 8, 8)
Sire lph,[7] my lord, I have fetched Djedi.

In each of these examples the speaker reports the action as completed from his point of view. Each action—"reaching," "fetching"—took place before the sentence was spoken and is therefore past from the standpoint of the speaker. The speaker, however, is not reporting it as an historical past event but as an action that has been completed from the viewpoint of the present, at the time the sentence is spoken. The aspect of completion is more important than the fact that the actual action took place in the past: the *sḏm.n.f* denotes completion, not tense.

Since the *sḏm.n.f* does not express tense, it can also be used to describe an action as completed from the viewpoint of another action or situation. When that point of reference is in the past, the *sḏm.n.f* corresponds to the English past perfect tense ("had done"): for example,

r s3 msyt pw ḥ3w ḫpr.(w)
šzp.n.j wnwt nt nfr jb (Amenemhat 1, 11–12)
It was after supper, when evening had come,
and I had started the hour of relaxation.[8]

Here *šzp.n.j* expresses the action of "starting (literally, "receiving") the hour of relaxation" as completed in the past, "after supper, when evening had come."

17.8 Actions contrary to fact

In English the past perfect can be used not only to describe an action that is viewed as completed in the past but also to express one that never happened at all. Middle Egyptian uses its *sḏm.n.f* in the same way; for example, after the particle *ḥ3* (§ 16.6.12):

 *ḥ3 r.f jr.n.j ḫrw.j m t3j 3t* (Adm. 6, 5)
If only I had used (literally, "made") my voice at that moment![9]

7 For "life, prosperity, health" (see § 20.9.2).

8 From a narrative. The first line is an A *pw* sentence with the prepositional phrase *r s3 msyt* "after supper" (literally, "at the back of supper") as A. The SUBJECT–stative construction *ḥ3w ḫpr.(w)*, literally, "evening (had) evolved," is used as a dependent clause. The term *nfr jb* "relaxation" means literally "goodness of mind."

9 For *r.f* see § 15.7.2. It refers here to a situation described in previous sentences.

Such uses are known as "contrary to fact." They express the action of the verb as completed from the standpoint of a hypothetical past action or situation (the speaker never actually used his voice).

The same hypothetical relationship underlies the use of the *sḏm.n.f* in sentences where it is translated by a form of the English future perfect ("would have done"). Such sentences are often marked as contrary to fact by the particle *ỉ* (§ 15.7.1): for example,

jr šzp.j ỉ st ḫᶜw m ḏrt.j
jw dj.n.j ḫt ḥmw (Amenemhat 2, 3)
If I had just received it (with) weapons in my hand,
I would have made the cowards retreat.[10]

This sentence refers to an attack in which the speaker was taken by surprise, without weapons to defend himself. The form *jw dj.n.j* expresses the action of "making the cowards retreat" as completed with respect to the action of the first clause, *šzp.j* "I received." Since that action is marked as hypothetical by the particle *ỉ*, however, the completed action expressed by the *sḏm.n.f* is contrary to fact (the speaker never actually "made the cowards retreat").

There are not many examples of the *sḏm.n.f* used to express an action contrary to fact, and most of them are marked in some way—such as by the particles *ḥ3* or *ỉ*—to distinguish them from normal statements of completed action.

17.9 The *sḏm.n.f* as a past tense

As we saw in § 17.7, the *sḏm.n.f* often denotes a past action, although it expresses that action as completed rather than as a past event. To express an action as a past event, English uses the past tense rather than one of its perfect tenses: for example, *Jack did his homework*. Middle Egyptian, however, has no regular past tense form: instead, it uses the *sḏm.n.f* for this function.[11] Like the stative of intransitive verbs (§ 16.5), the *sḏm.n.f* of

10 Literally, "If I just (*ỉ*) received it, weapons in my hand, I have given that the cowards retreat." In the first clause, *šzp.j* "I received" is a verb fom we will discuss in the next lesson; the pronoun *st* "it" is it object, and refers to an attack (mentioned in a previous sentence). The second clause, with an adverbial predicate, is a dependent clause. In the third clause, *ḫt ḥmw* "that the cowards retreat" is a verb form used as complement of *dj.n.j*; we will meet this construction in Lesson 21.

11 In this respect, Middle Egyptian is similar to modern French and German. In these languages too, the perfect is used both for completed action and to report a past event: for example, *j'ai trouvé* (French) and *ich habe gefunden* (German) mean both "I have found" and "I found." French and German still have a separate past tense form (*je trouvai*, *ich fand*), but it is used mainly in formal writing (such as novels) rather than everyday speech.

transitive verbs is used not only to denote completed action but also to express an action as a past event: for example,

ʿḥʿ.n.j šm.kw rdj.n.(j) wj ḫr ḫt q3t (ShS. 155–56)

Then I went and I put myself on a high tree.

Here *rdj.n.j* "I put" in the second clause, like the stative in the first clause, expresses the action of the verb as a past event. Even though the basic meaning of the form is still that of completed action, a translation with the English present perfect is impossible in this case (★"Then I went, and I have put myself on a high tree").

When the *sḏm.n.f* is used as a past tense it can be the first word in the sentence or clause, as in the last example, but more often it is preceded by a particle or an introductory word, as it is when it expresses completed action. Examples introduced by *m.k* usually express completed action (translated by the English perfect: see the second example in § 17.7), but *jw* often introduces the *sḏm.n.f* as a past tense, as in the following example from a story:

jw wp.n.f r.f r.j (ShS. 81)

He opened his mouth toward me.

Most often, however, the *sḏm.n.f* used as a past tense is introduced by  *ʿḥʿ.n*. We have already met this word introducing sentences with a pseudo-verbal or stative predicate (§§ 14.6, 16.8). In those constructions, *ʿḥʿ.n* is followed by a suffix pronoun or a noun (or noun phrase or demonstrative pronoun), which is the subject of the pseudo-verbal or stative predicate. When it introduces the *sḏm.n.f*, however, *ʿḥʿ.n* precedes the verb form itself, since the subject normally follows the verb. The difference can be seen in the following example:

ʿḥʿ.n.s šm.tj r jkn n.s nhj n mw

ʿḥʿ.n jt.n sj msḥ (Westc. 12, 25–26)

Then she went to scoop up for herself a little water.

Then a crocodile took her.

Sentences with a pseudo-verbal or stative predicate can also be introduced by *wn.jn*, but this word is hardly ever used with the *sḏm.n.f*. Like *ʿḥʿ.n*, however, it is followed by the verb form itself, not by its subject: for example,

wn.jn ḫn.n sdb.f ḥr mw (Peas. Bt 34–35)
So, its fringe landed on the water.[12]

Both *ḫˁ.n* and *wn.jn* are used with the *sḏm.n.f* only when it denotes a past event, not when it expresses completed action. After the particles *jw* and *m.k*, or without an introductory word, the *sḏm.n.f* can have either meaning; in this case the context usually indicates which meaning is intended. Some passages, however, lend themselves to a translation with either the English present perfect or the past tense. This is often the case in biographies, where an official describes his deeds: for example,

jw dj.n.(j) t n ḥqr ḥbsw n ḥ3t(j)w (CG 20003 a 6)
I have given bread to the hungry and clothes to the naked—or
I gave bread to the hungry and clothes to the naked.

In such cases, however, the ambiguity exists only in the English translation: in Egyptian the *sḏm.n.f* is a single verb form, regardless of its use.

17.10 The *sḏm.n.f* of *rḫ* "know"

In the last lesson we saw how the stative of the verb *rḫ* "experience, learn" corresponds to the English verb "know" because it denotes the state (knowledge) that results from experiencing or learning about something (§ 16.5). The *sḏm.n.f* of this verb also corresponds to the English verb "know," because it expresses the action of experiencing or learning about something as completed: for example,

m3.n.j ˁfdt nt sj3 rḫ.n.j jmt.s (CT I, 160b–c)
I have seen the box of Sia, and I know what is in it,[13]

literally (and perhaps better in this case), "I have learned what is in it." Although both the stative and the *sḏm.n.f* of *rḫ* mean "know," the latter seems to be used when the **action** of learning or experiencing something is more important than the resulting **state** of knowledge—as it is here.

17.11 The negated *sḏm.n.f*

In Middle Egyptian the *sḏm.n.f* is often used after the negation *nj*. Like the *sḏm.n.f* itself, the negated *sḏm.n.f* is tenseless. Although it expresses the negation of completed

12 For the spelling of *ḫn.n* see § 17.2. This is an example with the *sḏm.n.f* of an intransitive verb, expressing past action rather than the state resulting from that action: see § 17.3.

13 For the god Sia, see Essay 13. *jmt.s* "what is in it" is a feminine prepositional nisbe used as a noun (§§ 8.6–7).

action, however, in this use it is *not* equivalent to the English perfect or past tense. Instead, it normally corresponds to the **present tense** in English, denoting the negation of **action**, **ability**, or **necessity**, either as something that is generally true or as something that is true only at the moment of speaking: for example,

nj nmᶜ.n ḫwd m pr.f (Merikare 4, 8)

He who is rich in his house does not show partiality—or

He who is rich in his house does not have to show partiality[14]

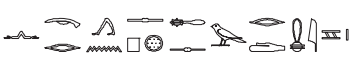
m.k wj ḥr spr n.k nj sḏm.n.k st (Peas. B2, 113–14)

Look, I am appealing to you and you can't hear it—or

Look, I am appealing to you and you don't hear it.

As the last example shows, the negated *sḏm.n.f* serves as the negative counterpart of the pseudo-verbal construction with *ḥr* plus the infinitive, which is normally not negated itself (§ 14.8).

As we saw above (§ 17.3), Egyptian normally uses the stative of intransitive verbs as the counterpart of the *sḏm.n.f* of transitive verbs. After the negative particles *nj* or *nn*, however, the *sḏm.n.f* of intransitive verbs is used, not the stative: for example,



nj spr.n zp ḫz r dmj (Peas. B1, 356–57)

An unworthy cause cannot arrive at the harbor (i.e., cannot succeed).

This is because the negated *sḏm.n.f* expresses action, not state: "cannot arrive, does not arrive," not "is not in a state of arrival." The stative is negated only in the SUBJECT–stative construction, and even there only rarely (§ 16.11).

Examples of the *sḏm.n.f* with the suffix *tw* are also common after the negative, as in

jw ms ḥjmwt wšr.(w) nj jwr.n.tw (Adm. 2, 4)

Surely, women are barren: no one can conceive,

literally, "one cannot conceive" or "one does not conceive" (from a description of adverse times). Most examples of the *sḏm.n.f* without an expressed subject also occur in negations: for instance,

14 This sentence refers to the tendency of judges to show favoritism to rich defendants, who could pay bribes to secure a favorable verdict. A wealthy judge, according to the speaker, is likely to be free of such partiality. The verb form *ḫwd* is a participle, discussed in Lesson 23.

ḫnmsw nw mjn nj mr.nj (Leb. 104)

Friends nowadays, they do not love.

In this case the subject *ḫnmsw nw mjn* "the friends of now" has been topicalized; in place of the usual suffix pronoun repeating the subject after the verb, the subject of the verb is omitted and the verb has the special form of the *sḏm.n.f* suffix that is used when the subject is omitted (§ 17.5).

Although it is normally translated with the present tense, as these examples show, the negated *sḏm.n.f* can be used in contexts that require a past tense in the English translation: for example,

wn.jn.s ḫr dbn t3 ˁt nj gm.n.s bw jrrw st jm (Westc. 12, 3)

So, she was going around the room, (but) she couldn't find the place in which it was being done.[15]

Despite the past reference of such examples, however, the construction still denotes the negation of action or ability ("she couldn't find"), not the negation of a past event ("she didn't find"). Egyptian uses a different negation for the latter, which we will meet in the next lesson.

If it seems odd that the negated *sḏm.n.f* has a different translation than the *sḏm.n.f* elsewhere, you should remember that the *sḏm.n.f* expresses the aspect of completion and not a tense. Its negation therefore denotes the negation of completion, not the negation of completed or past action. An expression such as *nj sḏm.n.k* actually means something like "you do not complete hearing": therefore, "you do not hear" or "you cannot hear." Similarly, *nj gm.n.s* in a past context means something like "she did not complete finding": therefore, "she could not find" or "she was not finding."

The *sḏm.n.f* can also be negated by  *nn*. This construction is much less common than the normal negation with *nj*, and seems to denote future inability: for instance,

wnf jb n hrw r 3w.f nn grg.n.f pr (Ptahhotep 382–83)

The one who is frivolous for the whole day, he will not be able to establish a house.[16]

15 *bw jrrw st jm*, literally "the place that it was done in," is a construction containing a verb form we will meet in Lesson 24.

16 The subject, *wnf jb n hrw r 3w.f*, is preposed because of its length. The expression *wnf jb* "frivolous" means literally "loose of heart"; *wnf* means "loose-fitting" (of clothes: hence the determinative).

17.12 The *sḏm.n.f* in questions

There are two kinds of questions with a verbal predicate: those in which the action of the verb itself is questioned, and those in which some other element is questioned. An English example of the first kind of question is *Has Jack done his homework?*; an example of the second kind is *When did Jack do his homework?*. The first kind of question can be called a **predicate question**; the second, an **adjunct question**.

For the most part, English treats both kinds of questions alike. In Egyptian, however, they are treated differently. When the *sḏm.n.f* is used in a predicate question, it is usually preceded by the particles *jn jw*, less often by *jn* alone: for example,

jn jw srwḫ.n.k ˁtj (CT V, 102g)

Have you treated the two limbs?

jn ḏ3.n.k n.j zj (CT V, 115c)

Have you ferried a man for me?

The negated *sḏm.n.f* can also be used in a predicate question, in which case it is introduced by the interrogative particle *jn*: for example,

jn nj ḫn.n.tn (Westc. 5, 19)

Can't you row?

In an adjunct question, the *sḏm.n.f* is normally the first word in the sentence:

j.n.ṯn tn(j) (*JEA* 31, pl. 3a, 14)

Where have you come (from)?

jr.n.k r.s mj jšst (CT V, 96b M2C)

So, how did you do (it)?[17]

literally, "you have come where?" and "you did (it) like what?" (see §§ 5.11, 8.13, 10.10).

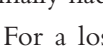
17 The object "it" is omitted. For *r.s* "so" see § 15.7.2.

ESSAY 17. PHONOLOGY AND WRITING

Lessons 1–3 introduced us to the fundamental principles of Egyptian phonology and writing. Throughout succeeding lessons, however, we have also encountered many unusual spellings of Egyptian words, where the relationship between the hieroglyphs and the words they represent is not immediately evident from the basic principles alone. These exceptional writings illustrate two tendencies that were constantly at odds with each other in the minds of the ancient scribes: on the one hand, the tendency to preserve older, "etymological" spellings of words; and on the other, the tendency to reflect the contemporary pronunciation of words in their spelling. In this respect Middle Egyptian writing is comparable to that of modern American English, which illustrates the same conflict in words such as *light* vs. *lite* and *through* vs. *thru*. While English spellings such as these are mostly relegated to the world of advertising, others have become a standardized part of the written language: examples are the words *honor* and *medieval*, which have been simplified from the older, etymological spellings *honour* and *mediaeval* (still used in British publications).

We have now reached the point in our studies where we can examine Middle Egyptian spelling in more detail. As we have already seen in § 2.8, most exceptional spellings involve sounds that were lost or altered between the time of the Old Kingdom, when hieroglyphic writing was first standardized, and the Middle Kingdom, when Middle Egyptian became the standard written language. Etymologically, most Egyptian words began and ended with a consonant—with the probable exception of some shorter words such as  *j* "oh" (probably just ⋆*a*), and some pronominal suffixes, as we have seen in the stative (§ 17.2). Within words, syllables also began with a single consonant and ended either with a vowel or a single consonant—i.e., either CV or CVC. Clusters of more than one consonant were possible only when two CVC syllables came together: for example, the feminine adjective  *nfrt* "good," probably pronounced ⋆*náfrat* (CVC–CVC); the masculine form  *nfr* had the structure CV–CVC (probably ⋆*náfir*).

With the loss of some consonants in pronunciation, however, many Middle Egyptian words began or ended with a vowel rather than a consonant. Thus, for example, the loss of the feminine ending *t* and syllable-final *r* (§ 2.8.4) meant that  was pronounced ⋆*náfra* (CVC–CV) and  something like ⋆*náfi* (CV–CV). The hieroglyphic system had no regular way of indicating such vocalic endings. In writing these words, scribes could ignore the sound changes and use the traditional spelling—in the same way that standard English still writes *light* even though the *gh* sound is no longer pronounced. Often, however, a scribe would attempt to "modernize" the spelling. A final vowel could be indicated in various ways:

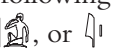
- by omitting the lost consonant: e.g.,  for older ; or for older
- by spelling the word as if it had originally had a final *j* (§ 2.4): for example,  *tj* for the particle *tr* (§ 15.7.11). For a lost final *r* (as in this word), older and newer spellings were often combined, as in *trj* (i.e., *tr* > *tj*).
- by adding the "curl *w*" to the end of the word: for example, for older . This method probably originated in the masculine plural ending of nouns, which was simply a vowel (⋆*u*).

The use of an extra "curl *w*" was especially common in hieratic texts; it increased in use over time and is very often found in New Kingdom texts, even those in hieroglyphic.

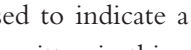
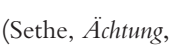
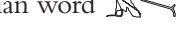
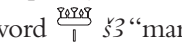
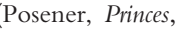
The loss of the feminine ending *t* was not universal: when a feminine word had a suffix, or was combined in pronunciation with a following word beginning with a vowel, the feminine ending was preserved. This gave rise to spellings such as  for the name *nfrt-j.tj* "Nefertiti" (§ 17.9), which contemporary transcriptions in cuneiform (the wedge-shaped writing of Mesopotamia) show was pronounced something like ⋆*naftíta* (originally ⋆*nafratíta*). To indicate that it was preserved in pronunciation, the ending *t* was sometimes written with a second *t* (or *ṯ*) or with an extra "curl *w*" before a suffix pronoun: for example,  *jzwt.ṯn* (ShS. 7) for *jzwt.n* "our crew,"  *jntw.f* (Westc. 8, 3) for *jnt.f* "it should fetch" (a verb form).

Egyptologists are divided about how to represent such phonetic spellings. Some ignore them and transcribe the words as if they were written normally; the feminine ending with an extra "curl *w*" is sometimes transcribed with the special sign *ṯ*. In this book, words are usually represented as they are written: omitted consonants are added in parentheses, and the "curl *w*" is transcribed: thus, *nf(r)* and *nfrw*.

Phonetic spellings are particularly common in the writings of foreign names or loan words borrowed from other languages. To write such words Egyptian scribes often employed a system known as **group writing**. In this system, foreign words could be spelled out by using similar-sounding Egyptian words. We do much the same thing when we indicate the pronunciation of unfamiliar words by using common English words: for example, "PARE-a-dime" for *paradigm*.

Two systems of group writing are known from Egyptian texts, one used in the Middle Kingdom and the other in the New Kingdom. The Middle Kingdom system was primarily "alphabetic," with the occasional addition of biliteral signs or short Egyptian words for CVC and CV syllables. The uniliteral signs generally had the same values as in Egyptian words, with the following special conventions: doubled consonants (CC) could be written twice;  , , or was used for a syllable beginning or

ending with a vowel;  or was used for *y* at the beginning of words as well as for *y* in the middle or end (almost never occurs at the beginning of Egyptian words);  normally represented the consonant *l* or *r*;  was used for *d* as well as *r* (the latter also as  , from the Egyptian word ⋆*ra* "mouth"); is used for *l* as well as *n*; and the "curl *w*" was used to indicate a syllable or word ending in a vowel. Some examples of foreign names written in this system are:

-  *y3-mt* (Sethe, *Ächtung*, f 9) for *Yarmut*, the name of a city southwest of Jerusalem; the Egyptian word *m(w)t* "death" is used for the second syllable
-  *jb-š3* (*Beni Hasan* I, pl. 30) for *Abi-šar*, a Canaanite name meaning "My Father is King"; the Egyptian word *š3* "marsh" is used for the second part of the name
-  *jk-zp-j* (Posener, *Princes*, 70) for *Aksapi*, the name of a city west of Galilee (Biblical Achsaph); the Egyptian word *zp* "time, occasion" is used for the second syllable
-  *ḫn-ḏr* for *Ḫanzir*, the name of a pharaoh of Dynasty 13 (Khendjer; the name is Semitic, meaning "wild boar"); the Egyptian preposition *ḏr* "since" is used for the second syllable
-  *y-tn-hddw* (Posener, *Princes*, 66) for *Yattin-Haddu*, an Amorite name meaning "Haddu (a god) Has Given"; the Egyptian word *tn(j)* "distinct" is used for the second syllable
- *ʿprw-js-jpj* (Posener, *Princes*, 71) for *ʿAbdu-As'api*, a Canaanite name meaning "Servant of Asaph"; the Egyptian word *ʿprw* "equipped" is used for the first part of the name.

By the New Kingdom, the practice of using short Egyptian words in group writing had been largely abandoned in favor of a new system based on CV syllables. Where possible, these syllables were written with biliteral signs; the final vowel was represented by , (less often), and or . The consonant *l* was no longer written with but as , , or . This system was used not only for spelling out foreign names, as in the Middle Kingdom, but also for writing the many loan words that had come into Egyptian from Semitic languages to the East. The following are some typical examples of the New Kingdom system of group writing:

-  *j3-ywj-r* (*LES* 74, 5) for *ayyala* "stag" (Hebrew *ayyal*)
- *yw-mj* (*LES* 76, 12) for *yamma* "sea, lake" (Arabic and Hebrew *yam*)
-  *bw-nr* (*HO* 75, vo. 6) for *balla* "outside" (Arabic *barra*)

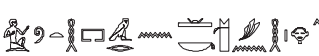
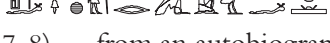
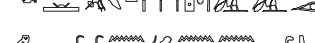
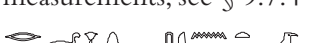
-  *mj-r-k3-bw-tj* (KRI II, 249, 13) for *markabata* "chariot" (Arabic *markabatu*)
-  *s3-r-qw* (KRI I, 12, 10) for *thalgu* "snow" (Arabic *thalg*)
-  *š3-r-mj* (KRI IV, 19, 3) for *šalama* "peace" (Arabic *salam*, Hebrew *šalom*)
-  *t-r* (*LEM* 22, 3) for *tilla* "mound" (Arabic *tell*, Hebrew *tel*); the Egyptian word  *t* "bread" is used to write the CV group *ti*.

Such loanwords, like the system used to write them, first appear in texts of the late Second Intermediate Period, and are mostly found in the New Kingdom and later. They are also much more frequent in Late Egyptian texts than in those written in Middle Egyptian.

The attempt to reflect the actual pronunciation of words, both native Egyptian and foreign, is one of the more interesting features of ancient Egyptian writing, because it gives us a few clues to how the language actually sounded. While it can sometimes make the reading of hieroglyphic texts more difficult, particularly for beginners, it is also a nice reminder that Egyptian is not just a curious artifact of ancient history but a language that was once spoken and written by real people.

EXERCISE 17

Transcribe and translate the following sentences.

1.  (Peas. B1, 105–107)
2.  (*Kahun*, pl. 31, 19–20) — *ḥtw* a name
3.  (*JEA* 33, 7, 7–8) — from an autobiography
4.  (Helck, *HBT*, 21)
5.  (Sin. B 34–35) — *nn* "this," meaning "here"
6.  (*Kahun*, pl. 30, 41)— from a letter: *rn.f-snb* and *z3-nb* are names (see § 4.15); for the measurements, see § 9.7.4
7. (Peas. R 11, 2–3)

8.  (Sin. R 19–20)

9.  (Sin. R 41–42) — *jnbw-ḥq3* "The Ruler's Walls," the name of a frontier fort (§ 4.15)

10.  (Sin. B 143–44)

11.  (Westc. 6, 23–24)

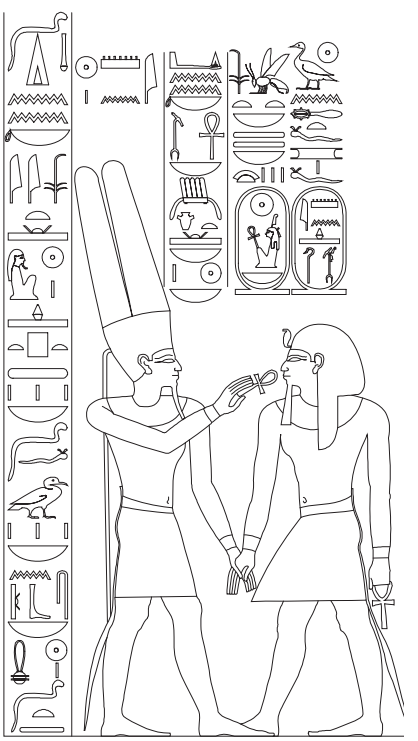
12.  (Merikare 6, 11)

13.  (Sin. R 70–71)

14.  (Leb. 83–84)

15.  (Amenemhat 2, 7) — *p3* "ever do" (literally, "do in the past") uses the infinitive as its object

16. Transcribe and translate the texts in the scene to the right, which shows Amenhotep III receiving life from Amun-Re (LD III, 72) — *nb-m3ᶜt-rᶜ* "Nebmaatre" ("Lord of the Sun's Maat"); *n ḫt.f* "bodily" (literally, "belonging to his body"); *mr.f* "his beloved"; *(n)swγt* "kingship"



18. THE *sḏm.f*

18.1 Definition

Of the seven forms of the suffix conjugation (§ 17.1), the most common by far is the one that Egyptologists call the *sḏm.f*. It also has more uses, more written forms, and more translations than any other verb form of Middle Egyptian. Because of these features, Egyptologists have divided the *sḏm.f* into as many as six separate forms (as in previous editions of this book). For most verbs, however, these supposedly distinct forms all look exactly the same, and recent research now indicates that the active *sḏm.f* may have been only a single verb form, which is how it will be treated here. We will discuss the various theories about the *sḏm.f* in more detail in the final lesson of this book.

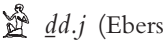
The *sḏm.f* is an example of how Egyptian is sometimes much less precise than English. Although it has many different uses and translations, the *sḏm.f* has a single basic meaning: it expresses **action**. Like all other Middle Egyptian verb forms, it has no tense of its own, though its uses require us to translate it as past, present, or future. Like the stative, it also has no inherent mood, although it is used both for statements of fact (indicative) and for wishes and commands (subjunctive). It is normally active, but also like the stative, it can be used in ways that require us to translate it as passive instead; in this case, however, there is some evidence that the passive *sḏm.f* was a separate form, and it will be discussed as such in the next lesson.

18.2 Form

The *sḏm.f* is like the *sḏm.n.f* without the suffix *n*. It consists of the stem of the verb (§ 12.4.1) followed by the verb's subject, which is either a noun or a suffix pronoun: for example,  *sḏm nṯr* "the god hears," *sḏm.f* "he hears." Coptic indicates that the *sḏm.f* was pronounced with a final ⋆*–á* before the subject: e.g., ⋆*saḏmá náṯur*, ⋆*saḏmáf*. This final vowel is sometimes reflected in the writing of the *sḏm.f*, as we will see below. There is some evidence that the geminated stem (§ 12.4.2) was also used in the *sḏm.f*, as we will see in future lessons: thus, *sḏm.f* could represent not only ⋆*saḏmáf* but also ⋆*saḏammáf* (see § 2.8.2).

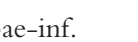
Although the *sḏm.f* normally has a single written form, some verbs and verb classes can have more than one. The following are typical forms that are found in Middle Egyptian texts:[1]

1 The translations in this list all use the English present tense. In the texts from which the examples are taken, however, the form may not necessarily have present meaning.

2-lit.  *ḏd.j* (Ebers 30, 16) "I say." Rarely prefixed:  *j.ḏd.k* (Helck, *HBT*, 5) "you say." The prefixed form is found mostly in early Middle Egyptian texts (with the prefix spelled), as a holdover from Old Egyptian, and in texts after the Middle Kingdom (with the prefix usually spelled ), where it anticipates some Late Egyptian forms.

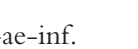
2ae-gem.  *wnn.s* (Sin. B 262) "it exists" and *wn* (Peas. R 1, 2) "exists." Examples of the three-radical form represent the geminated stem (see § 18.9, below). The verb *mꜣꜣ* "see" sometimes has the form *mꜣn*, as in the infinitive (§ 13.3.2c): e.g., *mꜣn.k* (Peas. R 15, 1) "you see."

3-lit.  *wḥm.j* (Ebers 30, 16) "I repeat"

3ae-inf.  *ms.s* (*Kahun*, pl. 6, 17) "she gives birth." Coptic shows that this class had a final *i*: i.e., ⋆*misiás*. This vowel is sometimes reflected in hieroglyphs by a final double reed-leaf, probably because it was heard as a consonant (i.e., ⋆*misiyás*): *sḳy.f* (Adm. 12, 2) "he wipes out." The final stressed vowel (⋆*á*) is sometimes represented by a *w* in older texts: *hꜣw* (CT VII, 413d) "goes down."

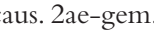
3ae-gem.  *snbb.sn* (Urk. IV, 559, 11) "they converse"

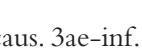
4-lit.  *wstn.k* (*Paheri*, pl. 9, 14) "you stride"; *ḫtḫt* (Siut I, 270) "reverts"

4ae-inf.  *ḫms.s* (*Kahun*, pl. 6, 15) "she sits." Occasionally with final double reed-leaf or, in older texts, *w*: *rnpy* (Sin. B 167–68) "rejuvenates," *ḫmsw* (CT IV, 324a) "sits."

caus. 2-lit.  *swḏ.ṯn* (Brunner, *Chrestomathie*, pl. 11, 10) "you bequeath." Also with final *w* in older texts: *smḫw* (CT V, 238c) "forgets."

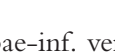
caus. 2ae-gem. *sqbb.k* (Urk. IV, 1165, 16) "you cool off"

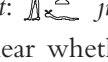
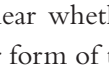
caus. 3-lit.  *swʿb.k* (Sethe, *Lesestücke*, 76, 7) "you clean"

caus. 3ae-inf.  *sqꜣ.k* (CT IV, 69a B6C) "you elevate"; also with final double reed-leaf: *sqꜣy.k* (CT IV, 69a T1C) "you elevate"

caus. 4-lit. *smnmn.ṯn* (CT IV, 167e) "you cause quaking"

caus. 4ae-inf.  *sḫnt.f* (Westc. 7, 24) "he promotes"

anom. The verb *rdj* "give, put" uses both base stems:  *rdj.j* (Westc. 9, 17) and  *dj.j* (Urk. IV, 1077, 9) "I give." The verb *jjj* "come" also uses two stems, *jw* representing the geminated stem (§ 12.6.2):  *jj* (Peas. B2, 122) "comes,"  *jy.f* (Sin. R 15) "he comes";  *jw.f* (Ebers 40, 1) "it comes,"  *jwy.f* (Heqanakht II, 38) "he comes."

In addition to these forms, the 3ae-inf. verb *jnj* "get, fetch" and the *jw* stem of anom. *jjj* sometimes have an ending *–t*:  *jnt.f* "he gets" (Heqanakht I, vo. 8),  *jwt* (Peas. B1, 88) "comes." It is not clear whether these represent alternatives of the regular forms or special uses of another form of the suffix conjugation, called the *sḏmt.f* (which we will meet in the next lesson); they are discussed further below (§ 18.10).

18.3 The *sḏm.f* with the suffix *tw*

Like the *sḏm.n.f* (§ 17.6), the *sḏm.f* can have the suffix *tw*, used either as an impersonal subject ("one") or to make the *sḏm.f* passive: for instance,

 *st3.tw n.k tk3 m grḥ* (*Paheri*, pl. 9, 18)

One will light for you a taper at night (or "A taper will be lit for you at night").

When the subject is a personal pronoun it takes the form of the suffix pronoun and is attached to the verb **after** the suffix *tw*: for example: for example,

 *ḥw.tw.f m šsm 50* (Khety II, 86)

He is beaten with 50 lashes.

18.4 The *sḏm.f* as a past tense

In Old Egyptian, the *sḏm.f* could be used to express the past tense ("he heard") in contrast to the *sḏm.n.f* for completed action ("he has heard"). In Middle Egyptian, the *sḏm.n.f* has taken over both of these functions (§§ 17.3, 17.7, 17.9), but the *sḏm.f* is still used occasionally in its older role: for example,

 *ʿḥʿ.n rdj.f wj m r.f* (ShS. 76–77)

Then he put me in his mouth (from a story about a giant serpent).

 *wn.jn ʿḥʿ.sn ḥms.sn ḫft* (Kagemni 2, 7)

So, they stood and sat accordingly.

Old Egyptian could also use the *sḏm.f* of **intransitive** verbs with a noun subject to express completed action. Middle Egyptian normally uses the SUBJECT-stative construction for this purpose (§§ 16.5, 17.3), but the older use of the *sḏm.f* can still be found in some texts: for example,

ḫᶜ sbkw ḥq(3).n.f pt
mḥ.n.f t3wj m wsrw.f (pRam.VI, 105–106)
Sobek has appeared and begun to rule the sky,
and has filled the Two Lands with his power.

Here intransitive *ḫᶜ sbkw* "Sobek has appeared" is used in parallel with the transitive forms *ḥq(3).n.f* "he has ruled" (i.e., "he has begun to rule") and *mḥ.n.f* "he has filled."

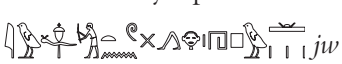
Neither of these uses of the *sḏm.f* is very common in Middle Egyptian. The intransitive use is found primarily in religious texts and may be a conscious archaism (like the English use of *thou* and *thee* in prayers). The past-tense use occurs mostly in early Middle Egyptian tomb biographies and in some early literary texts. Rather than an archaism, however, it may be a dialectal feature. In Late Egyptian the *sḏm.f* is once again used as the regular past tense of transitive verbs, while the *sḏm.n.f* has disappeared. This later use of the *sḏm.f* sometimes appears in Middle Egyptian texts from the Second Intermediate Period onward.

18.5 The *sḏm.f* as a present tense

The *sḏm.f* can also be used to express gnomic actions (those that are generally true), corresponding to the simple present tense in English: for example,

 *mr sw njwt.f r ḥᶜw* (Sin. B 66)
His town loves him more than itself.[2]

Such examples, where the *sḏm.f* is the first word in the clause, are relatively rare. Usually it is introduced by a particle of some sort, most often *jw*, as in

 *jw ḫsf.tw n sw3 ḥr ḥpw* (Ptahhotep 90)
Bypassing customs is punished.[3]

Since the *sḏm.f* is tenseless, such statements can also be put in the past:

jw jr.j m mtt nt jb n nb rᶜ nb (Urk. IV, 489, 2)
I used to act with correctness of heart for the lord every day.

By itself, this example contains nothing to indicate that it refers to past action: the tense comes from the context in which it is used (in this case, a tomb biography). The *sḏm.f* itself simply denotes action, and says nothing about when the action takes place.

2 Literally, "His town loves him with respect to (its) body.".
3 The phrase *sw3 ḥr* means "passing over"; *sw3* is the infinitive.

18.6 The SUBJECT–*sḏm.f* construction

Like the *sḏm.n.f*, the *sḏm.f* can have its subject or object preposed (§ 17.4), either because of its length or to topicalize it: for example,

wp(w)tj ḫdd ḫnt r ḫnw ꜣb.f ḥr.j (Sin. B 94–95)

The messenger who would come north or go south to home used to stop by me.[4]

Here the subject *wpwtj ḫdd ḫnt r ḫnw* "the messenger who would come north or go south to home" is preposed before the verb because of its length, and it is repeated by the suffix pronoun on the verb *ꜣb.f* "he used to stop" itself.

Most cases of the *sḏm.f* with a preposed subject, however, are examples of a special verbal construction known as the SUBJECT-*sḏm.f* construction. This is quite common in Middle Egyptian; it is used mostly in **gnomic generalizations** and is normally introduced by a particle of some sort, most often *jw*: for example,

jw wḥꜥ ḫbꜣ.f jtrw (Peas. B1, 261–62)

The fisherman plows the river.

Less often, the SUBJECT-*sḏm.f* construction expresses the **imperfect** (§ 12.9.2), as in

m.k wj šm.j r.j (CT II, 384a)

Look, I am going away.[5]

We have now seen three ways in which Middle Egyptian could express generalizations: with the SUBJECT-*sḏm.f* construction, with the *sḏm.f* itself (§ 18.4), and with the pseudo-verbal construction of *ḥr* plus the infinitive (§ 14.2). Theoretically, the generalization in the second example above could also have been expressed as *ḫbꜣ wḥꜥ jtrw* (*sḏm.f*) or as *jw wḥꜥ ḥr ḫbꜣ jtrw* (pseudo-verbal construction). It is not always clear why the language uses one of these constructions rather than another. There is, however, some historical background to their use.

The *sḏm.f* itself was originally used for generalizations (*jr.j* "I do") and perhaps also for imperfect actions (*jr.j* "I am doing"). Sometime in or before the Old Kingdom, Egyptian started to use the SUBJECT-*sḏm.f* construction instead of the plain *sḏm.f* to express the imperfect (*jw.j jr.j* "I am doing"), and the construction still has this meaning in some early Middle Egyptian texts. During the Fifth Dynasty the pseudo-verbal con-

4 *ḫdd* "going north" and *ḫnt* "going south" are participles, discussed in Lesson 23.

5 Egyptian uses the expression "go with respect to" oneself (here, *r.j* "with respect to myself") for "go away."

struction came into the language and began to replace the SUBJECT-*sḏm.f* construction as the normal way of expressing the imperfect (*jw.j ḥr jrt* "I am doing"). When this happened, the older SUBJECT-*sḏm.f* construction started to be used for generalizations. This is the situation we find in most Middle Egyptian texts: generalizations expressed by the SUBJECT-*sḏm.f* construction and the imperfect by the pseudo-verbal construction (*jw.j jr.j* "I do," *jw.j ḥr jrt* "I am doing"). Toward the end of its lifetime as a spoken language, however, Middle Egyptian began to use the pseudo-verbal construction for generalizations as well (*jw.j ḥr jrt* "I do"): most examples of this use come from later Middle Egyptian texts. Eventually the language lost the SUBJECT-*sḏm.f* construction, and the pseudo-verbal construction was used to express both the imperfect and generalizations (*jw.j ḥr jrt* "I am doing" and "I do").

Middle Egyptian not only changed during the five hundred or so years it was spoken, but some of its dialects probably retained older constructions longer than others did, and the authors of Middle Egyptian texts sometimes deliberately used older forms. In reading Middle Egyptian texts, therefore, you have to be aware not only of the basic meaning of verb forms and constructions, but also of the fact that those meanings sometimes changed in the course of time. As with tense, however, the context of a sentence is usually a good clue as to its meaning.

18.7 The *sḏm.f* as a future tense

As we have seen in §§ 18.4–5, the *sḏm.f* is not very often used as a past tense, and it is mostly used in the SUBJECT–*sḏm.f* construction to express generalizations or the imperfect. **Most examples of the *sḏm.f* are either future or subjunctive**, especially when it appears as the first word in the sentence. We will examine the use of the *sḏm.f* as a future in this section and its subjunctive use in the next one.

The *sḏm.f* is commonly used to express the future, especially with a first-person subject: for instance,

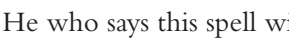
 *sḏd.j bꜣw.k n jtj* (ShS. 139)

I will relate your impressiveness to the sire.

The 2ae-gem. verb *wnn* "exist" often expresses the future when it is followed by a prepositional phrase, an adverb, or the SUBJECT–stative construction: for example,

 *wnn ḏd r pn ꜥnḫ.(w) m ḫrj-nṯr* (*Himmelskuh*, 29)

He who says this spell will exist alive in the necropolis[6]

 *wnn.j m 3ḫ jq(r) m ḫrj-nṯr* (Helck, *HBT*, 49)

I will exist as an accomplished akh in the necropolis.

6 *ḏd* "he who says" is a participle, a verb form we will meet in Lesson 23.

Although *wnn* is a verb in its own right, this use of it can be understood as a way of allowing an adverbial predicate or the SUBJECT–stative construction to be expressed as a future: "I will exist as an akh" is similar in meaning to "I will be an akh."

As with the *sḏm.f* used as a present tense, we have also met a pseudo-verbal construction that seems to do the same thing as the *sḏm.f* with future meaning, SUBJECT–*r*-*sḏm*. Although this construction and the *sḏm.f* are both translated as future, however, they actually have slightly different meanings. The SUBJECT–*r*-*sḏm* construction connotes action that is inevitable or compulsory (§ 14.2); the *sḏm.f* expresses action that is planned or intended. The difference can be seen in the following example:

jw dpt r jjt m ḫnw sqdw jm.s rḫ.n.k
šm.k ḥnʿ.sn r ḫnw (ShS. 119–22)
A boat is to come from home, with sailors you know in it.
You will go home with them.[7]

The pseudo-verbal construction is basically an **involuntary** future: it describes a future action over which the actor has no control, one that is in some way compulsory or inevitable. The *sḏm.f* expresses a **voluntary** future: it denotes actions that are intended or willed by the actor. In this example, the future action in the first line is expressed with the pseudo-verbal construction not only because it is prophesied (and therefore inevitable) but also because it is involuntary: the actor (*dpt* "a boat") has no control over its actions. In the last clause the future action is expressed with the *sḏm.f* both because the actor (*.k* "you") is a human being, who can control his actions, and because the future action is viewed as voluntary: the actor will in fact want to "go home with them."

These two ways of expressing involuntary and voluntary future actions are actually quite similar to English constructions. The pseudo-verbal construction corresponds to the English constructions *is to* and *have to* with the infinitive, which denote inevitable and compulsory actions. When it is used to express the future, the *sḏm.f* normally corresponds to the English future tense: *you will go*, for example, is actually derived from the construction *you will to go*, in which the action is described as willed by its actor.

18.8 The *sḏm.f* as a subjunctive

Even more common than its expression of future action is the use of the *sḏm.f* for actions that are viewed as possible, desirable, or contingent: in other words, subjunctive

7 *rḫ.n.k* is the *sḏm.n.f* used as an adjective, which will be discussed in Lesson 22.

(§ 12.9.3). The *sḏm.f* is the form that Middle Egyptian normally uses in main clauses to express a **wish**: for example,

j (j)tm(w) jmj ḥwt-ꜥ3t jty nṯrw
nḫm.k wj m ꜥ nṯr pw ꜥnḫ m ḫryt (CT IV, 311c–312c)
Oh, Atum, who is in the Great Enclosure, sire of the gods,
may you save me from that god who lives on slaughter.[8]

It is also used to express a **polite command**, corresponding to English constructions with the verb *should*: for instance,

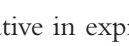
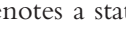
m.k wj m ꜥ.k jp.k wj (Peas. R 26, 5–6)
Look, I am in your hand: you should take account of me.

It can also be used to express an **exhortation**, corresponding to English constructions with the verb *let*: for example,

jrjw-ꜥ3 ḥr šm.n ḥ3q n.n (Adm. 1, 1)
The doorkeepers are (saying), "Let's go and plunder for ourselves."[9]

Of these three uses, the last (exhortation) is only expressed by the *sḏm.f*, but other verb forms can be used to express wishes and commands. As a command, the *sḏm.f* is softer or more polite than the imperative: Egyptian tends to use it instead of the imperative when the command is addressed to a superior, such as a high official, the king, or a god: for example,

 *wḏ3 ḥm.k r prw nw zḫ3w* (Helck, *HBT*, 22)
Your Incarnation should proceed to the houses of writings—or
May Your Incarnation proceed to the houses of writings—or
Let Your Incarnation proceed to the houses of writings.

The *sḏm.f* differs from the stative in expressing a wish or command because it denotes action, whereas the stative denotes a state: thus, *sḏm.f*  *šm.k* "you should go" but stative  *šm.tj* "you should be gone" (i.e., "begone!")—both of which also

8 "Great Enclosure" (*ḥwt-ꜥ3t*) is the name of a temple in Heliopolis. *ꜥnḫ* "who lives" is a participle, which we will meet in Lesson 23.

9 *jrjw-ꜥ3* "doorkeepers" is literally "those who pertain to the door" (§ 8.7). For the omitted subject of *ḥ3q* "and plunder," see § 17.5; for *ḥr* "are saying," see § 14.7.

contrast with the simple imperative  *šm* "go!"; similarly, *sḏm.f*  *ʿnḫ.f* "may he live" versus stative *ʿnḫ.(w)* "may he be alive" and imperative *ʿnḫ* "live!"

18.9 The *sḏm.f* of *wnn*

When you were introduced to the geminated stem, you learned that it adds the sense of repetitive, continual, or normative action to the root meaning of the verb (§ 12.4.2). This nuance is not something that normally affects the translation of the *sḏm.f*, since there is usually no way to tell for certain whether the base or geminated stem is being used (see § 18.2). For the *sḏm.f* of 2ae-gem. verbs, however, the difference between the two written forms reflects a difference in stems: the two-radical form always represents the **base** stem, and the three-radical form always represents the **geminated** stem. This rule is deduced from what we know about Egyptian syllable structure and writing. For the verb *qbb* "become cool," for example, *qb.f* can only represent the form ⋆*qabbáf* and *qbb.f* can only represent ⋆*qababbáf*.[10]

The difference in meaning between the two forms cannot always be reflected in translation: for example,  *m3.f wr* (CT V, 131a A1C) and  *m33.f wr* (CT V, 131a G1T) both mean "he sees the Great One," although *m33.f* connotes an extended act of seeing that *m3.f* does not. For the verb *wnn*, however, the difference can often be captured by the English verbs *be* and *exist*, the second of which denotes an extended act of existence. The sentence *wnn.j m 3ḫ jq(r) m ḫrj-nṯr* cited in § 18.7, for instance, implies that the speaker is thinking of his eternal afterlife ("I will exist as an excellent akh in the necropolis"), while *wn* in the following example simply indicates existence:

wn k3wt(j)w.k m ḥ^{cc}w (Helck, *HBT*, 27)

Your workers will be in jubilation.

The same difference applies to non-future uses of the *sḏm.f* of *wnn*, as can be seen from the next two examples:

 *wnn t3 m znj mnt* (Urk. IV, 2027, 11)

The land existed in distress[11]

 *wn.j m smr* (Hatnub 22, 2–3)

I was a courtier.

10 We know the vowels from Coptic. The form *qbb.f* cannot represent ⋆*qababáf* because Egyptian historically reduced CV to C before or after a stressed syllable. Thus, ⋆*qababáf* → ⋆*qabbáf*; similarly, ms *nfr* "good" represents ⋆*náfir*, but fs *nfrt* represents ⋆*náfirat* → ⋆*náfrat*. There is a similar rule of syllable reduction in other Afro-Asiatic languages.

11 The expression *znj mnt* "distress" is a noun phrase meaning "the surpassing of suffering."

In this case, *wnn* in the first sentence implies that the land was in distress over a period of time, while *wn.j* in the second simply refers to the past situation of its subject.

Each of these three examples can be analyzed as an adverbial sentence to which the *sḏm.f* of *wnn* has been added in order to make a more precise statement than the adverbial sentence alone. Thus, *wn* adds the notion of the future in the first example and the past in the third, and *wnn* adds the notion of extended existence in the second. The *sḏm.f* of *wnn* is used for the same purpose with the pseudo-verbal, SUBJECT–stative, and SUBJECT–*sḏm.f* constructions:

 *wnn.k ḥr rdjt n.f ꜥqw* (Peas. B1, 114 adapted)

You will be (constantly) giving him rations

 *m.t wnn.f wꜥr.(w)* (*Kahun*, pl. 34, 20)

Look, he used to be in flight (literally, "fled")

 *wn.j wšḏ.j ḥmwt ḥr.s* (Sinai 90, 8)

I used to address the craftsmen about it.

In the first two examples, *wnn* adds the notion of continued action, while *wn* puts the imperfect statement of the SUBJECT–*sḏm.f* construction in the last example into the past. In each case, however, the tense comes from the context in which the sentence is used and not from the constructions or verb forms themselves.

In some instances, *wn* (but not *wnn*) is best translated "there is" or "there was": for example,

jw wn ḫfȝw ḥr wpt ḏw pf (CT II, 377c B17C)

There is a snake on the brow of that mountain

jst r.f wn šzpt m pȝ šj (Westc. 2, 3–4 restored)

So now (§ 15.6.5), there was a gazebo in the garden.

This is known as an existential sentence. Even though *wn* looks like the *sḏm.f*, in this use it is actually a verb form known as a participle, serving as an adjectival predicate. Thus, *jw wn ḫfȝw* means "a snake (is) existent" and *wn šzpt* is literally "a gazebo (was) existent." This construction is relatively easy to distinguish from those in which *wn* is the *sḏm.f*, because it always has a nominal subject, which is undefined (§ 4.9), and because the existential translation "There is/was" makes better sense than one with *be* as a verb in its own right (★"A snake is on the brow of that mountain," ★"So now, a gazebo was in the garden").

18.10  *jnt* and  *jwt*

As noted at the end of § 18.2, the 3ae-inf. verb *jnj* "get, fetch" and the *jw* stem of anom. *jjj* "come" both have unusual *sḏm.f* forms with a final *–t* in addition to their regular forms *jn* and *jw*. These are found mostly in sentences where the *sḏm.f* has future or subjunctive meaning: for example,

 *jwt n.k nṯrw m ksw* (CT I, 236b)
The gods will come to you bowing

 *jnt.k n.(j) pꜣꜥwt* (*L to D*, pl. 3, 2)
You should get me quails.

It is not clear what these forms represent. They may be merely phonological variants (e.g., ⋆*inták* instead of ⋆*inák*) or a form known as the *sḏmt.f* (discussed in Lesson 19) rather than the *sḏm.f*. In any case, they behave like regular forms of the *sḏm.f* and are often found in the same kinds of uses as the regular forms.

18.11 The *sḏm.f* after particles

Like other kinds of predicates, the *sḏm.f* (or SUBJECT–*sḏm.f*) can be preceded by various particles or other introductory words. We have seen examples after *ꜥḥꜥ.n*, *wn.jn*, *jw*, and *m.k* in the preceding sections (§§ 18.4–6, 18.9). It is also used after the particle *ḥꜣ* (and its variants *ḥw*, *ḥwj*, *ḥwj ꜣ*: § 15.6.12) to express a wish:

 *ḥwj ꜣ mrỉ wj kꜣ.k* (BD 154 Nu)
Would that your ka might desire me.

When the *sḏm.f* or SUBJECT–*sḏm.f* construction is used after *jḫ* and *kꜣ* (§§ 15.6.3, 15.6.15), it usually denotes the future **result** or **consequence** of some preceding statement:


sbꜣ r.k sw r mdt ḫr ḥꜣt
jḫ jr.f bj(3)w n msw srjw (Ptahhotep 37–39)
So, teach him to speak (well) from the start:
and he will be (literally, "make") a model for officials' children[12]


jw nꜣ m sbꜣyt kꜣ.k jr.k mjtt (Urk. IV, 1090, 3–4)
This is a teaching: thus, you do likewise

12 The prepositional phrase *ḫr ḥꜣt* "in the beginning" means literally "under the front."

ḥw jrỉ.k ḫft ḏd.j
k3 ḥtp m3ᶜt r jst.s (Urk. IV, 1074, 14–15)
If only you will do as I say,
then Maat will come to rest at its (proper) place.[13]

When the *sḏm.f* or SUBJECT–*sḏm.f* construction is used after the particle *ḫr* (§ 15.6.13), it expresses **necessary** or **inevitable** action: for example,

jr m ḫt jᶜ.s ḥr.s rᶜ nb
ḫr.s gs.s ḥr.s jm (Ebers 87, 9–10)
After she washes her face every day,
she has to oil her face with it[14]

wbn.f m njwt ḥqr
ḫr s3.sn m jnw n š3w (Helck, *Nilhymnus*, 71)
He rises in a town of hunger
and they become sated with the products of the fields.[15]

18.12 The *sḏm.f* in conditional sentences

Conditional sentences pose a condition under which an action or situation is true: for example, *If you do that, you'll be sorry*, where *you'll be sorry* is true under the condition stated after *if*. Such sentences always consist of two parts: the *if* part is known as the conditional clause or **protasis** ("PROT-a-sis"), and the second part, or main clause, is called the **apodosis** ("a-POD-a-sis").

In Middle Egyptian the protasis is often introduced by  *jr*; this can be translated as "if," "when," or "as," although it is actually the full form of the preposition *r* "as for, with respect to" (§ 8.2.7). When the protasis is introduced by *jr*, it always comes before the apodosis. The verb form in the protasis is usually the *sḏm.f*:

13 *ḏd.j* is the object of the preposition *ḫft*, a use to be discussed in Lesson 21.

14 From a prescription for an ointment to erase wrinkles. The first clause means literally "as for after she washes her face every day," with the *sḏm.f* as object of the preposition; this use of the *sḏm.f* will be discussed in Lesson 21.

15 From a description of the inundation.

jr šzp z3 zj ḏd jt.f
nj nnm.n sḫr.f nb (Ptahhotep 564–65)
If/When a man's son accepts his father's speaking,
his plan cannot err.[16]

We have also seen how *jr* can introduce an element of the sentence that is preposed, usually the subject (§ 17.4). In fact, the two uses of *jr* are the same: the conditional use means literally, "as for" (in the example above, "As for a man's son accepts"). Normally, when initial *jr* is followed by a noun or noun phrase, it is translated "as for," and when it is followed by the *sḏm.f*, "if/when/as."

In English, it is also possible to make a conditional sentence without *if*: for example, *You do that, you'll be sorry*. Egyptian could do the same thing:

j ᶜnḫw … sw3t(j).sn ḫr jz pn
mr.ṯn ᶜnḫ msḏ.ṯn ḫpt
jw.ṯn r drp n.j (CG 20003 a 1–3)
Oh (you) living … who shall pass by this tomb!
(As) you want to live and you hate to pass on,
you are to offer to me.[17]

Here the protasis contains two *sḏm.f* forms, *mr.ṯn* "you want" and *msḏ.ṯn* "you hate," and the apodosis is expressed with the pseudo-verbal construction of *r* plus the infinitive. In such sentences the conditional sense of the protasis is conveyed by the context instead of a specific introductory word.

18.13 The negation *nj sḏm.f*

Unlike the *sḏm.n.f*, which is usually negated by  *nj* and only rarely by  *nn*, the *sḏm.f* is negated by **both** *nj* and *nn*. It also has two negative counterparts, *jm.f sḏm* and *tm.f sḏm*, with the *sḏm.f* of the verbs *jmj* (§ 12.7) and *tm* plus the negatival complement (§§ 13.16–18). These all have different uses and meanings.

16 *ḏd* is the infinitive.

17 *ᶜnḫw* "living ones" and *sw3t(j).sn* "who shall pass" are different kinds of participles, a verb form we will discuss in Lesson 23. *ᶜnḫ* "to live" and *ḫpt* "to pass on" (a euphemism for "die") are infinitives (see § 13.12).

The negation *nj sḏm.f* is normally used to refer to past or completed action and is therefore usually translated by the English **past** or **perfect**:

nj k3.j spr r ḫnw pn (Sin. B 6–7)

I did not intend to arrive at that residence (from a story)

jw.j ḥr mᶜq ḏr p3t

nj m3.j mjtj zrw pn (*Meir* III, pl. 23)

I have been roasting (birds) since the creation,

and I have not seen the like of this goose.[18]

In this use, *nj sḏm.f* is sometimes replaced by the stronger negations *nj p3.f sḏm* and *nj zp sḏm.f*. The first of these uses the verb  *p3* "do once, ever do" followed by the infinitive and is best translated as "not once" or "not ever": for example,

nj p3 ḏ3yt mjn zp.s (Ptahhotep 93)

Wrongdoing has not once moored its case,

literally, "wrongdoing has not done once the mooring of its case" (i.e., has never made its case arrive at a successful conclusion). The negation *nj zp sḏm.f* uses the negated noun  *zp* "occasion, case" followed by the *sḏm.f* and means literally, "(in) no case (did) he hear" or "(on) no occasion (did) he hear." It is usually translated with the adverb "never" and the past or perfect, as in

nj zp jry.j ḫt nbt ḏwj r r(m)ṯ nb (CG 20729 a 3)

I never did anything badly against any people—or

I have never done anything badly against any people.[19]

Besides its usual reference to past or completed actions, *nj sḏm.f* (but not the more specific negations *nj p3.f sḏm* and *nj zp sḏm.f*) can also be used to express the negation of **gnomic** actions: for example,

18 Speech of a man roasting a goose over a fire. Note that the tense of the pseudo-verbal construction *jw.j ḥr mᶜq* is indicated by the prepositional phrase *ḏr p3t* "since the creation" (*p3t* means literally "the original time").

19 Since it does not have a feminine ending, *ḏwj* is probably not an adjective (*ḫt nbt ḏwt* "anything bad," "any bad thing") but an adverb "badly" (see § 8.14).

nj jn.tw ḥtpt r dmj (Ptahhotep 348)
Contentment is not fetched to harbor,

meaning, "contentment is never fully achieved." The translation of *nj sḏm.f* as a gnomic present is most common with the verb *rḫ* "learn, experience": for example,

 *nj rḫ.j sw* (Sin. B 114) "I do not know him."

In this case, however, *nj sḏm.f* actually has its more usual past or perfect meaning, since *nj rḫ.j sw* means literally, "I have not gotten to know him" (see §§ 16.5 and 17.10). Except for *rḫ*, the gnomic sense of *nj sḏm.f* is rare: Middle Egyptian regularly uses *nj sḏm.n.f* for that purpose (§ 17.11).

Finally, *nj sḏm.f* can also have **future** meaning. This use is most common with the geminated *sḏm.f* of *wnn*, as in

 *nj wnn z3.f ḥr nst.f* (*Beni Hasan* I, pl. 25, 96–99)
His son will not (ever) be on his seat.

Other examples of *nj sḏm.f* with future meaning occur mostly in religious texts, where it is a holdover from Old Egyptian.

18.14 The negation *nn sḏm.f*

When it is negated by *nn*, the *sḏm.f* regularly has **future** meaning. This is the usual negative counterpart of the pseudo-verbal construction *jw.f r sḏm*, which is normally not negated (§ 14.8): for example,

jw.f r jtt t3w šmᶜw
nn k3.f ḫ3swt mḥtt (Sin. B 71–72)
He is to take possession of the southern lands:
he will not consider the northern countries.

Like *nj sḏm.f*, *nn sḏm.f* has a stronger counterpart *nn zp sḏm.f*, which means "he will never hear": for example,

 *nn zp jry.j ḏdt.n.s* (Herdsman 6)
I would never do what she said.[20]

In this case, the literal meaning is something like "there is not a case (that) I (will) do"; the tense comes from the context, not from the construction itself.

20 From a story; *ḏdt.n.s* "what she said" is a form we will discuss in Lesson 22.

Although *nn sḏm.f* normally has future meaning, this is **not** the case with the negation *nn wn*. This is the negative counterpart of the construction discussed at the end of § 18.9, in which *wn* is a participle rather than the *sḏm.f*, and means "there is not": for example,

 *nn wn šw m ḫrwy* (Merikare 10, 9–10)

There is no one free of an enemy.

 *nn wn jz n ʿwn-jb* (Ptahhotep 315)

There is no tomb for the greedy,

literally, "one free of an enemy is not existent" and "a tomb for the grasping of mind is not existent" (see § 11.6).

18.15 The negations *jm.f sḏm* and *tm.f sḏm*

The negative verb *jmj* is used to make the negative counterpart of the *sḏm.f* in **wishes** or **commands**. The verb *jmj* is put in the *sḏm.f*, and the verb being negated is expressed as the negatival complement: for example,

z3.k pw …

jm.k jwd jb.k r.f (Ptahhotep 204–205)

He is your son …

you should not separate your mind from him.

When the subject is a noun, it normally comes after the negatival complement (*jm sḏm* NOUN), not after *jm*: for instance,

jm sḫpr jb.j pn ḏbʿw pn ḏw r.j (BD 27 Nu)

May this my mind not create this bad reproach against me,

where *jb.j pn* "this my mind" is the subject and *sḫpr* "create" (literally "cause to evolve") is the negatival complement.[21]

In some cases, Middle Egyptian prefers the construction *tm.f sḏm*, with the *sḏm.f* of the verb *tm* "fail to do, not do" and the negatival complement of the verb being negated, in place of a negated *sḏm.f*. Two instances in which this is especially common are after the particle *jḫ* "thus" and after conditional *jr* "if, when" (see §§ 18.11–12): for example,

21 The word *ḏbʿw* "reproach" comes from *ḏbʿ* "finger"; it literally means something like "finger-wagging." For the word-order of *ḏbʿw pn ḏw*, see § 6.3.

jw.j r jrt nj3j
jḫ tm.f ḥzw (Leb. 45–46)
I am to make an awning
and it won't get cold

jr tm.sn rdw nn msy.s (pBerlin 3038, vo. 2, 4–5)
If they fail to grow, she will not give birth.

Unlike *jmj*, which only means "not" and is only used in the *sḏm.f* and the imperative (§ 15.4), *tm* is a full verb in its own right. As such, it can even be negated itself:

 *nn tm.f jr bw nfr* (Sin. B 74–75)
He will not fail to do good.

18.16 The *sḏm.f* in questions

Besides its use in statements, the *sḏm.f* is also used in questions. When it has an interrogative pronoun as object, it is usually the first word in the sentence:

 *jry.j mj* (Adm. 2, 9) "What shall I do?"

When the verb itself is questioned, however, it is most often introduced by the particle *jn* (§ 15.6.2):

 *jn ꜥw3.tw.j r.f m sp3t.f* (Peas. B1, 49)
So (§ 15.7.2), shall I be robbed in his estate?

 *jn gs3 jwsw* (Peas. B1, 353–54)
Does the crossbar tilt?[22]

This particle can also introduce the negated *sḏm.f*:

jn nn r.f dj.k sw3.n ḥr w3t (Peas. B1, 39–40)
So, won't you let us pass on the path?[23]

When the *sḏm.f* has gnomic sense, or when the SUBJECT–*sḏm.f* construction is questioned, *jn* is usually followed by *jw*: for example,

22 The *jwsw* is the horizontal arm of the balance: see U38 in the Sign List.

23 Literally, "you won't give (that) we pass": *dj.k* and *sw3.n* are both the *sḏm.f*. This construction will be discussed in Lesson 21.

jn jw šḏ.tw ḫnnw m ḫnw pr (Amenemhat 2, 7–8)

Are troublemakers received inside a house?

 *jn jw kꜣ mr.f ꜥḥꜣ* (Sin. B 123)

Does a bull want to fight?

The two particles *jn jw* also introduce a question of existence with the participle *wn* (see the end of § 18.9): for instance,

jn jw wn ky nḫt ꜥḥꜣ r.f (Sin. B 133–34)

Is there another strongman who could fight against him?[24]

These examples show that the *sḏm.f* in questions can have most of the same meanings that it does in affirmative statements.

18.17 Summary of the *sḏm.f*

From the preceding discussions, you can see how the *sḏm.f* can have many different translations in English, even though it is only a single form in Egyptian. In most cases, the meaning of the *sḏm.f* comes from the context in which it is used, but there are also a few uses and constructions that give more precise clues to its meaning. To help you remember and identify the different meanings, here is a summary of the basic points.

1) ***sḏm.f*** — most often future or subjunctive ("he will hear"; "he should hear, may he hear, let him hear"), much less commonly with reference to past/completed action ("he heard, he has heard") or present/gnomic action ("he hears").

2) ***jw sḏm.f*** — usually gnomic ("he hears").

3) **SUBJECT–*sḏm.f*** — most often gnomic ("he hears"), less often imperfect ("he is/was hearing").

4) ***nj sḏm.f*** — usually refers to past or completed action ("he did not hear, he has not heard"), less often to gnomic or future action.

5) ***nn sḏm.f*** — regularly future ("he will not hear).

6) ***jm.f sḏm*** —subjunctive ("he should not hear, may he not hear, let him not hear").

7) ***tm.f sḏm*** — used instead of *nj sḏm.f* or *nn sḏm.f* in some cases, particularly after *jr* "if"; translated like *nj sḏm.f* or *nn sḏm.f*, although it literally means "he fails to hear, he failed to hear, he will fail to hear."

24 Compare the affirmative statement of existence with *jw wn* at the end of § 18.9. *ꜥḥꜣ* "who could fight" is a participle, which we will discuss in Lesson 23.

8) ***wn*** (*sḏm.f*) — past/perfect or future/subjunctive, mostly used to give those meanings to a sentence with adverbial, pseudo-verbal, or SUBJECT–stative predicate; translated by a form of the verb *be* ("is, was," etc.); negated by *nj* (past/perfect) or *nn* (future).

9) ***wn*** (participle) — used in existential statements ("there is/are, there was/were"), with undefined nominal subject; negated by *nn*.

10) ***wnn*** (*sḏm.f*) — same meanings and uses as *wn* (*sḏm.f*) but with the connotation of continued existence ("exist" rather than "be"); negated by *nj*, with future meaning.

ESSAY 18. EGYPTIAN LITERATURE

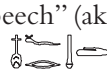
One of the advantages of studying Middle Egyptian is that a knowledge of the language gives you firsthand access to a whole world of ancient thought and literature. We are fortunate that the Egyptian climate has preserved so much of that literature for us—sometimes in the hieroglyphs carved on stone monuments or painted on tomb walls but especially in the much more fragile texts inscribed on wood or written in ink on papyrus.

The hieroglyphic examples presented in these lessons are all taken from real ancient Egyptian texts, ranging from mundane documents of everyday life to sophisticated treatises on philosophy and theology. Because our knowledge of Middle Egyptian is completely dependent on the written word, it is important to understand the cultural background of these texts: why they were composed in the first place, how they were transmitted, and what they meant to the people who wrote them. In this essay we will look at Egyptian literature as a whole; subsequent essays will discuss the various kinds of Egyptian texts in more detail.

Middle Egyptian literature reflects a number of different layers of the Egyptian language, from the spontaneous conversation of fieldworkers to the most carefully crafted literary compositions. Such layers (also known as registers) exist in all languages. In English, for example, contractions such as *can't* or *won't* are more common in everyday speech and writing than in formal literary compositions. In modern French and German, the past tense belongs to the layer of formal language and is largely absent from everyday speech. The difference is even more pronounced in modern Arabic, which uses one set of words and grammar for writing and formal speech and a different set for everyday conversation; the former is uniform across the Arabic-speaking world, but the latter differs from country to country. Politicians giving a speech in Arabic sometimes switch between these layers deliberately: for example, by using the formal language to appear statesmanlike and the colloquial to identify themselves with the common people.

Middle Egyptian seems to have been similar to modern Arabic, and probably often had significant differences between the spoken and written language. For a number of reasons, however, it is not always easy, or even possible, to distinguish the various layers from one another in an Egyptian text. Some layers are less well represented than others in preserved texts; and as the language changed with time, words or grammatical constructions from one layer were adopted into others. Because of these difficulties, Egyptologists have not devoted much effort to identifying the different layers of speech that might be present in a text. Along with other factors such as dialect (§ 1.3) and the change in language over time, however, such differences probably account for some of the more unusual constructions we have met in this and past lessons.

The base of all communication, of course, was the speech used in everyday conversation. Of all the layers, this is the least well represented in Middle Egyptian texts. We know it primarily through occasional labels in tomb scenes, which record the conversation of workers depicted in the scenes. Unlike written Middle Egyptian, it seems to have had a definite article (*p3*, *t3*, *n3* "the": § 5.9.3), and perhaps an indefinite article as well (*wꜥ*, *wꜥt* "a": § 9.4 end). Over time, these were gradually adopted in the written language. When we come across them in a Middle Egyptian text, however, it is not always clear whether their presence reflects this historical process or whether it was meant as a deliberate use of the "colloquial" layer.

The Egyptians themselves were conscious of the different layers in their speech. The language of official documents was viewed as a standard not only for written texts but also for the speech of the upper classes. The Egyptians were also aware of the difference between ordinary conversation or writing and the kind of carefully crafted language that we call literature. The latter was known as  *mdt nfrt* "good speech" (akin to the French term *belles lettres*), and those who could compose it were called  *nfr mdw* "good of speaking" (Neferti 7–8). It is a nice reflection on Egyptian society that the possession of this talent was not felt to be limited to the upper classes or the educated. One of the most famous pieces of Egyptian literature is a series of discourses on the nature of Maat, expounded by a farmer from one of the oases (the "boondocks" of ancient Egypt); and another text tells us that "Good speech is more hidden than malachite, yet it is found with maidservants at the millstones" (Ptahhotep 58).

Like the English-speakers of Shakespeare's time, the Egyptians delighted in the clever use of language, not only in content but also in style. A good example of this is:

 *wr wr wrw.f wr.(w)* (Merikare 4, 9)

Great is a great one whose great ones are great.[25]

25 *wrw.f wr.(w)* is a SUBJECT–stative used as a virtual relative clause (discussed in Lesson 22).

As with the different layers that are probably present in many texts, we are not always able to recognize the kind of deliberate craftsmanship involved in literary style. We can see, however, many of the devices found in the literature of more familiar cultures, including allegory, metaphor, puns, and phonological features such as alliteration. One common feature of Egyptian literature is the use of what has been called "thought couplets," in which the thought of one sentence or clause is repeated in different words or expanded in the following sentence or clause: for example,

ʿḥʿ jb pw m ȝt sȝsȝ
ʿnw pw nj rdj.n.f sȝ.f (Sin. B 57–58)
He is one steady-minded of heart in the moment of retreat;
he is a returner who does not show his back.[26]

This feature is also found in the literature of other ancient Near Eastern cultures; it is most familiar to us from the poems of the Bible, especially the Psalms.

Some of what we—and probably the Egyptians themselves—would consider "good speech" includes recognizable literary genres such as stories and poems, but it also encompasses less obvious kinds of texts such as tomb biographies and even some letters. When one such text had a particularly well crafted sentence, it was often copied in other texts of the same kind. Many of the more important works of Egyptian literature exist in several copies. In some cases this is because parts of them were used to train schoolboys in the art of writing; but works of literature were also copied by more well-educated scribes simply for their own enjoyment, and we owe some of the best creations of Egyptian literature, which exist in only one copy, to this latter motive.

Egyptian literary texts are often inscribed at the end with a colophon giving the name of the copyist, but the names of the authors are usually not recorded. Nevertheless, the Egyptians were aware of their identity, and they revered their literary giants as much as we do the authors of our own great literature. The most poignant illustration of this reverence is preserved for us in a literary composition of the Ramesside Period, naming some of the famous writers from the golden age of Middle Egyptian literature (pCB IV, vo. 2, 5 – 3, 11):

As for those learned writers since the time that came after the gods,
those prophets of what was to come, their names have become fixed forever. …

26 From a poem in praise of the king. Note the final alliteration in both sentences (*sȝsȝ* ~ *sȝ.f*). *ʿḥʿ jb* is a *nfr ḥr* construction (§ 6.5) meaning "one who stands of mind" (i.e., "one whose heart stands"); *ʿḥʿ* is a participle, discussed in Lesson 23.

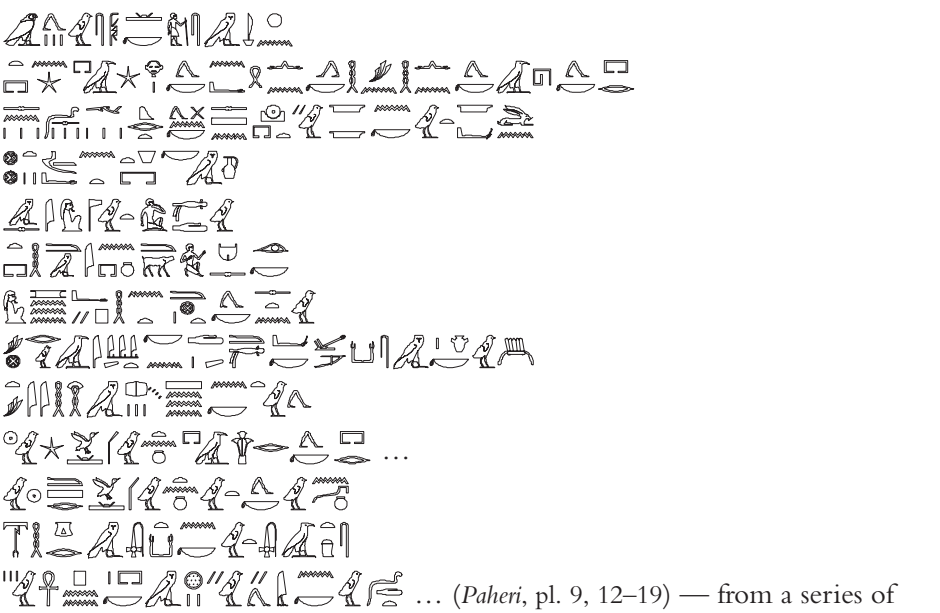
They did not make pyramids of copper with stelae of metal;
they were not able to leave a heritage of children.
Yet their names are pronounced:
they made for themselves a heritage of writings, of the teachings they made. …

Is there one now like Hardedef? Is another like Imhotep?
No one has come in our time like Neferti or Khety, their best.
I will let you know the name of Ptahemdjehuti and Khakheperseneb.
Is another like Ptahhotep, or Kaires? …

They are gone, their names forgotten,
but writings make them remembered.

EXERCISE 18

Transcribe and translate the following sentences.

1.  … (*Paheri*, pl. 9, 12–19) — from a series of wishes for the afterlife: *wsḫt nt m3ʿtj* refers to the hall of judgment (see Essay 8); *jjwj* "welcome!"
2.  (Peas. R 8, 5)
3. 


— (Peas. B1, 85–91) — a metaphor for proper behavior

4.  (Merikare 3, 6) — *ḫmt* "think"

5. 
— (Ptahhotep 207–213 L2) — advice on what to do about a bad son; *jrt* is the infinitive used instead of the negatival complement

6.  (Khakh. 13–14) — *rḫ wḫdw* "one that knew how to bear up"; *jrj sḫnj* "make landing" (in the sense of coming to rest)

7.  (Ptahhotep 298–99)

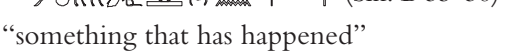
8.  (Ptahhotep 350)

9.  (CT I, 312i) — *wp-w3wt* "Wepwawet," a god who guided the other gods; his name means "He who parts the ways"

10.  (Helck, *Djedefhor*, 66) — *pḥw* "results"

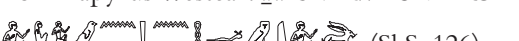
11.  (Sin. B 96) — from the story of Sinuhe: *jb* "the thirsty"

12.  (Sin. B 226–28) — from the story of Sinuhe: *zḫz m s3* "run after" (a fugitive); *ṯ3z ḥwrw* "hue and cry" (literally, "a poor sentence")

13.  (Sin. B 35–36) — from the story of Sinuhe: *ḫprt* "something that has happened"

14.  (Helck, *Djedefhor*, 39) — *r-pw* "either" (see § 4.12)

15.  (Westc. 6, 26–7, 1) — from Papyrus Westcar: *ḏd-SNFRW* "SNEFRU Endures," a town near Memphis

16.  (ShS. 126) — from the serpent's story in the Shipwrecked Sailor

17.  (ShS. 18–19) — from the Shipwrecked Sailor

18.  (Khety I, 60) — description of a builder, from the Instruction of Khety: *m rwtj n* "out in" (literally, "in the outside of"); *j.qd.f* "building"

19.  (Adm. 3, 2) — *ms* see § 15.7.7

20.  (Ebers 48, 3–4) — advice for treating a patient, from a medical text

21.  (CT VII, 168b)

22.  (CT I, 188a–189a)

23.  (Peas. B2, 5–6)

24.  (Merikare 5, 10) — *pḥ* "he who reaches"; *st* and *jm* refer to the next life

25.  (Ptahhotep 84–86 L2)

19. The Other Forms of the Suffix Conjugation

19.1 Definitions

We have now met the two most important forms of the suffix conjugation, the *sḏm.n.f* and the *sḏm.f*. Besides these, the Middle Egyptian verbal system has another five forms that Egyptologists classify as belonging to the suffix conjugation. These occur less often than the two we have already considered; all but one are relatively easy to identify.

We have already seen how the active *sḏm.f* can be made passive by means of the suffix *tw* (§ 18.3), like the *sḏm.n.f* (§ 17.6). Middle Egyptian also has a **passive *sḏm.f*** that usually looks just like the active form, without any special features to identify it. You may wonder why the language would need this additional form, since it could make a passive by adding *tw* to the active. In fact, the passive *sḏm.f* is not all that common in Middle Egyptian. It is a holdover from Old Egyptian and is most often found in formal compositions or older religious texts.

Three forms are marked by a suffix, like the *sḏm.n.f*: the ***sḏm.jn.f*** ("sedgem-IN-eff"), with the suffix *jn*; the ***sḏm.ḥr.f*** ("sedgem-KHER-eff"), with the suffix *ḥr*; and the ***sḏm.k3.f*** ("sedgem-KAH-eff"), with the suffix *k3*. These biliteral suffixes behave exactly like the suffix *n* of the *sḏm.n.f* (§ 17.2): they follow the verb stem itself and precede any other suffixes. Because of their common feature of a biliteral suffix, we can refer to them collectively as the biliteral-suffix forms.

The last form is marked by the ending *–t* attached directly to the verb stem; it is known as the ***sḏmt.f*** ("sedgem-TEFF"). It can have passive as well as active meaning and only appears in three specific uses.

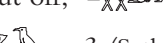
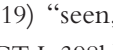
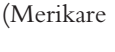
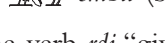
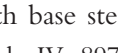
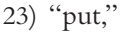
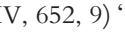
The Passive *SḎM.F*

19.2 Form

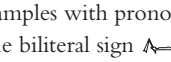
Although the passive *sḏm.f* usually looks like the active, it sometimes has the ending *–w* ( or ) added directly to the verb stem before any determinative. This ending is found on the passive *sḏm.f* more often and in more classes than the same ending on the active *sḏm.f*. The passive can also have the ending *y* () rather than *w*, but in normal Middle Egyptian texts this ending appears on verbs with a final radical *j*, such as those of the 3ae-inf. class and the anom. verb *rdj*.

The passive *sḏm.f* can be formed from the geminated stem of 2ae-gem. verbs, like the active. The geminated stem also appears occasionally on forms of 2-lit., 3-lit., and 4ae-gem. verbs, unlike the active. This distinct form is sometimes called the *sḏmm.f* ("sedgem-EM-eff"). It occurs exclusively in older religious texts.

The following table shows examples of the passive *sḏm.f* for the various verb classes in Middle Egyptian:[1]

2-lit.	*wn* (Adm. 6, 7) "opened,"  *šᶜw* (Hamm. 110, 6) "cut off,"  *pḥḥ* (CT V, 312h) "reached"
2ae-gem.	*mȝ* (Sethe, *Lesestücke*, 76, 19) "seen,"  (CT I, 359c) "seen,"  *ȝmm* (CT I, 398b) "seized"
3-lit.	*šzp* (ShS. 3) "taken,"  *wḫmw* (Khakh. 3) "repeated"  *nḫmm.f* (CT II, 62c) "he is taken away"
3ae-inf.	*jr* (Sin. B 87) "made,"  *jrw* (Merikare 8, 6) "made,"  *jrỿ* (Urk. IV, 605, 16) "made"
4-lit.	*gmgm* (Adm. 3, 5) "broken"
4ae-inf.	*ᶜwȝ* (Peas. B1, 107) "robbed,"  *ḫwsw* (Sin. B 300) "built,"[2]  *nḏrr.j* (CT V, 312g) "I am grabbed"
caus. 2-lit.	*sḫr* (Westc. 8, 25) "felled," *sḫḏw.j* (CT III, 197a) "I am inverted"
caus. 3-lit.	 *sᶜḥᶜ* (Kagemni 2, 8) "installed"
caus. 3ae-inf.	*sḫr* (Helck, *HBT*, 25) "driven off,"  *sḫᶜw* (Helck, *HBT*, 25) "made to appear"
caus. 4-lit.	*sḫḏḫḏw* "is inverted" and  *sḫḏḫḏy.f* (CT III, 142d B3C and B1Bo) "he is inverted"
caus. 4ae-inf.	*sḫntw* (Urk. IV, 1297, 13/14) "sent upstream,"  *smȝw* (Sethe, *Lesestücke*, 76, 24) "renewed"
anom.	The verb *rdj* "give, put" uses both base stems:  *rdj* (Helck, *HBT*, 25) "given,"  *rdjw* (Urk. IV, 897, 7) "given,"  *rdỿ* (Spiegelberg, *Denksteine* II, 3, 23) "put,"  *dj* (Sethe, *Lesestücke*, 75, 7) "put," *djw* (Urk. IV, 652, 9) "given."

1 The first form shown is the most common. Translations use the passive participle only, without a form of the verb *be*, except for examples with pronominal suffixes.

2 The first "arm" sign is for the biliteral sign  *ḫw*.

19.3 Word order and subject of the passive *sḏm.f*

The passive *sḏm.f* follows the normal rules for forms of the suffix conjugation with respect to its subject and the word order of its clause (§ 17.4). Since it is a form that already has passive meaning, it is not used with the passive suffix *tw*. It is quite often used without an expressed subject, especially when the subject does not refer to anything in particular (corresponding to the English "dummy" subject *it*): for example,

 *jw jr mj ḏd.f* (Herdsman 23)

It was done as he said,

literally, "(it) was done like he said." The agent of the passive *sḏm.f*, when it is expressed, is introduced by the preposition *jn* (see § 8.2.2; for examples see § 19.7, below).

One important peculiarity of the passive *sḏm.f* is that it is normally not used with a personal pronoun as subject. Normally the subject of the passive *sḏm.f* is a noun (or noun phrase) or demonstrative pronoun, but not a suffix pronoun. **Middle Egyptian regularly uses the stative instead of the passive *sḏm.f* when the subject is a personal pronoun**: for example,

ṯ3.kw ᶜᶜb šnw.j (Sin. B 291)

I was depilated and my hair was combed.

Here the second verb, with a nominal subject (*šnw.j* "my hair"), is the passive *sḏm.f*, while the first one is the stative because it has a personal pronoun as its subject: thus, *ṯ3.kw* "I was depilated" (meaning that his facial hairs were plucked) rather than ⋆*ṯ3w.j*. The only common exception to this rule is when the passive *sḏm.f* is negated (discussed below), since the stative cannot be negated.

19.4 The meaning of the passive *sḏm.f*

The passive *sḏm.f*, like the active, simply expresses action, without any specific tense. It can therefore refer to past/completed, present/gnomic, or future actions, depending on the context in which it occurs. Unlike the active, however, **the passive *sḏm.f* is used most often to refer to past or completed actions**. In this respect, it acts like a passive counterpart of the *sḏm.n.f*:

SUBJECT	ACTIVE	PASSIVE
nominal[3]	*m3.n jst* "Isis saw"	*m3 jst* "Isis was seen" (passive)
personal pronoun	*m3.n.s* "she saw"	*m3.tj* "she was seen" (stative).

3 That is, a noun or noun phrase, anything that is equivalent to a noun or noun phrase (such as an adjective: for example, *wrt* "the great one"), or any pronoun except a personal pronoun.

Since the passive voice indicates that an action is performed *on* its subject (§ 12.9.4), only transitive verbs can appear in the passive *sḏm.f*; intransitive verbs can only denote an action performed *by* the subject (§ 12.2). Egyptian, like English, however, has some verbs that can be either transitive or intransitive. An English example is the verb *join*: it is transitive in the sentence *Jack joined the two parts together* and intransitive in the sentence *The two parts joined together nicely*. The Egyptian verb  *zm3* "join" is used in the same way. This peculiarity can make it difficult to know whether a particular example of the *sḏm.f* of such a verb is passive (transitive) or active (intransitive). In the sentence  *zm3 3ḫt.j m 3ḫt.f* (CT IV, 91j) for instance, the verb could be passive or active: "My Sacred Eye has been joined with his Sacred Eye" or "My Sacred Eye has joined with his Sacred Eye." In an example like this, without any context, it is impossible to decide between the two. Fortunately, however, the context usually provides some clues as to which form is meant. It is also important to remember how the various forms are used: in the sentence just cited, for example, the passive *sḏm.f* is more likely because the active *sḏm.f* does not usually have past or perfect meaning when it is not negated (§ 18.4).

19.5 The passive *sḏm.f* as a counterpart of the *sḏm.n.f*

As a passive counterpart of the *sḏm.n.f*, the passive *sḏm.f* is used in the same way as the *sḏm.n.f*, and with the similar meaning. The following examples illustrate the use of the passive *sḏm.f* expressing completed action and as a past tense (cf. §§ 17.7, 17.9),

 *šzp ḫrpw ḥ(w) mjnt* (ShS. 3–4)
The mallet has been taken (in hand), the mooring-post has been hit

 *dj sr(j)w r ꜥḥꜥw.sn* (Sethe, *Lesestücke*, 75, 7)
The officials were put at their stations.

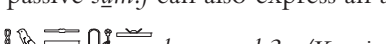
Like the *sḏm.n.f*, the passive *sḏm.f* in main clauses is usually preceded by an introductory word of some sort, most often *jw*, *m.k*, or *ꜥḥꜥ.n* (cf. §§ 17.7, 17.9): for example,

 *jw ḫwsw n.j mr m jnr* (Sin. B 300)
A pyramid of stone has been built for me

 *m.k ms n.k ḫrdw 3* (Westc. 11, 5–6)
Look, three boys have been born to you

 *ꜥḥꜥ.n šꜥw nḫbt.s* (Hamm. 110, 6)
Then its neck was cut.

The passive *sḏm.f* can also express an action contrary to fact, like the *sḏm.n.f* (§ 17.8):

 *ḥw zn zḫ3w* (Kemit, pl. 17)
If only the writings had been opened.

19.6 The passive *sḏm.f* with present or future meaning

Since it is tenseless, the passive *sḏm.f* can refer to present/gnomic or future events as well as to those in the past: for example,

zpp zj m ḫt mjnt
rdjw zpw.f r gs.f m ꜥḥꜥw (Merikare 5, 9–10)
Whenever a man survives after dying,
his deeds are put beside him in heaps.[4]

Such uses of the passive *sḏm.f* are much rarer than those referring to past or completed action. Middle Egyptian prefers the *sḏm.tw.f* when the *sḏm.f* has non-past meaning.

19.7 The negated passive *sḏm.f*

The passive *sḏm.f* is normally negated by  *nj*. This construction usually expresses the negation of **action**, **ability**, or **necessity** and is normally translated by the **present** tense in English, as in the corresponding construction with the *sḏm.n.f* (§ 17.11): for example:

nj nḥm dp.j m ꜥ.j (CT V, 62c M22C)
My head cannot be taken from me.

Although it usually corresponds to the English present tense, however, the negated passive can occur in contexts that require a past tense in translation: for instance,

nj srḫ.tw.j mm šnyt
nj gm wn.j m rw-prw (Urk. IV, 484, 9–10)
I was not denounced in the court,
no fault of mine could be found in the temples.

Note the difference here between the past negation *nj srḫ.tw.j* "I was not denounced," with the *sḏm.f* made passive by *tw* (§§ 18.3, 18.13), and the negated passive *nj gm* "could not be found": the former expresses the negation of a past event; the latter, the negation of ability.

4 This adage refers to the final judgment. *zpp* is a use of the *sḏm.f* we will discuss in Lesson 25; *mjnt* is the infinitive of *mjnj* "moor," a euphemism for "die."

The negation *nj sḏm.f* is the one instance in which the passive *sḏm.f* is used with a suffix pronoun as its subject: for example,

jw.f rdj.w n.j
nj nḫm.f m ᶜ.(j) (CT VI, 167a-b S10C)
It has been given to me:
it cannot be taken from me.

Here the stative is used for the first form, as usual for a pronominal subject, but the passive *sḏm.f* is used for the second, since the stative cannot be negated. Normally, however, Middle Egyptian prefers the passive form of the *sḏm.n.f* (e.g., *nj nḫm.n.tw.f*) in such cases. In fact, the negated passive itself is relatively uncommon in Middle Egyptian, except in formal compositions or religious texts.

The negation *nj sḏm.f* with the passive *sḏm.f* is also the major place in which the geminated stem is found: for instance,

nj ḫfᶜᶜ.j jn šw
nj 3mm.j jn 3krw (CT II, 112e)
I cannot be grasped by Shu,
I cannot be seized by the horizon-gods.[5]

It is not clear why Egyptian uses the geminated stem in the passive *sḏm.f*, but it presumably has something to do with the stem's connotation of normal, continual, or repetitive action (§ 12.4.2).

19.8 The passive *sḏm.f* in questions

In questions where the action of the verb itself is questioned, the passive *sḏm.f* is usually introduced by the particles *jn jw*: for example,

(j)n jw wḏ sḏm jt3 jn r(m)t nbt wpw ḫr (j)m(j)-r šnt (*Kahun*, pl. 30, 8–11)
Has it been ordered that a thief be tried by any people except the sheriff?[6]

5 A statement that the deceased is not restricted to the sky (Shu) or earth (horizon-gods). The *3krw* represent the forces of the earth, often imagined as serpents.

6 Literally, "has the hearing of a thief been ordered": *sḏm* is the infinitive, serving as the subject of the passive *wḏ*. The noun *rmt* "people" is sometimes treated as a feminine collective (§ 4.6). The title *jmj-r šnt* "sheriff" means literally "overseer of disputes."

These are known as predicate questions (§ 17.12). The passive *sḏm.f* is not normally used in adjunct questions (where something other than the verb is questioned): for these Middle Egyptian prefers the *sḏm.n.tw.f*. This use will be discussed in a later lesson.

The Biliteral-Suffix Forms

19.9 Forms

The *sḏm.jn.f*, *sḏm.ḫr.f*, and *sḏm.k3.f* are each characterized by a biliteral suffix written after any determinative and before any other suffixes: *jn* ( or), *ḫr* (), and *k3* (always  , with two uniliteral signs, not with the biliteral sign ). The following examples are given only for reference, since the verb forms are easily recognizable from their suffixes.

2-lit. *ḏd.jn.f* (ShS. 111) "he said";  *ḏd.ḫr.k* (Ebers 36, 8) "you have to say";  *ḏd.k3* (CT III, 148c) "will say"

2ae-gem.  *m3.jn.f* (CT II, 334–335d) "he saw," *wn.jn.f* (Westc. 2, 11) "he was";  *m33.ḫr.k* (Ebers 36, 7) "you have to see,"  *wn.ḫr* (CT V, 200b) and *wnn.ḫr* (BD 99 Nu) "has to be";  *wn.k3* (Lacau & Chevrier, *Hatshepsout*, pl. 11) "will be"

3-lit.  *ḥpt.jn* (CT IV, 287d) "embraced";  *tnm.ḫr.f* (Peas. B1, 219) "he has to go astray";  *ʿḥʿ.k3.k* (CT IV, 379b) "you will stand up"

3ae-inf.  *jʿ.jn.sn* (Westc. 10, 11) "they washed";  *jr.ḫr.k* (Ebers 36, 9) "you have to make";  *gm.k3.k* (CT II, 97c) "you will find"

4-lit.  *ḥbḥb.jn.k* (*Kahun*, pl. 7, 68) "you knead";  *ḫ3ḫ3.ḫr.tw* (Smith 21, 11–12) "one has to winnow";  *wnwn.k3* (CT IV, 83b) "will move about"

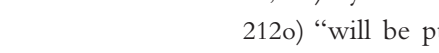
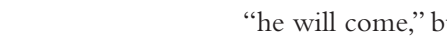
4ae-inf.  *ḥms.k3* (CT VII, 467f) "will sit down"

caus. 2-lit.  *sʿq.jn* (Peas. B2, 130) "introduced";  *smn.ḫr.tw* (Smith 8, 19) "one has to set";  *sḫḏ.k3.k* (CT IV, 357a) "you will brighten"

caus. 2ae-gem.  *sšmm.ḫr.k* "you have to heat" (Smith 22,2)

caus. 3-lit.  *srwḫ.ḫr.k* (Ebers 54, 20) "you have to treat";  *swḏ3.k3.t(w)* (CT II, 197c) "will be made sound"

caus. 4ae-inf.  *nḏr.ḫr.k* (Ebers 107, 1) "you have to fasten"

anom. The verb *rdj* "give, put" usually has the *rdj* stem:  *rdj.jn.sn* (Westc. 11, 13) "they put,"  *rdj.ḫr.k* (Ebers 36, 19) "you have to put,"  *rdj.k3.t(w)* (CT VII, 212o) "will be put," but also  *dj.jn.f* (Urk. IV, 158, 17) "he put." The verb *jjj* "come" normally uses the *jw* stem:  *jw.jn* (Peas. R 14, 1) "came,"  *jw.ḫr* (Urk. IV, 246, 14) "had to come,"  *jw.k3.f* (CT VI, 247l) "he will come," but also  *jj.jn* (BD 175) "came."

Note that 2ae-gem. verbs can use either the biliteral or triliteral stem in the *sḏm.ḫr.f*, and that the three forms can be made passive by the suffix *tw* added after the biliteral suffix, as in the *sḏm.n.f*.

19.10 The *sḏm.jn.f*

The *sḏm.jn.f*, which we have already met in the form *wn.jn* (§ 14.6), is the most common of the three biliteral-suffix forms. It denotes action that is **consequent** to a preceding action or state, a notion that can be expressed in English with the adverbs *so* or *then*. Most examples of the form involve either *ḏd.jn.f* "So, he said" or *wn.jn* with SUBJECT–*ḥr-sḏm* or SUBJECT–stative: for example,

ʿḥʿ.n ḏd.n ḏdj ḏdwt.f m ḥk3w
wn.jn p3 smn ʿḥʿ ḥr ḥb3b3 (Westc. 5, 17–18)
Then Djedi said his sayings by magic.
So, the goose stood up, waddling.[7]

Here the *sḏm.jn.f* of *wnn* is used to allow a SUBJECT–stative construction to express consequent action. The *sḏm.jn.f* indicates that the action of the goose standing up was the consequence of the preceding action (Djedi's magic spell). Although it could also be translated as "Then the goose stood up," this is different from the "then" expressed by *ʿḥʿ.n* (in the first line), which indicates subsequent action. Sentences with *ʿḥʿ.n* can always be paraphrased by "Next …" and those with the *sḏm.jn.f* by "Consequently … ."

7 For *ḥr ḥb3b3*, see § 13.11.1.

Normally, the *sḏm.jn.f* refers to past actions; it is most often found in stories. Like the other forms of the suffix conjugation, however, the *sḏm.jn.f* has no tense of its own. As a result, it can also express consequent action in non-past contexts. This is particularly common in medical texts: for example,

jr ḫ3.k zj ḥr mn r jb.f
rdj.jn.k ḏrt.k ḥr.f (Ebers 40, 18–19)
If you evaluate a man because of the suffering of his stomach,
then you put your hand on it.[8]

19.11 The *sḏm.ḥr.f*

The *sḏm.ḥr.f* is the ancestor of a construction we have already met, in which the *sḏm.f* or SUBJECT–*sḏm.f* is preceded by *ḥr* (§ 18.11). The younger construction has replaced the *sḏm.ḥr.f* in Middle Egyptian, but religious and scientific texts seem to prefer the older verb form, and it shows up occasionally in other Middle Kingdom texts as well.

Like the *sḏm.f* or SUBJECT–*sḏm.f* after *ḥr*, the *sḏm.ḥr.f* expresses **necessary** or **inevitable** action: for example,

jr ḫ3.k zj n wbnw …
ḏ^{c}r.ḥr.k wbnw.f (Smith 2, 3)
If you evaluate a man for a wound …
you have to probe his wound.

Although it can usually be translated by an English present tense, the *sḏm.ḥr.f* itself is tenseless. For that reason it can also be used with reference to past or future actions: for instance,

wn.j wšḏ.j ḫmwt ḥr.s sbqw(j) ntj m bj(3) pn
ḏd.ḥr.sn jw mfk3t m ḏw r nḥḥ (Sinai 90, 8–10)
I used to address the craftsmen about it, "How precious is what is in this mine!"
and they inevitably said, "Turquoise is always in the mountain."[9]

8 The verb *ḫ3j* "examine" is abbreviated  .

9 For *wn.j wšḏ.j* see § 18.9. *ntj* "what is" is a relative adjective, discussed in Lesson 22.

nḥm.k wj m ˁ nṯrwj jpwj ˁ3wj …
ḏd.ḫr.sn ˁ3wj sw (*Himmelskuh*, 28–29)
May you save me from those two great gods …
and they will have to say, "How great he is!"

In these examples, the tense is set by the verb form or construction in the first clause and this in turn influences the tense of the *sḏm.ḫr.f* form: *wn.j wšḏ.j … ḏd.ḫr.sn* "I used to address … and they inevitably said," *nḥm.k wj … ḏd.ḫr.sn* "May you save me … and they will have to say."

The *sḏm.ḫr.f* of the verb *wnn* "exist" is normally used not as a verb in its own right (e.g., "he has to exist," "he inevitably exists") but as a means of allowing other verb forms and constructions to function like the *sḏm.ḫr.f*. In the following sentence, for example, it imparts the meaning of the *sḏm.ḫr.f* to a pseudoverbal predicate (in the first clause) and the SUBJECT-stative construction (in the second clause):

wn.ḫr.f ḥr sjn ḥˁ.f jm
wn.ḫr ḥˁw.f w3d.(w) (CT V, 209i–j)
He has to be rubbing his limb with it,
and his limbs are inevitably freshened.

Such uses occur mostly in Middle Kingdom texts; by the time of the New Kingdom, *wn.ḫr* often seems to be little more than a stylistic variant of *wn.jn* (see §§ 14.6, 16.8).

19.12 The *sḏm.k3.f*

The *sḏm.k3.f* is also the ancestor of a construction we have met, in which the *sḏm.f* or SUBJECT–*sḏm.f* is preceded by *k3* (§ 18.11). It is mostly limited to religious texts and a few others that use archaic language, but it sometimes appears in other Middle Egyptian texts as well. Like its descendants, the *sḏm.k3.f* expresses **consequence**, usually future:

jr ḏm.k nṯrw ḥmsy
ḥms.k3.k r.k ḥnˁ.sn (CT I, 273f–g)
When you find the gods seated,
then you will sit down with them.[10]

10 *ḥmsy* is the 3pl stative (§ 16.2). This use of it is discussed in the next lesson.

The negative counterpart of the *sḏm.k3.f* can be expressed by using the *sḏm.k3.f* of the negative verb *tm* plus the negatival complement: for example,

jr wḏf ḫt(m) wḏ pw …
tm.k3 ꜥq stpwt r nmt-nṯr (CT II, 174f–i)
If the sealing of this decree is delayed,
then choice cuts will not enter the god's slaughterhouse.

More often, however, it is expressed by the future negation *nn sḏm.f* (§ 18.14) or the older use of *nj sḏm.f* with future meaning (see § 18.13 end). Thus, a different version of the text just cited has  *nj ꜥq stpwt r nmt-nṯr* (CT II, 166b) "choice cuts will not enter the god's slaughterhouse."

THE *SḎMT.F*

19.13 Form

The *sḏmt.f* is distinguished by the ending *–t*, which is added directly to the verb stem. This feature is identified as an ending rather than a suffix because it is normally written as part of the verb stem itself, before any determinatives, unlike the suffixes *n, jn, ḫr,* and *k3*. The *sḏmt.f* has the following forms in Middle Egyptian:

2-lit.	 *rḫt.f* (*Beni Hasan* I, pl. 41 c) "he knew"
2ae-gem.	 *ꜥnnt* (CT II, 401a) "were tied"
3-lit.	 *sḏmt* (Amenemhat 2, 5) "heard"
3ae-inf.	 *jrt.j* (Urk. IV, 2, 15) "I made." The final radical *j* can be written as a double reed-leaf, usually when *sḏmt.f* is passive but also in the active:  *jryt* (CT II, 401b) "was made," *ḥ3yt.tn* (CT V, 207c) "you have gone down."
4ae-inf.	 *ḥmst.j* (Amenemhat 2, 5) "I sat down"
caus. 2-lit.	 *srdt.k* (CT I, 17b) "you have caused to grow"
caus. 3-lit.	 *snḫnt.j* (CT I, 167f) "I reared"
caus. 5-lit.	 *snḫḫt.j* (CT I, 176k) "I matured" (root *snḫjḫj*)
anom.	The verb *rdj* has the form  *djt.j* (Sin. R 28) "I put." The verb *jjj* is usually  *jt* and *jyt* (CT II, 58c) "came," *jjt.f* (ShS. 98) "it came," but also *jwt.n* (Westc. 11, 16) "we have returned."

The ending *–t* is sometimes written as *–tw*, to show that it was pronounced (see Essay 17): for example,  *sḏmtw.j* (*Himmelskuh*, 4) "I have heard" (for *sḏmt.j*). Only rarely is it omitted, but this can happen when the verb stem ends in *t* or *d*:  *wtt* (pRam. X, 1, 5) "were begotten" (for *wttt*),[11]  *rd* (Naville, *Iouiya*, pl. 22) "grew" (for *rdt*).

19.14 Uses of the *sḏmt.f*

The *sḏmt.f* is easy to recognize not only because of its ending but also because it is used in only three constructions in Middle Egyptian: negated (*nj sḏmt.f*) and after the prepositions *r* and *ḏr*. It is normally active but can also be passive, usually without any difference in form.

The most common use of the *sḏmt.f* in Middle Egyptian is in the negation *nj sḏmt.f*. This means "he has not yet heard" but is normally translated "before he heard," "before he has heard," or "before he had heard": for example,

ḫpr rn.k nj msyt r(m)ṯ nj ḫprt nṯrw (CT II, 400a)

Your identity evolved before people were born, before the gods evolved.

The construction *r sḏmt.f* means "until he heard," "until he has heard," "until he had heard," or "until he hears": for instance,

m.k tw r jrt jbd ḥr jbd r kmt.k jbd 4 m ḫnw n jw pn (ShS. 117–19)

Look, you are to spend month upon month until you have completed four months inside this island.

The construction *ḏr sḏmt.f* means "before he hears": for example,

ḏd rn.j jn z3ṯw ḏr ḫndt.k ḥr.j (CT V, 186f–g)

"Say my name," says the ground, "before you step on me."[12]

This is usually present rather than past.

The *sḏmt.f* only seems to be used in these constructions, although the *–t* forms of the verbs *jnj* and *jwj* may be exceptions (§§ 18.2, 18.10). Other exceptions are limited to verbs of classes that have an infinitive with the ending *–t* (see § 14.3) and are therefore probably the infinitive instead of the *sḏmt.f*:

11 The root is 3-lit. *wtt*, originally *wṯt*.

12 *jn* "says" is discussed later in this lesson.

ʿwj jst ḥr.f mj rdjt.s ʿwj.sj ḥr z3.s ḥrw (MuK. 2, 10)

Isis's hands are on him like her putting her hands on her son Horus.

19.15 The *sḏmt.f* of *wnn*

Like that of other verbs, the *sḏmt.f* of the 2ae-gem. verb *wnn* "exist" is used most often in the negation *nj wnt*. Unlike the normal *nj sḏmt.f* construction, however, *nj wnt* does not seem to be used with the meaning "before" or "not yet." Instead, it regularly expresses the nonexistence of its subject, like *nn* and *nn wn* (§§ 11.4, 18.14): for example.

nj wnt js[w n] ʿwn jb (Ptahhotep 315 L2)

There is no tomb for the greedy.

There seems to be little difference in meaning between *nj wnt* and the other two negations: compare *nn jz n sbj* "There is no tomb for the rebel" (§ 10.7) and *nn wn jz n ʿwn jb* "There is no tomb for the greedy" (§ 18.14).

The *sḏmt.f* of *wnn* after *r* is also different from that of other verbs. It means "until he is" rather than "until he has been": for example,

ḥ(j)ḫj n.k zp nb mnḫ r wnt sḫrw.k nn jw jm.f (Ptahhotep 86–87 L2)

Seek for yourself every worthwhile deed, until your conduct has no wrongdoing in it (literally, "until your conduct, there is no wrongdoing in it").

The *sḏmt.f* of *wnn* does not seem to be used after the preposition *ḏr*.

19.16 The meaning of the *sḏmt.f*

The *sḏmt.f* is a bit of a mystery, since it has only the limited uses described above. There is even some suspicion that it is not a form of the suffix conjugation at all but a verbal noun (§ 13.2). Whatever the *sḏmt.f* is, its basic meaning is that of a **relative future**: it always denotes **action that has not yet happened** with respect to some other action or the moment of speaking. Like the other Middle Egyptian verb forms, however, it has no tense of its own, so the tense of the translations given above comes from the context. This characteristic of the *sḏmt.f* can help you see the common thread between all the constructions discussed above.

The negation *nj sḏmt.f* denies something that has not yet happened. It actually means something like "he has not yet heard." The same basic meaning exists in *nj wnt*: "A tomb for the greedy has not yet existed" means essentially the same as "There is no tomb for the greedy." Although *nj sḏmt.f* is often set in the past, it can also refer to the present, as in *nj wnt*, or even to the future.

The tenseless nature of the *sḏmt.f* is best seen in the constructions *r sḏmt.f* and *ḏr sḏmt.f*, because these can be translated with the perfect, present, or future in English without changing the meaning. For example, *r kmt.k* "until you have completed" in the second example of § 19.14 can also be translated "until you complete" or "until you will complete." and *ḏr ḫndt.k* "before you step" in the the second-last example of § 19.14 can also be translated "before you have stepped" or "before you will step." Similarly, *r wnt* "until there is" in the last example of § 19.15 can also be translated "until there has been" or "until there will be."

Because the *sḏmt.f* is so often translated with the English perfect, there is a tendency to think of it as expressing completed action, like the *sḏm.n.f*. In reality, however, the two forms have opposite meanings; the *sḏm.n.f* denotes completed action, while the *sḏmt.f* expresses action that is yet to happen.

The Parenthetics

19.17 Definition

The speech of someone that is quoted within a text is known as a "direct quotation." In English, such direct quotations are common features of stories and novels, where they are usually set off from the rest of the text by quotation marks. The speaker of the direct quotation is introduced by a word such as *said*: for example,

> "I can't make head or tail of this," said Dr. Livesey.[13]

Here the words "I can't make head or tail of this" are the direct quotation and "Dr. Livesey" is the speaker.

Since hieroglyphic writing has no quotation marks, it relies on other means to mark a direct quotation. In Middle Egyptian narratives, direct quotations are most often introduced by the words *ḏd.jn* or *ꜥḥꜥ.n ḏd.n* "then said" followed by the name of the speaker or by a noun or pronoun referring to the speaker. Occasionally, however, Middle Egyptian puts the reference to the speaker *after* the direct quotation or after its first few words (see the second-last example in § 19.14). In that case the speaker is introduced not by a form of the verb *ḏd* "say" but by one of three special words that are used only for this particular function. These introductory words are known as "**parenthetics**."[14]

13 This example is taken from the novel *Treasure Island*, by Robert Louis Stevenson.

14 Referring to the term *parenthesis*, which Webster's Dictionary defines as "A word, phrase, or sentence, by way of comment or explanation, inserted in, or attached to, a sentence grammatically complete without it."

19.18 Forms

The three Middle Egyptian parentheticas, in their most common form, are  *jn*,  *ḫr*, and  or  *k3*. The last of these, *k3*, appears only in this form, and may be identical with the particle *k3*, which we have already met (§§ 15.6.15, 18.11). The other two look like the prepositions *jn* and *ḫr* (§§ 8.2.2, 8.2.13) but they sometimes have slightly different forms, which point to a different origin.

The parenthetic *jn* is occasionally spelled  ,  ,  , or  . This is actually the 3ms stative of an old verb *j* "say," which is used only as a parenthetic, followed by the preposition *jn*: i.e., *j.(w) jn*. When the speaker is feminine, the 3fs form  *j.t(j) jn* is used. In addition, the normal form can be followed by the 3pl pronoun  *sn*. In this case, is probably the *sḏm.n.f j.n.sn* rather than the prepositional phrase *jn.sn*, since the preposition *jn* is not used with personal pronouns (§ 8.2.2). The parenthetic *jn* thus has the following forms in Middle Egyptian:

 *jn* NOUN:  *jn r*ᶜ (CT I, 76i) "says the Sun"

 *j.(w) jn* NOUN:  *j.(w) jn jsjr* (CT I, 107b) "says Osiris"

 *j.t(j) jn* NOUN:  *j.t(j) jn jmnt* (CT I, 121b) "says the West"

 *j.n.sn*:  *j.n.sn* (CT III, 48g) "they say"

j.n.sn NOUN:  *j.n.sn nṯrw* (CT III, 86h) "say the gods."

The first and last of these are the most common. The form NOUN could represent *j.n* with a nominal subject, but it could also derive from the stative constructions *j.(w) jn* NOUN and *j.t(j) jn* NOUN with the stative omitted.

The parenthetic *ḫr* occasionally has the fuller spellings  ,  , or  , like the noun *ḫrw* "voice," to which it may be related. It is always used with a suffix pronoun, sometimes followed by a noun, or with the impersonal pronoun *tw*:

 *ḫr.f* (CT II, 159e) "he says"

 *ḫr.sn nṯrw* (CT I, 92b) "say they, the gods"

 *ḫr.tw* (Urk. IV, 1075, 10) "they say" (literally, "says one").

Sometimes *ḫr* appears in the form  or  *ḫr.fj*. This is always followed by a noun, a dependent pronoun, or a dependent pronoun with a following noun: for instance,

 *ḫr.fj ḏḥwtj* (CT IV, 94q) "says Thoth"

 *ḫr.fj sw* (*Kahun*, pl. 29, 42) "said he"

 *ḫr.fj st* (*JEA* 31, pl. 3A, 13) "said they"

 *ḫr.fj sn nṯrw* (BD 52 Nu) "say they, the gods"

The parenthetic *k3* always seems to be used with a suffix pronoun, without a following noun, or with the impersonal pronoun *tw*: for example,

 *k3.k* (*Kahun*, pl. 31, 16) "you shall say"

 *k3.tw* (Peas. B1, 160) "one will say."

19.19 Meaning and use

All three parenthetics correspond to the English verb *say* in its parenthetic use, and are usually translated by a form of this verb. The parenthetics *jn* and *ḫr* can be either past or present ("said," "says"); *k3* seems to be exclusively future ("will say").

The parenthetics are only used with a direct quotation. They either follow the entire quotation or are inserted near its beginning, but they never precede it. An example of *jn* inside a direct quotation has already been cited in § 19.14, above. Examples with *ḫr* and *k3* are:

m.k ḏd.n n.j (j)m(j)-r ḥwt-nṯr ttj

m.k rdj.n.j wḏ3 jb.f r.s gr ḫr.fj sw (*Kahun*, pl. 29, 41–42)

Look, temple-overseer Teti said to me,

"Look, I have also informed him about it," said he

k3 h3b.k n.j ḥr.s

nj jn.tw m db(3)w jrj k3.k n.j ḥr.s gr (*Kahun*, pl. 31, 13–16)

Then you shall send (word) to me about it:

"Nothing has been gotten in exchange for them," you shall say to me about it also.[15]

In Middle Egyptian, the parenthetic *jn* seems to be limited to religious texts, but it becomes quite common again in Late Egyptian in the form  *j.n.f* "he said." The parenthetics *ḫr* and *k3* occur throughout Middle Egyptian.

You may have noticed the similarity between the three parenthetics and the suffixes of the *sḏm.jn.f*, *sḏm.ḫr.f*, and *sḏm.k3.f*. On the basis of form and meaning there can be little doubt that the parenthetic *k3* and the *sḏm.k3.f* are related, and that both are related in turn to the particle *k3*. In fact, the parenthetic can be regarded as a use of the *sḏm.k3.f* or the *k3.f sḏm.f* construction with the verb *ḏd* "say" left unexpressed: i.e., *k3.k*

15 For *k3 h3b.k* see § 18.11. The statement *nj jn.tw m db(3)w jrj* means literally "one has not gotten (anything) as exchange thereunto," with the negated *sḏm.f* (§ 18.13); *jrj* is a prepositional adverb (§§ 8.2.7, 8.15).

"you shall say" = *(ḏd).k3.k* or *k3.k (ḏd.k)*. In this respect the parenthetic *k3* is comparable to the preposition *ḥr* used for *ḥr (ḏd)* "saying" (§ 14.7).

The relationship between the suffixed forms and the other two parenthetics is less certain. Although the parenthetics *jn* and *ḫr* are often spelled like the suffixes of the *sḏm.jn.f* and *sḏm.ḫr.f*, they are probably not related to those suffixes. Parenthetic *jn* comes either from the *sḏm.n.f* of the old verb *j* "say" (*j.n*) or from the related construction *j.(w)/j.t(j) jn* with the stative omitted, and parenthetic *ḫr* seems to be derived from the noun *ḫrw* "voice," but there is no evidence that the verbal suffixes *jn* and *ḫr* have the same origins. Moreover, the parenthetic *ḫr* does not have the necessary or inevitable connotation of the *sḏm.ḫr.f*.

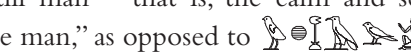
Essay 19. Middle Egyptian Wisdom Literature

Insofar as their works are known, the writers mentioned at the end of the last essay were all authors of the kind of texts that we call wisdom literature. This genre, which the Egyptians called  *sb3yt* "instruction," seems to have been the most popular form of literature among the Egyptians themselves. More compositions of this type have come down to us than any other form of ancient Egyptian secular literature.

Although we have only one copy of some wisdom texts, most survive in more than one copy, from several to more than a hundred. Some of the copies we have were written on papyrus by accomplished scribes, for preservation or perhaps for their own pleasure. The best of these date to the Middle Kingdom. Most, however, were written on flakes of limestone, called "ostraca" (OSS-tra-ka, singular, "ostracon"), by New Kingdom schoolboys copying a master text or taking dictation from their teacher. Being school texts, they are often full of errors, and this makes the understanding of many passages conjectural or even impossible; but they also provide a witness to the affection and reverence the Egyptians had for this particular form of their literature.

Middle Egyptian wisdom texts can be divided into three categories. The oldest are instructions for living, in which the author records his advice for a proper and successful life. Most were written in the name of famous officials, for the edification of their sons. Three are attributed to officials of the Old Kingdom: an unnamed vizier instructing his sons, one of whom, named **Kagemni**, is said to have been appointed vizier by the pharaoh Snefru in Dynasty 4; **Hardjedef** (or Djedefhor), a son of the pharaoh Khufu of the 4th Dynasty; and **Ptahhotep**, a vizier of the pharaoh Isesi, from the end of Dynasty 5. These are sometimes described as literary compositions of the Old Kingdom, but the earliest manuscripts are written in Middle Egyptian and date to the Middle Kingdom, so there is little doubt that they are actually Middle Kingdom compositions. Nonetheless, Hardjedef and Ptahhotep were venerated by later generations of Egyp-

tians as the authors of the wisdom texts ascribed to them. Another early instruction that has not survived was ascribed to Imhotep, architect of the Step Pyramid of Djoser (Dynasty 3), who was later deified as the patron of knowledge.

These instructions include a range of advice, from correct social behavior to proper conduct toward superiors and subordinates. Their purpose is the transmission of Maat (right and proper behavior) both for its own sake and as the key to a happy and successful life. The individual who lives according to Maat is often described as  *gr* "the quiet man" or "the still man"—that is, the calm and self-effacing person—or  *rḫ* "the knowledgeable man," as opposed to  *wḫ3* "the fool."

Several other instructions that belong in this category are the anonymous and fragmentary **Instruction of a Man for His Son**; an instruction on loyalty to and reverence for the kingship, known as the **Loyalist Instruction**, which was attributed to Kaires (see the end of Essay 18); and the **Instruction of Khety**, another of the revered ancient sages. The last is the most well-attested of all wisdom texts, surviving in more than a hundred copies, most of which were written as exercises by schoolboys. Its popularity as a school text no doubt derives from the fact that it is a commentary on ancient Egyptian trades: it contrasts the miserable life of manual workers, such as fishermen and artisans, with the comfortable and respected occupation of a scribe.

A second type of wisdom literature deals with the proper conduct of the kingship. This category includes two texts supposedly written by kings for their successors. The **Instruction for Merikare** is addressed to a pharaoh of Dynasty 10 by his father, although it was composed in the New Kingdom. Besides advice on the management of the country and subordinates, this text includes a long discourse on the relationship between human beings and the god (cited in part at the end of Essay 5). The **Instruction of Amenemhat** contains advice of Amenemhat I, first king of Dynasty 12, for his son and successor, Senwosret I. Also composed in the New Kingdom, it is famous for its description of an attempted assassination of Amenemhat by elements of the royal guard, which may or may not have been successful. Based on this experience, the king warns his son not to be too trusting of subordinates.

The third category of Middle Egyptian wisdom literature is often called "admonitions." These texts are descriptions or prophecies of adverse times in Egypt, when the country is overrun by outsiders and the normal social order is turned upside down. The earliest such text is probably the **Lamentations of Khakheperre-seneb**, preserved in a single copy of 18th-Dynasty date, which reproduces only the beginning of the text. The original may have been composed in the Middle Kingdom; the name of its author honors the pharaoh Senwosret II, whose throne name was Khakheperre. Its complaints are general in character; the author several times calls upon his mind (*jb*) to relieve his anxiety by explaining how to bear up under his misery.

Two other admonitions were written in Dynasty 18 and reflect the disturbances of the Second Intermediate Period. The **Prophecies of Neferti** are set in the time of the pharaoh Snefru and detail the predictions of a sage named Neferti about a future time when Egypt will be thrown into chaos by the incursion of Asiatics into the Delta. In the end, Neferti foretells the coming of a king from southern Egypt who will reunite the country and bring order and prosperity. The king is named Ameny, a nickname of Amenemhat I, and the text is intended to contrast the reign of his new dynasty (the 12th) with the disorder of the preceding First Intermediate Period. The text called the **Admonitions of Ipuwer** is similar in content to the Prophecies of Neferti. It survives only in a single lengthy manuscript, dating to the 19th Dynasty; its beginning and end are lost. Although it too bemoans a time when the country is in chaos, it contains no specific historical references. Certain features of its grammar and vocabulary, however, point to a New Kingdom origin and indicate that the time of troubles in this case is the Second Intermediate Period.

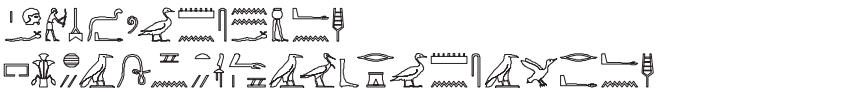
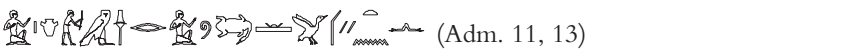
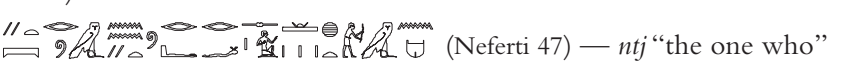
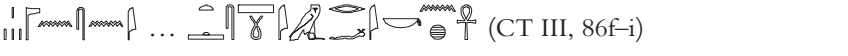
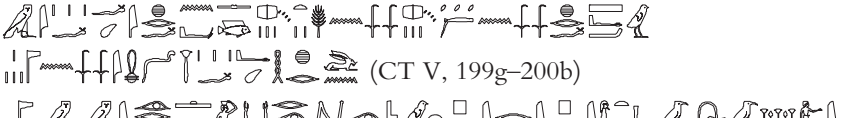
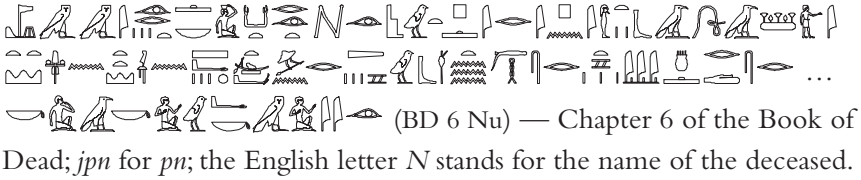
Another unique Middle Egyptian text, known as the **Dialogue of a Man with His Soul**, is closely related to the genre of admonitions, particularly the Lamentations of Khakheperre-seneb. This is of undisputed Middle Kingdom origin, since its sole surviving copy was written in the early 12th Dynasty; its beginning is lost. The text takes the form of a debate between a man and his ba (see Essay 7)—essentially, therefore, a dialogue of a man with himself. The man is torn between life in this world, which is certain but full of misery, and the attraction of life after death, which promises to be happy but which is also unknown and uncertain. In the end, the ba advises the man to accept his life while looking forward to a better existence in the next world.

Despite their differences in content, the three categories of Middle Egyptian wisdom texts have several features in common. The single theme underlying them all is that of Maat (see Essay 10). The instructions for living explain how to behave in accordance with Maat in order to achieve happiness and success; the royal instructions contain advice for the proper and successful conduct of kingship; and the admonitions promote Maat by describing the disastrous state of a world in which this principle of order is ignored.

Common to all the wisdom texts as well is a general rather than specific view of the divine. Instead of invoking specific deities, the texts usually just refer to  *nṯr* "the god." It is a matter of some debate whether this is meant as a general term—i.e., "any god"—or as a more specific reference to the underlying unity of all gods (see Essays 4 and 15). Conceivably, however, the use of this term simply reflects the secular origin of wisdom literature, composed by officials and learned men who meant their compositions for a wide audience and who had themselves a broader or more general view of the divine than that of any one theological system.

EXERCISE 19

Transcribe and translate the following sentences.

1.  (Westc. 8, 17–20)
2.  (Adm. 6, 7–8)
3.  (Adm. 11, 13)
4.  (Sethe, *Lesestücke*, 76, 15–16)
5.  (Neferti 47) — *ntj* "the one who"
6.  (Helck, *HBT*, 23–24)
7.  (ShS. 97–98) — *sr.sn* "they could predict"
8.  (Helck, *HBT*, 94)
9.  (*Himmelskuh*, 3–4) — *ḏdtj.tn* "what you might say"
10.  (Peas. B2, 27–28) — *ntt* "that which"
11.  (*Himmelskuh*, 25)
12.  (*JEA* 31, pl. 5A)
13.  (CT VII, 418c–419c)
14.  (CT III, 86f–i)
15.  (Peas. B1, 214)
16. (CT I, 242f)
17.  (CT V, 199g–200b)
18.  (BD 6 Nu) — Chapter 6 of the Book of the Dead; *jpn* for *pn*; the English letter *N* stands for the name of the deceased.

20. Adverb Clauses

20.1 Definitions

The sentences we have dealt with so far consist of words and phrases, with some serving as the subject and others as the predicate of the sentence (at this point you may want to reread the discussion of subject and predicate in § 7.1). We have also seen some of the rules that Egyptian uses to make these combinations. The set of rules that a language uses to combine words into phrases and sentences is called **syntax**. It is a rule of Egyptian syntax, for example, that an adjectival predicate normally comes before its subject, whereas English syntax dictates the reverse: *nfr sḫrw* "The plans are good."

Sentences in every language consist of one or more **clauses**. The term "clause" means "the combination of a subject and a predicate." Like phrases, clauses are combinations of words. The difference between phrases and clauses is that **a clause always contains a subject and predicate**, while a phrase does not. Some combinations of Egyptian words can only be phrases or clauses: for example, *nfr r ḫt nb* "better than anything" (a phrase) and *nfr sw* "He is good" (a clause). Others can be either a phrase or a clause, depending on how they are used (see § 7.17): for instance, *nfr sḫrw* "good of plans" (a phrase) or "The plans are good" (a clause).

Sentences with a single clause are the most basic kind of sentence in a language. All languages, however, have the ability to make sentences consisting of several clauses, not just one. The English sentence *Jack is happy when he is with Jill* has two clauses: *Jack is happy* (subject *Jack*, predicate *is happy*) and *when he is with Jill* (subject *he*, predicate *is with Jill*).

When a clause can stand by itself as a complete sentence, it is called a **main clause** or **independent clause**; a clause that cannot do this is known as a **subordinate clause** or **dependent clause**. In the sentence *Jack is happy when he is with Jill*, the first clause is independent because it could be a complete sentence (*Jack is happy*); the second clause, however, cannot stand by itself (*when he is with Jill*), so it is a subordinate or dependent clause. All sentences must have at least one main clause. A sentence with more than one clause can have a main clause and one or more subordinate clauses, or it can have several independent clauses. An English example of the latter is *Jack is happy, Jill is sad*; an Egyptian example is the sentence discussed in § 11.11.1: *mw jm nn mw jm* "Is water there, (or) is water not there?"

There are several different kinds of subordinate clauses, as we will see in the course of the next few lessons. For Middle Egyptian, subordinate clauses are normally identified in terms of their function, as adverb clauses, noun clauses, and relative clauses. These act syntactically in many of the same ways that adverbs, nouns, and adjectives do.

20.2 Marked and unmarked adverb clauses

English has two basic ways to make subordinate clauses: by means of words such as *when* or by context alone. The first are called **marked** subordinate clauses and the second, **unmarked** or **virtual** subordinate clauses. An example of the latter is *Jack is happy Jill won* (tells why Jack is happy). In this case, *Jill won* could be a complete sentence but is instead subordinated to the first clause, *Jack is happy*; there is nothing other than the context to indicate that it is subordinate rather than an independent statement.

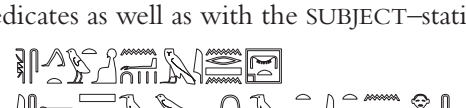
Egyptian uses the same two methods for making its subordinate clauses. In this lesson, we will look at marked and unmarked adverb clauses.

An **adverb clause** acts like an adverb, telling where, when, why, or how something happens or is true (§ 8.11). Adverb clauses are also known as **circumstantial** clauses, because they often describe the circumstances under which another clause is true. In the English sentence *Jack is happy today*, the adverb *today* tells when Jack is happy. Prepositional phrases also function as adverbs in many cases (§ 8.11): for example, in the English sentence *Jack is depressed in the winter*, the prepositional phrase *in the winter* describes when Jack is depressed. Adverb clauses have the same function as adverbs and prepositional phrases, as can be seen in the following English sentences: *Jack is happy sitting in first class* (tells where Jack is happy), *Jack is happy when he is with Jill* (tells when Jack is happy), *Jack is happy because Jill won* or *Jack is happy Jill won* (tells why Jack is happy), *Jack is happy, smiling from ear to ear* (tells how Jack is happy).

MARKED ADVERB CLAUSES

20.3 Adverb clauses with *jst*

The particle  , *jst* (also , *jsk*, *sk*: § 15.6.5) is the most common way to mark an adverb clause. It is used with adjectival, adverbial, and pseudo-verbal predicates as well as with the SUBJECT–stative construction and the *sḏm.f*: for example,



šms twt n mḥ 13 m jnr n ḥwt-nbw
jsṯ šṯ3 wrt w3t jt.n.f ḫr.s (*Bersheh* I, pl. 14, 1)
Accompanying the statue of 13 cubits, of stone of Hatnub,
although the way it came on was very remote[1]

1 From the title of a scene of men dragging a colossal statue (13 cubits = 22.4 feet high). The initial verb form is the infinitive (§ 13.9); Hatnub was an alabaster quarry in Middle Egypt; *jt.n.f* is a relative *sḏm.n.f*, which will be discussed in Lesson 22.

wḏ3 pw jr.n ḥm.f m dpt-nṯr
jst ꜥḥꜥw pn grg.(w) m skwt (Helck, *HBT*, 24)
What His Incarnation did was to proceed in the god's boat,
while this flotilla was furnished with troop-ships[2]

njs.n.tw n wꜥ jm jst wj ꜥḥꜥ.kw (Sin. R 24)
One of them was called to as I was standing (by).

As the last example illustrates, *jst* is followed by the dependent form of a personal pronoun, like *m.k*.

You may have noticed that the preceding examples with *jst* were translated in English with different introductory words: "although" and "while," and "as." The use of such words in translation is often a matter of personal preference on the part of the translator. In Egyptian the particle *jst* merely serves to mark a clause as subordinate in some way. Sometimes the *jst* clause is clearly adverbial in meaning—as it is in the last example. In other cases, however, the subordination is not so clear, and English has to resort to a less specific word to introduce the clause, such as "for" or "and."

Clauses with *jst* usually follow the main clause. Occasionally, however, the *jst* clause comes first, in which case it is usually followed by *r.f* (§ 15.7) and is often best translated as an independent sentence with a vague word of relation such as "now."[3] An example occurs in the story of Sinuhe (discussed in the Essay below), when the king introduces Sinuhe to his wife and children:

ḏd.jn.sn ḫft ḥm.f jn ntf pw m mꜣꜥt jtj nb.j
ḏd.jn ḥm.f ntf pw m mꜣꜥt
jst r.f jn.n.sn … zššwt.sn m ꜥ.sn
mz.jn.sn st n ḥm.f (Sin. B 266–69)
So, they said in response to His Incarnation, "Is it really he, sire my lord?,"
and His Incarnation said, "It is really he."
Now, they had brought … their sistra in their hand;
so, they presented them to His Incarnation.

2 From a description of a river-procession of the image of Osiris. The sentence indicates that the king sailed in the boat with the god's image, accompanied by a flotilla of troop-ships. For *wḏ3 pw jr.n ḥm.f*, see § 13.14.3.

3 Older translations often use the archaic word *Lo* to translate *jst* in such cases, but this does not reflect the real meaning of *jst* and it is not very satisfactory in modern English.

Although *jst* can be translated as "now," however, it is actually a mark of subordination. Since the *jst* clause here clearly does not belong with the preceding sentence, it must be subordinate to the clause that follows. A more precise translation is, "So, since they had brought … their sistra in their hand, they presented them to His Incarnation."

As you can see, the translation of a *jst* clause depends both on the context in which it is used and on the translator's sense of what works best in English. This is another case where English is more specific than Egyptian. The important thing to remember is that *jst* serves to mark a clause as subordinate. Such clauses often function specifically as adverbs, describing when, why, or how a main clause happens or is true, in which case a translation with conjunctions such as "when, while, as, although, since" is appropriate. But they can also be more loosely related to a preceding or following clause, and in that case they are sometimes better translated as independent sentences introduced by a word such as "now."

20.4 Adverb clauses with *tj*

The particle *tj* (§ 15.6.16) is apparently related to the word *tjw* "yes" (§ 15.8.5). Its basic meaning may be similar to that of the archaic English word *Yea* (as in "Yea, though I walk through the valley of the shadow of death": Psalm 23), but this rendering is not used in modern translations.

The particle *tj* is much less common than *jst*, but it is used in the same way. It stands at the head of an adverb clause, marking it as subordinate, and takes a dependent pronoun. The clause itself can have an adverbial or pseudo-verbal predicate, or a verbal one such as the *sḏm.n.f* or the SUBJECT–*sḏm.f* construction, and can follow or precede the main clause: for example,

jw.j m jr(j) rdwj.f tj sw ḥr prjw (Urk. IV, 890, 11–12)
I was his attendant[4] when he was on the battlefield

tj ḥm.f jt.n.f jwʿt.f ḥtp.n.f ṯntt-ḥrw
rsw(j)w m ḫd mḥtjw m ḫnt (Urk. IV, 83, 1–9)
Once His Incarnation had taken his inheritance and occupied Horus's dais …
the southerners were going downstream and the northerners upstream.[5]

4 Literally, "one at his feet": *jr(j)* is a nisbe from the preposition *r*: see §§ 8.6.4 and 8.7.

5 From a passage about the accession of Thutmose I. The main clause describes how Egypt was united under his rule.

20.5 Adverb clauses with *js*

The enclitic particle *js* (§ 15.7.3) can be used to subordinate nominal sentences as adverb clauses: for instance,

m3n.j njw ḥnᶜ jmn jnk js 3ḫj ᶜpr (CT VII, 470a-b)
I will see (§ 18.2) Niu and Amun, since I am an equipped akh.

In a few cases, the adverb clause can also be introduced by *jst*:

jwᶜ.n.j 3ḫt nt rᶜ jsṯ jnk js nb-tm (CT VII, 321a–b)
I have inherited the Akhet of the Sun, for I am the Lord-of-All.

Most examples are similar to these: the adverb clause has a nominal predicate, always *follows* the main clause, and supplies either a reason why the main clause is true or an additional statement. Usually such clauses are best translated in English with the linking words "since, for" or "and" at the head of the adverb clause. Adverb clauses of this type occur primarily in older religious texts.

UNMARKED ADVERB CLAUSES

20.6 Predicates and syntax

Although Egyptian could use *jst*, *tj*, or *js* to mark an adverb clause, most of its adverb clauses have no special marking to indicate their function. They look just like independent sentences, and only the context in which they are used indicates that they are subordinate rather than main clauses. Such clauses can have adverbial or pseudo-verbal predicates, or verbal predicates with the stative, SUBJECT–stative, *sḏm.n.f*, *sḏm.f*, SUBJECT–*sḏm.f*, and passive *sḏm.f*, as well as a number of negations. Some of the particles that can introduce a main clause can also be found in unmarked adverb clauses, particularly *jw*. Unlike clauses marked by *jst* or *tj*, however, **unmarked adverb clauses always follow the main clause**.

20.7 Unmarked adverb clauses with adverbial or pseudo-verbal predicate

All kinds of adverbial predicates can be used in unmarked adverb clauses, but of the pseudo-verbal predicates only SUBJECT–*ḥr-sḏm* is common in this use. When the subject is a personal pronoun, it is introduced by *jw*. Examples are:

ḥmw ḫr dp.f ḥr ᶜmᶜm n.f ky ḥr sjn rdwj.fj (Westc. 7, 15–16)
A servant was at his head giving him a massage, while another was rubbing his feet

sḏm.n.j ḫrw.f jw.f ḥr mdt (Sin. B 1–2)
I heard his voice as he was speaking

m3 s3.k bjn msḫ.j m s3.k (Helck, *HBT*, 91)
Your back will see badness when my army is after you[6]

ḏ pr.(w) jw.n m w3ḏ-wr (ShS. 32–33)
A windstorm came up when we were at sea.[7]

In each of these examples the second clause describes an adverbial circumstance that applies to the first, main clause. Note that in each case the English translation provides a word to introduce the second clause ("while," "as," and "when"). Such words are supplied by the English translator: they do not exist in the Egyptian sentences. In fact, in each of these examples the second clause could theoretically be an independent sentence by itself; only the context indicates that it is actually subordinate to the preceding clause. Since this is so, the translation is partly a matter of preference, and other translations are often equally possible (though not always equally good): for example,

m3 s3.k bjn msḫ.j m s3.k
Your back will see badness, with my army after you.
Your back will see badness, my army after you.
Your back will see badness, since my army is after you.

Obviously, unmarked adverb clauses in Middle Egyptian are less specific than English adverb clauses about the exact nature of the adverbial relationship with the main clause. In most cases the context only offers a range of possibilities. The adverb clause in this example, for instance, could indicate either *why* the first clause is true ("since") or *when* it is true ("when"). In the last example above, however, the adverb clause only describes *when* the first clause happened, not *why*.

To some extent, therefore, how you understand the context will determine how you translate an unmarked adverb clause—or whether you understand it as an adverb clause at all, rather than as an independent sentence. There are no hard and fast rules that can be offered to guide you, but you will discover that the context itself is generally a pretty good guide.

6 This sentence, spoken by the pharaoh, means that the enemy to whom he is speaking will be defeated by the pursuing Egyptian army; *m s3.k* is literally, "in your back."

7 "At sea" is literally "in the Great Blue-Green": *w3ḏ-wr* "Great Blue-Green" is the Egyptian name for both the Mediterranean Sea and the Red Sea.

20.8 Unmarked adverb clauses with the stative

Both the SUBJECT–stative construction and the stative itself are used in unmarked adverb clauses. In the first case, if the subject is a personal pronoun, it is introduced by *jw*:

nᶜt m ḫd jn ḥm.f jb.f 3w.(w) (Urk. IV, 5, 12–13)

Sailing downstream by His Incarnation, his mind happy[8]

jnk šᶜd ḏrt.f jw.f ᶜnḫ.(w) (Urk. IV, 894, 1)

I was the one who cut off his hand, while he was (still) alive.[9]

The second clause in each of these examples could be an independent sentence—*jb.f 3w.(w)* "his mind was happy," *jw.f ᶜnḫ.(w)* "he was alive"—but the context in which it is used indicates that it is meant to be adverbial. Each is a circumstantial clause describing a state pertaining when the action of the main clause took place.

The stative is also, and more often, used by itself in an unmarked adverb clause: for instance,

jr.n.j hrw 3 wᶜ.kw jb.j m snnw.j

sḏr.kw m ḫnw n k3p n ḫt (ShS. 41–44)

I spent three days alone, my mind as my (only) companion,

lying inside a thicket (literally, "a private place of wood").

This example has three circumstantial clauses, describing how the action of the main clause ("I spent three days") took place. The second adverb clause has an adverbial predicate; the first and third, a stative predicate: *wᶜ.kw* "(I was) alone" (stative of the verb *wᶜj* "be alone," related to the number *wᶜ* "one"), and *sḏr.kw* "(I was) lying" (stative of the verb *sḏr* "lie down").

The stative is very often used in an unmarked adverb clause after the verbs  *wrš* "spend the day,"  *sḏr* "lie down, go to bed, go to sleep, spend the night," and  *gmj* "find." With *wrš* and *sḏr*, the stative's subject is normally identical with the *subject* of the preceding verb, and the stative decribes the state in which the subject "spends the day" or "lies, spends the night": for example,

8 Literally, "his mind lengthened": *3wj jb* "lengthening the mind" is an Egyptian idiom for "happiness." For the main clause, see § 13.4.1.

9 From a passage describing how the author saved the king from a rampaging elephant. The word "hand" refers to the elephant's trunk. The word *šᶜd* "the one who cut off" is a participle, a verb form we will meet in Lesson 23.

wrš.s ḥqr.t(j) (*Kahun*, pl. 5, 33–34)
She should spend the day hungry

m.tn nb ḫwt sḏr.(w) jb.(w) (Adm. 7, 10–11)
Look, the property-owner has gone to bed thirsty.

In the first of these examples the adverb clause explains how the subject (*.s* "she") is to "spend the day": namely, *ḥqr.t(j)* "hungry" (from *ḥqr* "hunger, become hungry"). In the second, the stative *jb.(w)* "thirsty" (from *jbj* "thirst, become thirsty") describes how the subject (*nb ḫwt*, literally "the owner of things") has "gone to bed": the main clause is a SUBJECT–stative construction expressing the past tense with an intransitive verb (§ 17.6).

When the stative is used in an adverb clause after *gmj* "find," its subject is normally the same as the *object* of the verb: for instance,

gm.n.f zj ꜥḥꜥ.(w) ḥr mryt (Peas. R 6, 4–5)
He found a man standing on the riverbank.

Here the stative *ꜥḥꜥ.(w)* "standing" describes the state that the man was in when he was found: *zj* "a man" is the object of *gm.n.f* "he found."

It is not always clear why Egyptian prefers the SUBJECT–stative construction in some unmarked adverb clauses and the stative without a preceding subject in others. Normally, however, when the stative is used without a preceding subject its subject has already appeared in some form in an earlier clause. This relationship can be seen in each of the examples cited above. In fact, it is much more common for an adverb clause with the stative as predicate to have a subject that has already been mentioned in a preceding clause than to have an entirely new subject. As a result, **in most adverb clauses the stative has no preceding subject**: examples of the SUBJECT–stative construction in unmarked adverb clauses are actually much less frequent than those of the stative by itself.

The following can therefore be offered as a good rule of thumb for adverb clauses with the stative as predicate:

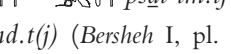
- when the subject of the stative has not already appeared in a preceding clause, it naturally has to be expressed, so the SUBJECT–stative construction is used, as in the first example of this section;
- when the stative's subject is identical with something that has been previously mentioned in the sentence, the stative is normally used by itself, without a preceding subject (as in the last three examples).

There are no exceptions to the first part of this rule. The second part of the rule is generally true, but there are some cases where it is not—for instance, the second example in this section. You should also note that this rule applies only in **unmarked** adverb clauses. When the adverb clause is marked by *jst* or *tj* (§§ 20.3–4), the SUBJECT–stative construction is used, whether the stative's subject has already been mentioned in a preceding clause or not.

20.9 The stative in epithets

A special kind of unmarked dependent clause using the stative without a preceding subject occurs as an epithet after nouns or proper names. There are two major uses of such clauses in Middle Egyptian.

1) **Expressions for "whole, complete, entire"**

The stative of the verbs  *tm* "complete,"  *dmdj* (originally *dmḏj*) "join," and  *t(w)t* "reconcile" can be used as an equivalent of the English adjectives "whole, complete, entire, full": for example,  *psḏt tm.tj* (Helck, *HBT*, 23) "the complete Ennead,"  *njwt dmd.t(j)* (*Bersheh* I, pl. 14, 14) "the whole village,"  *sp3t.s t(w)t.(tj)*[10] (*ASAE* 23, 6) "her entire nome." These are actually a kind of adverb clause: literally, "the Ennead, completed," "the village, joined," and "her nome, reconciled."

2) **Wishes for life and health**

In § 16.6 we saw how the stative can be used as a wish or command. The stative can also be used as a kind of wish after proper names or certain nouns or noun phrases. The most common examples of this use involve the expressions  *ʿnḫ.tj* "alive,"  *ʿnḫ.(w) ḏt* "alive forever," and  (an abbreviation for *ʿnḫ.w wḏ3.w snb.w* "alive, sound, and healthy"). The first of these is often placed after the names of queens and princesses; the second, after the name of the king: for example,

 *nṯr nfr ḤPR-K3-Rʿ ʿnḫ.(w) ḏt* (Sethe, *Lesestücke*, 79, 2)

The young god Kheperkare (Senwosret I), alive forever.

The third expression, commonly abbreviated "lph" in translations,[11] is also placed after words referring to the king, such as  *ḥm.f* "His Incarnation" and  *jtỉ* "sire" (see Essay 6); after words or phrases referring to the palace, such as  *pr-ʿ3* "big house" (see Essay 3),  *pr-nswt* "king's house," and  *stp-z3* "palace"; and after the phrase  *nb* or *nb.j* "the lord, my lord" referring either to the king or to a high official: for instance,

10 For the spelling of the stative (3fs), see § 16.2).

11 From the older translation "may he **l**ive, be **p**rosperous, and be **h**ealthy."

tjw jw.j rḫ.kw jty ꜥnḫ.w wḏ3.w snb.w nb.j (Westc. 8, 14)
Yes, I know, sire lph, my lord.

Related to this use is the expression *snb.tj ꜥnḫ.tj* "you being healthy and alive" or "may you be healthy and alive," which is used as a polite wish to soften a request, somewhat like the English expression "if you please": for example,

ntk ḥ3b.k ḥr mdwt m ḥr.k snb.t(j) ꜥnḫ.tj (*Kahun*, pl. 31, 6–7)
It is you who should send (word) about your responsibilities, if you please.[12]

20.10 Unmarked adverb clauses with the *sḏm.n.f*

Besides expressing completed action or past events in main clauses, the *sḏm.n.f* is also commonly used in unmarked adverb clauses to denote **prior circumstance**. In this function the *sḏm.n.f* basically indicates an action that has been completed prior to the action or circumstance described in the main (or governing) clause. Such clauses can have various translations in English: for example,

ḥ3t pw jr.n sḫtj pn r kmt 3tp.n.f ꜥ3w.f (Peas. R 1, 7)
What this peasant did was to go down to Egypt, when he had loaded his donkeys—or
What this peasant did was to go down to Egypt, after loading his donkeys—or
What this peasant did was to go down to Egypt, having loaded his donkeys.

Whichever translation is used, the *sḏm.n.f* in the adverb clause describes an action that was completed before the action of the main clause took place (the farmer loaded his donkeys before setting off). When the *sḏm.n.f* of the verb *jnj* "get, fetch" is used in an adverb clause it can often be translated by the English gerund "bringing": for example,

m.ṯn wj j.kw jn.n.j n.f ꜥrtj (CT VII, 271c–272a)
Look, I have come, bringing him two jawbones.

Although the translation "bringing" suggests an action that happens at the same time as that of the main clause, however, this is only a feature of English. In Egyptian the adverb clause denotes prior circumstance, as can be seen in the more literal translation "having gotten two jawbones for him."

12 *mdwt m ḥr.k* "your responsibilities" means literally "the matters in your face": *rdj mdt m ḥr* "put a matter in the face" of someone is an idiom for making someone responsible for something.

Sometimes the action described by the *sḏm.n.f* not only precedes that of another clause but also provides the reason for it. In such cases the adverb clause can be translated with the introductory words "because," "since," or "for": for instance,

ʿḥʿ.n rdj.n.f n.(j) nn rḫ.n.f jqr jst ʿ.(j) (*TPPI*, § 20, 6)

Then he gave me this, because he knew the excellence of my action.[13]

Such clauses can be translated in English not only with an introductory word denoting causality (such as "because") but also in the same way as other clauses of prior circumstance: in this case, "having learned of the excellence of my action," similar to "having loaded his donkeys" and "having gotten two jawbones for him" in the previous examples. This is because the notion of causality comes from the context, not from the verb form or construction itself.

Most adverb clauses with the *sḏm.n.f* are unmarked. It can therefore be difficult to interpret the sequence of events in some passages. Compare, for example, the following two sentences from the same story:

ʿḥʿ.n.j m(w)t.kw n.sn ḡm.n.j st m ḫ3ỉt wʿt (ShS. 131–32)

Then I died for them, after I found them as one pile of corpses[14]

ʿḥʿ.n.j šm.kw r smjt st ḡm.n.j sw rḫ.(w) st (ShS. 157)

Then I went to report it, and I found him (already) aware of it.

In the first example the *ḡm.n.j* clause describes an event that happened before that of the main clause (the speaker first found the "pile of corpses," then "died" of grief); in the second example it describes an event that happened after that of the main clause (the speaker first "went to report it" and then "found him aware of it"). There is nothing in the verb forms or the syntax of either example to indicate this sequence of events: only the logic of the sentences themselves reveals it.

The reason for this apparent ambiguity lies in a basic difference between the grammar of Egyptian and that of English. Our language forces us to treat the *ḡm.n.j* clause in the first example as a marked subordinate (or dependent) clause: "after I found

13 The noun phrase *jst ʿ*, literally "place of the arm," is an idiom for "action."

14 This sentence describes the grief of the speaker at finding his family destroyed in a conflagration. "Then I died" is meant metaphorically: "then I died of grief." The word *ḫ3ỉt* is a collective noun from *ḫ3t* "corpse." The pronoun *st* is used for "them" because the writer was thinking of the collective.

them" (or "when I had found them"). In Egyptian, however, it is subordinate only **by context**: it is dependent because it follows another clause to which it is logically related. In another context it could be an independent clause in its own right ("I found them as one pile of corpses"). This kind of relationship can be difficult for speakers of English to appreciate. Our language allows grammatically independent clauses to be contextually subordinate in some kinds of subordinate clauses (for example, *he said he didn't do it* and *the year she went to Paris*) but not often in adverb clauses. Egyptian, however, does allow contextual dependence in adverb clauses, as the first example above illustrates. Even though we analyze the *gm.n.j* clause in the first sentence as an adverb clause of prior circumstance, therefore, it is actually no different grammatically from the *gm.n.j* clause in the second example, which describes action that happened after that of the main clause. Only the context indicates which sequence of events is intended, just as it indicates that the first *gm.n.j* clause is subordinate to the preceding clause rather than an independent statement in its own right.

20.11 Unmarked adverb clauses of concomitant circumstance with the *sḏm.f*

As is true in main clauses, the *sḏm.f* has the widest range of meanings in unmarked adverb clauses. One of the most important is to express **concomitant action**: that is, action going on at the same time as that of the preceding or governing clause. Both the *sḏm.f* itself and the SUBJECT-*sḏm.f* construction are used in unmarked adverb clauses, and in this case both have essentially the same meaning.

Most adverb clauses with the *sḏm.f* or the SUBJECT-*sḏm.f* construction are unmarked. They look just like main clauses but are adverbial by virtue of the context in which they are used: for example,

nn twt n.f mȝȝ.t(w).f hȝ.f r-pḏwt ḫᶜm.f r-ḏȝw (Sin. B 52–53)

There is none equal to him when he is seen descending on archery and charging opposition[15]

sḏm.n.j ḫrw.f jw.f mdw.f (Sin. R 25)

I heard his voice as he was speaking.[16]

The first example uses the *sḏm.f* in three adverb clauses: *mȝȝ.t(w).f* modifies the main clause *nn twt n.f*, describing *when* "there is none equal to him" (namely, "when he is seen"); *hȝ.f* and *ḫᶜm.f* modify the first adverb clause, describing *how* "he is seen"

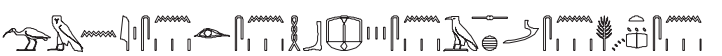
15 *r-pḏwt* and *r-ḏȝw* are abstracts made from the nouns *pḏwt* "archers" (a collective) and *ḏȝw* "crossing."

16 This is a variant of the example cited in § 20.7, from a second copy of the story. In this case, the SUBJECT–*sḏm.f* construction has the older imperfect meaning (§ 18.6).

(namely, "charging" and "engaging"). In the second example, the adverb clause *jw.f mdw.f*, with the SUBJECT-*sḏm.f* construction, tells *when* "I heard his voice."

In each of these examples, the action of the adverb clause is concomitant with that of the governing clause. The unmarked adverb clauses in them could be main clauses in a different context: e.g., *ḥ3.f r-pḏwt* "he descends on archery" and *jw.f mdw.f* "he was speaking." Just as with the other unmarked adverb clauses we have examined in this lesson, they are subordinate only by virtue of their context, and not because of anything in the clause or the form of the verb or verbal construction itself.

Such adverb clauses of comcomitant action are among the most frequent uses of the *sḏm.f* in Middle Egyptian. They are particularly appropriate after verbs such as *m33* "see" and *gmj* "find," where they describe the action going on when something is "seen" or "found." An example with *m33* has been cited above; the following is an example after *gmj*:



gm.n.j sn jr.sn ḥ(3)bw.sn 3zḫ.sn bdt.sn (CT V, 99b–d)

I found them celebrating (literally, "doing") their festivals and reaping their wheat.

Note that the *sḏm.f* always describes an **action**: as such, it contrasts in adverb clauses with the stative, which expresses a state (§ 20.8). Also, the *sḏm.f* describes a **concomitant** action in adverb clauses and therefore contrasts with the *sḏm.n.f*, which denotes a prior action in such clauses (§ 20.10).

20.12 The *sḏm.f* in captions

A special use of the *sḏm.f* occurs in the captions to scenes such as those found on the walls of temples and tombs. Such scenes are usually labeled with an infinitive phrase explaining the action depicted (§ 13.9) and with captions identifying the action's participants. Often, the latter include not just a name and epithets but also a clause that describes what the person named is doing. For example, a scene showing the goddess Amaunet embracing the pharaoh Hatshepsut has the following caption:

jmnt nbt pt ḥrt-jb jpt-jswt sḫtp.s jb dj.s ꜥnḫ w3s nb (Lacau & Chevrier, *Hatshepsout*, 291)

Amaunet, mistress of the sky, resident in Karnak, contenting the heart and giving all life and authority.[17]

17 The nisbe *ḥrj jb* "who is on the heart" followed by a temple name is regularly used for gods and goddesses who are honored in a temple but whose primary shrine or temple is elsewhere. The name of the temple of Karnak, *jpt-jswt,* means "the (most) select of places."

Such captions always consist of a name (with or without epithets) followed by the *sḏm.f*—in this case, two of them: *sḥtp.s* "she contents" and *dj.s* "she gives." They can be understood either as the SUBJECT-*sḏm.f* construction or as adverbial uses of the *sḏm.f*: i.e., in the example above, either "Amaunet … is contenting the heart and giving all life and dominion" or "(This is) Amaunet … contenting the heart and giving all life and dominion." A third possible analysis is discussed in Lesson 22.

20.13 Unmarked adverb clauses of posterior circumstance with the *sḏm.f*

In unmarked adverb clauses of concomitant circumstance, the *sḏm.f* is used as a kind of present tense—that is, present with respect to the action of the main clause. As we saw in Lesson 18, the *sḏm.f* can also have future or subjunctive meaning (§§ 18.7–8). The same is true in subordinate clauses. In unmarked adverb clauses, the *sḏm.f* can express posterior circumstance—that is, future with respect to the action of the main clause. This use has two main translations in English, **as a clause of purpose or a clause of result**.

By far the most frequent of these is the clause of purpose: it is at least as common as the use of the *sḏm.f* to express concomitant circumstance. Clauses of purpose state the reason for the action of another clause. In English they are normally introduced by the phrases *in order that*, *so that*, or *that*. In Egyptian such clauses are usually expressed by the *sḏm.f* alone, without an introductory word: for example,

jr.n.f ṯ3w n jb ꜥnḫ fnḏw.sn (Merikare 12, 1–2)

He has made air for the heart, so that their noses might live.

Here *ꜥnḫ fnḏw.sn* "so that their noses might live" describes the purpose of the action in the main clause. We have already met another way of expressing purpose, by means of the preposition *r* plus the infinitive (§ 13.11.3). Egyptian uses the *sḏm.f* instead of the infinitive construction when it needs or wants to express the actor of the verb in the purpose clause, as in this example.

Clauses of result express the outcome of an action or situation. In English such clauses can be expressed by *and* plus a future, but Egyptian uses the *sḏm.f* alone for this purpose: for example,

jr n nṯr jr.f n.k mjtt (Merikare 11, 9)

Do for the god and he will do the same for you.

Note that this could also be translated with a clause of purpose: "Do for the god so that he may do the same for you"; Egyptian doesn't bother to make a distinction between the two meanings. The *sḏm.f* after an imperative can also express a second command. Egyptian prefers this to two imperatives: for instance,

m.k mdwt.sn mn.(w) m zḫ3w
pg3 šd.k (Merikare 3, 11–4, 1)
Look, their words are set in writing:
open (the scrolls) and read.

Here again, however, translation with a clause of purpose is also possible: "Open, that you may read." (This sentence is on the title page of this book.)

If you analyze the examples given above, you may notice that the clauses of purpose and result have one thing in common: they express an action that happens after that of the main clause. The translation as a subjunctive or future is normally required by English, but it does not reflect the meaning of the Egyptian form. In fact, the *sḏm.f* in this use sometimes requires a translation in English with the present tense: for example,

jtrw šw.(w) nw kmt ḏ3y.tw mw ḥr rdwj (Neferti 26–27)
The river of Egypt has dried up, so that the water is crossed on foot. [18]

Here *ḏ3y.tw mw* "the water is crossed" describes an action after that of the main clause: in this case, the result of the river drying up.

It may seem strange that Egyptian uses a single form, the *sḏm.f*, with two seemingly contradictory meanings: action that takes place at the same time as that of the main clause (concomitant circumstance) and action that occurs after it (purpose or result). In fact, though, this is not much different from what English does with its own gerund: in a sentence such as *She is spending the day reading*, the gerund *reading* refers to a present event, while in *She will spend the day reading* it refers to a future one. Similarly, Egyptian is content to let the context and the form of the main clause determine whether the *sḏm.f* in an unmarked adverb clause refers to concomitant circumstance or to the future. Like the English gerund, the *sḏm.f* does not have a tense of its own, and can therefore take on the tense of its context.

20.14 Unmarked adverb clauses with the passive *sḏm.f*

In main clauses, the passive *sḏm.f* is usually a counterpart of the *sḏm.n.f* (§ 19.4), and the same thing is true in unmarked adverb clauses: it expresses prior action, just like the *sḏm.n.f* (§ 20.10). An example is the following, where a birth is described:

jᶜ.jn.sn sw šᶜd ḫp3.f (Westc. 10, 11–12)
Then they washed him, after his umbilical cord had been cut.

18 For the first clause, see § 16.7; *rdwj* is literally "two feet" (dual): the plural strokes are superfluous.

20.15 Unmarked adverb clauses with negations

Adverbial and pseudo-verbal predicates negated by *nn* can be used in unmarked adverb clauses as well as in main clauses. This use is simply the negative counterpart of that discussed in § 20.7, above: for example,

w3ḥ.j st m wš3 nn r(m)t jm (Helck, *HBT*, 93)

I will leave it as a ruin, with no people in it (§ 8.15).

As in affirmative clauses, a number of translations are possible, including "without people in it" and "no people being in it."

The negation *nj sḏm.n.f* (§ 17.11) is also found in unmarked adverb clauses, as well as its passive counterpart, *nj sḏm.f* (§ 19.7):

jw.f ḥr ʿḥ3 ḏr rk ḥrw nj qn.n.f (Merikare 9, 1)

He has been fighting since Horus's time, without being able to prevail

jrγ ḫ3γt jm.sn nj rḫ ṯnw (Urk. IV, 795, 9–10)

A pile of corpses was made of them, the number being unknown.

As you may recognize, the meaning of *nj sḏm.n.f* in this use is similar to that of *nn* plus the infinitive (§ 13.15). Compare the following two examples:

ʿḥʿ.n.s gr.tj nn ḫnt (Westc. 5, 17)

Then she became still, without rowing

r gr.(w) nj mdw.n.f (Ptahhotep 13)

The mouth has grown quiet, without being able to speak.

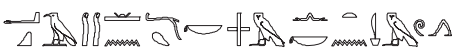
Both adverb clauses describe how the action of the preceding clause happens or is true. Although both negative constructions negate action, however, *nj sḏm.n.f* normally has the connotation of inability ("without being able to speak"), while *nn* plus the infinitive expresses the negation of action itself ("without rowing"). Thus, the adverb clause *nj mdw.n.f* in the last example in this section means "without being able to speak" rather than simply "without speaking," since the latter could have been expressed by *nn* plus the infinitive (*nn mdt*).

In many cases, *nj sḏm.n.f* and passive *nj sḏm.f* in this use can be translated either as an adverb clause or as an independent statement: for example, "The mouth is silent, without being able to speak" or "The mouth is silent; it cannot speak"; similarly "He has been fighting since Horus's time; he cannot prevail" and "A pile of corpses was

made of them; the number was unknown." This is because the negations themselves are simply statements. Their function as an independent statement or an adverb clause depends solely on the context in which they are used—and in how the translator understands that context.

20.16 Unmarked adverb clauses with *jm.f sḏm* and *tm.f sḏm*

Besides its use to express a negative wish or command (§ 18.15), *jm.f sḏm* can also express a negative clause of purpose or result: for example,



ꜥq3 ns.k jm.k tnmw (Peas. B1, 162)

Let your tongue be straight, so that you don't get lost—or

Let your tongue be straight, and you won't get lost.

This use is not very common in Middle Egyptian, however. More often, Middle Egyptian uses *tm.f sḏm* (§ 18.15) for negative unmarked adverb clauses, expressing both concomitant circumstance and purpose or result. Normally, active *nj sḏm.f* and *nn sḏm.f* are not used in unmarked adverb clauses. Examples of *tm.f sḏm* are:

kt sm3ꜥ mwyt tm.s m3ꜥ (Ebers 49, 8)

Another (method) of making urine regular when it is not regular

m k3hsw ḫft wsr.k tm spr bw ḏw r.k (Peas. B1, 245–46)

Don't be harsh when you are powerful, so that evil does not reach you—or

Don't be harsh when you are powerful, and evil will not reach you.[19]

Although these are translated as negatives, however, keep in mind that *tm* basically means "fail," so that the clauses above actually mean something like "when it fails to be regular" and "so that evil fails to reach you" or "and evil will fail to reach you"—that is, affirmative unmarked adverb clauses rather than negated ones.

20.17 Unmarked adverb clauses with *wn* and *wnn*

Like that of other verbs, the *sḏm.f* of *wnn* can be used as the predicate in an unmarked adverb clause. Examples are attested with both stems:

 *wḏ.n.j wn hrw* (Sin. R 34)

I set off when it was daytime—literally, "(when) daytime was"

19 *ḫft wsr.k* is literally "in accordance with your being strong" (*wsr* is the infinitive). The second clause means literally "so that evil doesn't arrive at you" or "and evil won't arrive at you"; *bw ḏw* is an abstract formed from the adjective *ḏw* "bad," literally, "a bad thing."

 *nnk tm wnn.j wᶜ.k(w)* (CT IV, 184b–186a M4C)

Everything belonged to me when I existed alone.

As these examples show, the two stems have the same connotations in unmarked adverb clauses as they do in main clauses (§ 18.9): the base stem is used with reference to a single event and the geminated stem for extended existence—in this case, both referring to the past.

The participle *wn* "existent" (§ 18.9) can also be used for existential statements in unmarked adverb clauses:

 *jw jn.tw ᶜqw wn 3q* (Ptahhotep 349)

Intimates are fetched when there is ruin.[20]

Essay 20. Middle Egyptian Stories

Like all human cultures, the Egyptians told stories for entertainment and to convey a moral message—usually both. Storytelling in Egypt is undoubtedly as old as the civilization itself, but the earliest written stories we have date from the Middle Kingdom and were composed in Middle Egyptian, the classical language of Egyptian literature. Four works have been preserved more or less complete.

The oldest Egyptian story known is that of the **Shipwrecked Sailor**, examples from which have been quoted in this and previous lessons. It exists in a single copy, on a papyrus now in St. Petersburg, Russia, which was written in the late 11th or early 12th Dynasty. The story begins abruptly with an unnamed member of an expedition speaking to his leader, who is also unnamed. Their expedition has returned to Egypt safely, but apparently without achieving its mission, and the leader is despondent. To cheer him up, the narrator tells him how he himself once triumphed over adversity.

He had gone on another expedition by sea and the boat in which he was traveling was destroyed by a storm, leaving him the only survivor, washed up on a deserted island. After spending "three days alone, with my mind my (only) companion," the sailor encounters a giant serpent. Although the sailor is at first terrified, the serpent reassures him by telling him his own story of how he had persevered when his entire family was destroyed by a meteor. The serpent then predicts the arrival of a ship that will bring the sailor back to Egypt. When this prophecy is fulfilled, the sailor returns to Egypt together with a cargo of marvelous goods from the island; he presents these to the king, and is rewarded with a promotion and servants.

20 I.e., one turns to friends in times of trouble. *ᶜqw* "close friends" means literally "those who enter": i.e., those who have access to a person.

The story ends with the narrator encouraging his leader to take heart from these examples of triumph over adversity. But the leader refuses to be consoled, saying "What's the point of giving water to a bird at dawn when it's going to be slaughtered that morning?" The tale of the Shipwrecked Sailor is unusual not only for this adverse ending, but also for the anonymity of its characters and for the literary device of a story within a story within a story.

By far the most famous ancient Egyptian tale—in the ancient Egyptians' eyes as well as our own—is the story of **Sinuhe** (*z3-nht* "the Sycamore's Son"). It was composed in the early Middle Kingdom but survives in many copies, dating from the 12th Dynasty to the Ramesside Period. The story is set in the reign of Senwosret I and is presented in the form of a tomb biography of Sinuhe, who was a servant of the queen and her children.

At the beginning of the tale, Sinuhe is on a military campaign in the Libyan desert, led by Senwosret, who at this point is still the heir apparent. During the campaign, Senwosret's father, Amenemhat I, dies, and Senwosret is informed of the fact secretly by messengers from the palace. Sinuhe overhears the message. Fearing that rival factions will kill Senwosret and his followers, he flees to the coast of Syria. There he is adopted by a local sheikh and eventually becomes a tribal ruler in his own right. After many years, he is challenged to battle by the head of a rival clan. The account of their fight—which Sinuhe wins by killing his challenger—foreshadows in some respects the Biblical tale of David's victory over Goliath, just as the story of Sinuhe's long exile abroad resembles that of Moses in the story of the Exodus.

After this success, Sinuhe begins to long for home. His situation is reported to Senwosret, and the king sends him a letter (which the story reproduces in full) urging him to come back. Sinuhe returns to Egypt, though he is still afraid of punishment for doubting Senwosret's ability to gain control after his father's death. In an audience before the king, Sinuhe is championed by the queen and the royal children. Senwosret pardons him, gives him the property and station of a high official, and orders a pyramid built for him in the royal cemetery. The story ends with the words "I have the blessing of the king's presence until the day of mooring (i.e., dying) has come."

Although it is couched in the form of a tomb biography, the story of Sinuhe is clearly a careful literary composition. It is primarily written in the form of "thought couplets" (see Essay 18), and can be considered as much a poem as a prose tale. The elegance of its language was probably one of the reasons for its popularity: a number of the copies we possess were written by schoolboys as scribal exercises.

The other two great works of Middle Kingdom fiction are written in the third person. The tale of the **Eloquent Peasant** is preserved on four papyri dating from the end of the Middle Kingdom, although it is set in the time of the pharaoh Nebkaure

Khety (Dynasty 10). It tells the story of a farmer from the oasis of Wadi Natrun (northwest of modern Cairo), who loads his donkeys with produce and sets out for Herakleopolis, the capital of Dynasty 10 in Middle Egypt. On the way he passes the land of a minor official, who covets the farmer's goods. The official has some linen spread out on the road at a point where it passes between his grainfield and the bank of a canal. To avoid the linen, the farmer leads his donkeys through the field, and one of them eats a wisp of the grain. The official uses this as an excuse to seize the farmer's donkey as "payment" for its transgression.

The farmer then goes to petition to the official's landlord, who is the chief steward in charge of the king's state property. The steward is so impressed with the farmer's eloquence that he reports it to the pharaoh. The king then orders the steward not to reply to the farmer's complaint, so that he will be forced to continue his eloquent petitions. The bulk of the story is taken up by eight more lengthy petitions, each of which is a literary discourse on the nature of Maat. After the ninth petition, the steward finally grants the farmer's request. His petitions are recorded on papyrus and given to the king, "and it was better in his mind than anything that is in this entire land." The story ends with the steward ordering the property of the covetous official to be given to the eloquent farmer.

The last great work of fiction written in Middle Egyptian, like the first, exists only in a single copy, on a papyrus dating from the Hyksos Period (Dyn. 15), now in the Egyptian Museum in Berlin. It is commonly known as **Papyrus Westcar**, after the name of its first modern owner. The beginning and end of the papyrus are lost. The surviving portion contains five related stories set in the Old Kingdom, during the reign of Khufu (Dyn. 4), builder of the Great Pyramid. Three of these are tales of magicians, told to Khufu by his sons, and the fourth relates wonders performed for Khufu himself. At the end of the fourth tale, the magician predicts to Khufu the birth of three kings of the next dynasty, to nonroyal parents. The fifth tale is about the miraculous birth of these kings and subsequent events in the life of their mother.

Middle Egyptian literature possessed many more stories than just these. Some have survived merely in fragments, including part of a story about a herdsman who meets a strange goddess in the marshes, and pieces of a tale about a pharaoh's adventures in the Fayum oasis. The tradition of stories also continued well after the Middle Kingdom, and we possess a number of other tales written in Late Egyptian and Demotic.

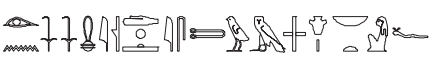
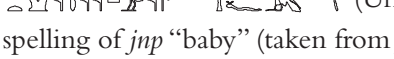
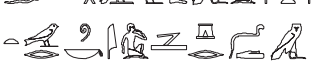
There are significant similarities and differences among the four great works of Middle Egyptian storytelling. Each of them was written not merely for entertainment but also, if not primarily, to convey a "moral." The story of the Shipwrecked Sailor is about perseverance in the face of adversity; the tale of Sinuhe reflects a genre of early Middle Kingdom texts extolling the virtue of loyalty to the king; the travails of the

Eloquent Peasant are a vehicle for sermons on the nature of Maat, particularly in relations between officials and their dependants; and the stories of Papyrus Westcar contrast the power of kingship with the greater powers that mere commoners can possess through learning, magic, or the intervention of the gods.

All of the stories are written in Middle Egyptian, but they differ in the kind of language used and its literary refinement. Sinuhe and the Eloquent Peasant are careful compositions, each crafted by an author in full command of the highest form of classical Middle Egyptian and the literary arts. The Shipwrecked Sailor and the stories of Papyrus Westcar, on the other hand, are closer to the spoken language of their time, and read more like oral narratives committed to writing than deliberate literary compositions. Among them, the four works span the full range of classical Middle Egyptian. The tale of the Shipwrecked Sailor shows us literary Middle Egyptian in its earliest form, those of Sinuhe and the Eloquent Peasant reflect the language at its literary apex, and the stories of Papyrus Westcar give us a look at the speech of the Middle Kingdom on its way to becoming Late Egyptian.

Exercise 20

Transcribe and translate the following sentences.

1.  (CG 20543, 17) — *jmj-jb* "confidant" (literally, "one who is in the mind")
2.  (CT I, 106b–c, emended)
3.  (Dunham, *Naga-ed-Dêr Stelae*, pl. 7 no. 2) — 1s unwritten
4.  (Urk. IV, 219, 3–4) — past tense; the last sign is a spelling of *jnp* "baby" (taken from *jnpw* "Anubis")
5.  (ShS. 15–16)
6.  (ShS. 67–68)
7.  (Peas. B1, 190)
8.  — (Hatnub 25, 19–20) — from a graffito in an alabaster quarry: *jn* "it is," *jrr* "who makes," *(j)m(j)-r šˁ(j)* "quarry-overseer"; *zꜣ-nḫt ˁḥꜣ-nḫt* and *sbkw-m-ḥꜣt* are the names of two men
9.  (Sin. B 32–34) — *ntjw* "who were"

10.  (Westc. 6, 9–10)

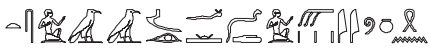
11.  (Sin. R 70–71)

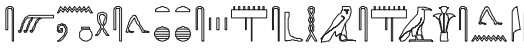
12.  (Sethe, *Lesestücke*, 70, 22–23)

13.  (Sin. B 58–59) — description of the king

14.  (Sin. B 233–34)

15.  (Neferti 51) — a prophecy about the sun

16.  (Herdsman 4–5)

17.  (Herdsman 24–25)

18.  (Peas. Bt 25–27)

19.  (Merikare 4, 7–8)

20.  (Helck, *HBT*, 22)

21.  (Ptahhotep 374)

22.  (Khakh. vo. 1)

21. Noun Clauses

21.1 Definitions

A **noun clause** acts like a noun: for example, in the English sentence *Jack knows that Jill won*, the noun clause *that Jill won* functions as the object of the verb *knows*, just as the noun *Jack* does in the sentence *Jack knows Jill*. Like adverb clauses, noun clauses can be marked or unmarked. In the sentence *Jack knows that Jill won*, the noun clause is marked by the word *that*. If we say *Jack knows Jill won*, the noun clause is unmarked. The clause *Jill won* is just the same as an independent statement, but it is functioning here as a noun clause (object of the verb *knows*). There is nothing in the clause itself to indicate this function: only the context in which it is used shows that it is a noun clause and not a separate sentence.

Middle Egyptian also has marked and unmarked noun clauses. Many of these are very similar to their English counterparts, but others are quite different.

Marked Noun Clauses

21.2 Functions

Nouns can have many different functions in an Egyptian sentence: most often they serve as the subject, as a nominal predicate, or as the object of a verb or preposition. Although noun clauses can do the same things, most often they appear as the object of either a verb or a preposition.

English uses the word *that* to mark noun clauses. Here are some examples of such clauses (in boldface) in various functions in a sentence:

- AS SUBJECT: ***That Jill has talent*** *is obvious* (compare the subject noun phrase in the similar sentence ***Jill's talent*** *is obvious*).[1]
- AS PREDICATE: *The important thing is* ***that Jill has talent*** (compare the predicate noun phrase in the similar sentence *The important thing is* ***Jill's talent***).
- AS OBJECT OF A VERB: *You can see* ***that Jill has talent*** (compare the object noun phrase in the similar sentence *You can see* ***Jill's talent***).

Egyptian also uses its noun clauses in these ways, as well as some others that are not possible in English. It also has more than one way to mark a noun clause.

1 English normally avoids noun clauses at the beginning of a sentence, replacing the noun clause by *it* and moving it after the verb: *It is obvious that Jill has talent*.

21.3 Noun clauses with *js*

The enclitic particle *js* can be used to subordinate nominal or adjectival sentences as noun clauses: for example,

ḏd.f z3.f js pw (CT III, 181b–c)

He says that he is his son

rḫ.sn wr js nrw.f (Louvre C15, 7)

They will learn that his terror is great.

In the first example, the noun clause contains the A *pw* B nominal sentence *z3.f pw* "he is his son"; it serves as object of the verb *ḏd.f*, explaining what "he says." In the second, the noun clause contains the adjectival sentence *wr nrw.f* "the terror of him is great"; it serves as object of the verb *rḫ.sn*, and tells what "they will learn." In both cases, the particle *js* allows the nonverbal sentence to function as a noun clause, just as the word *that* does in the English translations. Clauses marked by *js* generally serve as the object of a verb, as in these examples, or as the object of a preposition.

21.4 Noun clauses with *ntt* or *wnt*

Much more common as the mark of a noun clause is the word  *ntt*. This is equivalent to the English word *that*. Older texts sometimes use the word  *wnt* (also), which has the same meaning. These can be used with most of the predicates and constructions we have met in Lessons 14–18.

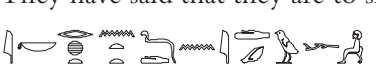
Both *ntt* and *wnt* can introduce a noun clause as the object of a verb, with various kind of predicates: for example,

m33.f ntt šṯ3w pw ʿ3 (BD 148)

He saw that it was a great secret (A *pw* nominal predicate)

jw ḏd.n.sn wnt.sn r ḥḏt dpw (CT VI, 278b)

They have said that they are to smash heads (pseudo-verbal predicate)



j(w).k rḫ.t(j) ntt ḏd.n jdw … (*JEA* 16, 19, 1)

You know that Idu has said … (*sḏm.n.f*).

As the second example shows, *ntt* and *wnt* take a suffix pronoun, like *jw*. With the 1s pronoun, however, they are followed by the *dependent* form:

ḥw 3 ḏd n mjwt.j tw ntt wj snḏ.k(w) wrt (CT VI, 408o)

If only it had been said to that mother of mine that I am very afraid

j.ḏd.k n ḥrw wnt wj ḥ^{c}.kw m m3^{c}-ḫrw.f (Helck, *HBT*, 5)

You should say to Horus that I am excited about his justification.

The particle *ntt* (but not usually *wnt*) is also a very common way of allowing a clause to serve as the object of a preposition. The combination of a preposition plus *ntt* is the counterpart of several English conjunctions:

m ^{c} ntt "seeing that"—literally, "from (the fact) that"
n ntt "for, because"—literally, "for (the fact) that"
r ntt "inasmuch as, that"—literally, "with respect to (the fact) that"
ḥr ntt "because"—literally, "upon (the fact) that"
ḏr ntt "since"—literally, "since that."

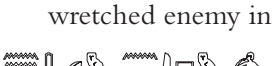
Of these, *n ntt*, *ḥr ntt*, and *ḏr ntt* are found most often in Middle Egyptian texts. Here are several examples, with various kinds of predicates:

ḥr ntt mdw pw m ^{c}.j (CT III, 49e)

because this (§ 5.8) staff is in my hand (adverbial predicate)

sspd ḫ^{c}w.tn r ntt jw.tw r ṯḥn r ^{c}ḥ3 ḥn^{c} ḫr pf ḫzj dw3 (Urk. IV, 656, 2–3)

Sharpen your weapons, inasmuch as one is to meet in order to fight with that wretched enemy in the morning (pseudo-verbal predicate)



n ntt sḏm.n.f jhm (CT VI, 283k)

because he heard mourning (*sḏm.n.f* as predicate).

Nominal-predicate clauses subordinated by *ntt* can sometimes have the subordinating marker *js* as well. The presence or absence of *js* in this case seems to make no difference to the meaning: for example,

 *n ntt jnk js b3 pw ^{c}3 n jsjr* (CT II, 70c B3L)
 *n ntt jnk b3 pw ^{c}3 n jsjr* (CT II, 77a B3L)

because I am that great ba of Osiris.

These examples come from two different religious texts written close together on the same Middle Kingdom coffin. In both of them, the noun clause consists of an A B nominal sentence *jnk bȝ pw ꜥȝ n jsjr* "I am that great ba of Osiris." They are virtually identical except for the presence of *js* in the first example but not in the second (the gap in the second is inserted here to show the difference).

21.5 Negative marked noun clauses

Since *ntt* can make any kind of sentence into a noun clause, it can do so for one with a negated predicate: for example,

ḥr ntt nj ḥr.j st nj ḫmt.j st (Amenemhat 2, 6)
because I didn't anticipate it and I didn't consider it.

This is a relatively new construction in Middle Egyptian. In Old Egyptian, and in older Middle Egyptian texts, sentences with a negated predicate were converted into noun clauses by changing the negative *nj* into  *jwt*:[2] for example,

ḏd m(j) n hȝb tw jwt gm.k N pn (CT VI, 318j–k)
Please say to him who sent you that you did not find this N.[3]

Here the past-tense negation *nj gm.k* "you did not find" (§ 18.13) has been converted to the noun-clause form *jwt gm.k* to serve as object of the imperative *ḏd* "say." Such examples are primarily limited to religious texts.

UNMARKED NOUN CLAUSES

21.6 Features of unmarked noun clauses

Theoretically, most of the constructions and verb forms of Middle Egyptian could be used in unmarked noun clauses, but in fact only a few are attested in this use: these include nominal sentences, the SUBJECT–stative construction (but not the stative by itself), the *sḏm.n.f*, and the active and passive *sḏm.f*; the use of the *sḏmt.f* after the prepositions *r* and *ḏr* (§ 19.4) is also an unmarked noun clause.

With one exception, there is no difference between the constructions and forms that are found in unmarked noun clauses and the same constructions and forms in the

2 This is one of two words in which has the value *jw*; we will meet the other in the next lesson. Elsewhere is a biliteral with the value *nj* or an alternative writing of *n*.

3 *hȝb* is a participle, to be discussed in Lesson 23. The letter *N* stand for the name of the deceased for whom the spell was written.

uses we have already learned about. The exception has to do with the *sḏm.f* of four root classes, which can have a geminated form not found in most other uses:

3ae-inf. e.g.,  *mr* and  *mrr*, from the verb *mrj* "want, love." This class has the most examples of the geminated stem. Most verbs of the class can use this stem, although some use only the ungeminated stem: for example,  *šmj* "go" (always *šm*, never ⋆*šmm*). The verb *jnj* "get" appears in the forms  *jn* and  *jnn*, as well as in the *jnt* form of the *sḏm.f* (or *sḏmt.f*) used elsewhere (§ 18.10).

4ae-inf. e.g.,  *msḏ* and *msḏḏ*, from *msḏj* "hate." Only some verbs of this class use the geminated stem; others, such as  *ḥmsj* "sit down," use only the ungeminated stem (*ḥms*, never ⋆*ḥmss*).

caus. 3ae-inf. e.g.,  *shr* and *shrr*, from *shrj* "pacify." Examples of the geminated form are not common.

anom. In addition to the ungeminated form shown in § 18.2, *rdj* has the geminated form *dd*, written  , , or , always without *r*. For the verb *jjj/jwj* "come," the forms of the *sḏm.f* are those found elsewhere (§§ 18.2, 18.10).

Regardless of its form, the meaning of the *sḏm.f* in noun clauses is exactly the same as elsewhere: it denotes action and can be past, present, future, or subjunctive, and the geminated stem indicates repeated or multiple action. It can be made passive by means of the suffix *tw*; that form is more common in noun clauses than the passive *sḏm.f*.

We don't know why the geminated forms cited in this section appear mostly in noun clauses but not, for example, in adverb clauses. Since there is (probably) only one active *sḏm.f*, the difference between  and  as writings of the geminated form *mrr.f* most likely has to do with the way the words were pronounced: for example, ⋆*mirriáf* in the first case and ⋆*miríriaf* in the second. Why the pronunciation sometimes shifted in noun clauses, we don't know, but it may have been no more significant than the difference between can-NOT and CAN-not as pronunciations of the English word *cannot*. More discussion about this phenomenon will be presented in the last lesson.

21.7 Unmarked noun clauses as the object of a verb

In Egyptian, as in English, the most common use of an unmarked noun clause is as the object of a verb. Examples occur with both non-verbal and verbal predicates:

 *gm.n.j ḫf3w pw* (ShS. 61–62)

I found it was a snake (A *pw* nominal sentence)

jn jw m3ᶜt pw p3 ḏd jw.k rḫ.tj t3z dp ḥsq (Westc. 8, 12–13)

Is it the truth, the saying you know how to reattach a severed head?[4] (SUBJECT–stative)

gm.n.f smn n.f stw 4 m ḥmt st(j)t (Urk. IV, 1280, 13)

He found four targets of Asiatic copper had been set up for him (passive *sḏm.f*)

jn (j)t.j wḏ jr.j st (Urk. IV, 1326, 13)

It is my father who commanded I do it (ungeminated 3ae-inf. *sḏm.f*)

wḏ.n rᶜ jrr.f sw (CT VI, 210i)

The Sun has commanded he do it (geminated 3ae-inf. *sḏm.f*)

j.k rḫ.t(j) ḏd.n.f n.(j) jnk smy.j jm.t (*JEA* 20, 158)

You know he said to me, "I am the one who will report you"[5] (*sḏm.n.f*).

As the translations of these examples indicate, English and Egyptian are similar in the way they use a sentence as a noun clause without any special marking. The clauses *ḫf3w pw* "it was a snake," *jw.k rḫ.tj t3z dp ḥsq* "you know how to reattach a severed head," *smn n.f stw 4* "four targets had been set up for him," *jr.j st* "I do it," and *ḏd.n.f n.(j)* "he said to me" are all independent statements, both in Egyptian and in English, and only the fact that they follow verbs shows that they are noun clauses.

Only the clause *jrr.f sw* "he does it" is not found as an independent statement. Since the preceding example shows that the ungeminated *sḏm.f* of the same class could also be used as object of the same verb, the difference is undoubtedly aspectual, *jr.j st* referring to a single act of "doing" and *jrr.f sw* referring to multiple instances of "doing." Most likely, a clause such as  in an independent statement could represent both ungeminated *jr.f sw* (**iriáfsu*) and geminated *jrr.f sw* (**irriáfsu*), so the only thing that has yet to be explained satisfactorily is why there was (apparently) a shift in stress for the latter in noun clauses ( **iríriafsu*).

4 This is an A *pw* B nominal sentence, used in a question (§ 11.11.2), where A is the noun *m3ᶜt* "the truth" and B is the noun phrase *p3 ḏd jw.k rḫ.tj t3z dp ḥsq* "the saying you know tying on a severed head." In the noun phrase, the sentence *jw.k rḫ.tj t3z dp ḥsq* "you know tying on a severed head" is the object of the infinitive *p3 ḏd* "the saying" (see § 14.8).

5 *j.k* is a spelling of *jw.k* in early manuscripts. The construction *jnk smy.j* is used to stress the subject "I"; it will be discussed in a later lesson.

21.8 The *rdj sḏm.f* construction

The most frequent example of an unmarked noun clause with a verbal predicate is after the verb  *rdj* "give, put." The combination of *rdj* plus the *sḏm.f* has **causative** meaning: for example,  *rdj sḏm.f* "cause that he hear," "have him hear," "make him hear," "allow him to hear"—literally, "give (that) he hear." In this extremely common construction, the verb *rdj* itself can appear in any verb form; the *sḏm.f* that it governs is always **ungeminated**: for example,

m.tn rdj.n.j jꜣꜥš.tw n.tn r rdjt ḏꜥr.tn n.j zꜣ.tn (Neferti 6)

Look, I have had you called in order to have you seek out for me a son of yours.

This sentence contains two forms of the *rdj sḏm.f* construction: *rdj.n.j jꜣꜥš.tw n.tn* "I have had you called" (literally, "I have given that one call to you"), with the *sḏm.n.f*, and *r rdjt ḏꜥr.tn* "in order to have you seek out" (literally, "to give that you seek out"), with the infinitive. The *sḏm.f* of *rdj* is used in a main clause in the following example:

 *dj.j sḏm.ṯn st* (Helck, *HBT*, 23)

I will have you hear it,

literally, "I will give that you hear it." The imperative of *rdj* (§ 15.2.3) is frequently used in this construction as well: for example,

 *jmj rḫ.f rn.k* (Sin. B 73–74)

Let him know your identity,

literally, "give that he learn your identity." So also with *rdj* itself after the imperative *jmj*: for instance,

 *jmj dj.tw mꜣꜥ t 1000* (Westc. 4, 13)

Have a thousand loaves of bread presented,

literally, "give that one give that a thousand loaves of bread be presented," where *dj.tw* is the object of *jmj* and *mꜣꜥ* is the object of *dj.tw*.

The *sḏm.f* of the verb *wnn* can be used to allow a non-verbal sentence to function as the object of *rdj* in its causative sense: for example,

dj.k wn.j m šmswt ḥm.k (Helck, *HBT*, 27)

May you allow that I be in Your Incarnation's following.

This is actually a case in which the *sḏm.f* of *wnn* has been added in order to make a more precise statement than is possible for the independent statement *jw.j m šmswt ḥm.k* "I (am) in Your Incarnation's following" (see § 18.9).

In our initial discussion of the verb we saw that many Egyptian verb roots have a causative counterpart (§§ 12.4.3, 12.5.9–15): for example,  *h3j* "descend" and  *sh3j* "cause to descend." The construction *rdj sḏm.f* has the same basic meaning as the causative: e.g.,  *rdj h3j* "make descend." All Egyptian verbs can be used in the *sḏm.f* as the complement of *rdj*, but not all of them have a causative root. This is true for some of the most common Egyptian verbs, including *rdj* itself. For such verbs the causative has to be expressed with the *rdj sḏm.f* construction: *rdj dj* "make give" (not ⋆*srdj*). Because *rdj* plus the *sḏm.f* was such a common construction, it eventually became the normal means of expressing the causative. In Coptic many of the older causative roots have disappeared, and the language has developed a new causative root formed with ⲧ (descendant of *rdj*) and the descendant of the *sḏm.f*: for example, ⲧϩⲟⲩ "make fall," from *rdj h3j* "make descend."

21.9 Unmarked noun clauses as the object of a preposition

Unmarked noun clauses also occur as the object of both simple and compound prepositions: for example,

jr.sn n.k ḫt nbt nfrt rᶜ nb mj mrr b3k jm (Kemit, pl. 2)

May they do for you everything good every day, as yours truly likes (geminated 3ae-inf. *sḏm.f*)[6]

wḏ n jrryw r jrt ḫft š3.n.k (pBerlin 3029 2, 13)

Command to the doers to do according as you have decided (*sḏm.n.f*)

m ḫt rdj n.j wnwt-ḥwt-nṯr p3 t-ḥḏ (Siut I, 298)

after the hourly temple-staff give me that white-bread (ungeminated anom. *sḏm.f*)

m ḫt jw-mj-jtrw sᶜnḫ.t(j) (CG 20001 b 6)

after Iuemitru was fed (SUBJECT–stative).[7]

6 The phrase *b3k jm* means literally "the worker there": see Essay 25.

7 The stative *sᶜnḫ.t(j)* means literally "caused to live": the verb *sᶜnḫ* is often used as an idiom meaning "to feed" someone; the stative is feminine because its subject, the proper name of a town, is treated as feminine (§ 4.4). The name *jw-m-jtrw* means "Island in the River"; since it was pronounced as one word, the preposition *m* and the first consonant of *jtrw* were often combined in the biliteral sign *mj* (as in this example). The town was located in southern Egypt, between Luxor and Aswan.

Here again, most of the noun clauses could stand as independent statements (with the exception of *mrr b3k jm*), and only the fact that they appear after prepositions (*mj* "like," *ḫft* "according as," *m ḫt* "after") shows that they are noun clauses.

Like other prepositional phrases, those with unmarked noun clauses normally stand within or at the end of sentences, as illustrated by the first two examples. The *sḏm.f* of *mrj* "want," however, can be used after the preposition *m* as the first clause of a sentence, with the sense of a conditional ("if") or comparative ("as") clause: for example,

j ꜥnḫw dp t3 m mr.ṯn nswt.ṯn

ḏd t 1000 ḥnqt 1000 k3 1000 3pd 1000 n jm3ḫ ḥrw-m-ḥ3t nb jm3ḫ (CG 20606 b 3)

Oh, (you) who live on earth,[8] as you want your king,

say, "a thousand bread, a thousand beer, a thousand cattle, a thousand fowl for the worthy Horemhat, possessor of worth"

j ꜥnḫw dp t3 mrrw ꜥnḫ msḏḏ(w) ḫpt

m mrr.ṯn w3ḥ dp t3 ḏd.tn 1000 t ḥnqt n jm3ḫ ꜥb-k3w (Turin 1345, 10)

Oh, (you) who live on earth, who love to live and hate to pass on,[9]

as you love to stay on earth, you should say, "a thousand bread and beer for the worthy Abkau."

The literal meaning of this construction is similar to that of English noun clauses with *in that*: i.e., "in (that) you want your king" and "in (that) you love to stay on earth."

21.10 Unmarked noun clauses as the second part of a genitival phrase

Noun clauses can also be used without any special marking as the second part of a direct or indirect genitive. Examples with the direct genitive mostly involve compound prepositional phrases, such as those cited in § 21.9, above—e.g., "in the wake of the hourly temple-staff give me that white-bread." The following are examples with the indirect genitive:

jw.f mj rꜥ hr(w) n ms.tw.f (*Himmelskuh*, 25)

He is like the Sun on the day he was born (ungeminated 3ae-inf. *sḏm.f*)

8 The word *ꜥnḫw* "living" is a participle, discussed in Lesson 23.

9 The words *mrrw* "who love" and *msḏḏ(w)* "who hate" are participles, discussed in Lesson 23. The infinitive *ḫpt* "pass on" has the unique determinative of a man lying on his back.

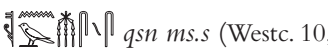
w3ḥ.k špssw n dd.sn n.k (Sin. B 187)

You shall keep the finery they give you (geminated anom. *sḏm.f*).

These mean literally, "on the day of he was born" and "the finery of they give to you." As these examples show, the genitival constructions are not directly translatable as such into English.

21.11 Unmarked noun clauses as subject of another predicate

Unmarked noun clauses can serve as the subject of another predicate: for example,

 *qsn ms.s* (Westc. 10, 4)

It was hard for her to give birth (ungeminated 3ae-inf. *sḏm.f*).

In this case, *ms.s* is the subject of the adjectival predicate *qsn*: literally, "(that) she give birth (is) hard."

21.12 Unmarked noun clauses as predicate of a nominal sentence

Unmarked noun clauses also occur as a nominal predicate in the A *pw* sentence:

nḫ3w pw n mjf3kt m3t ḫr.(w) ḥr mw (Westc. 6, 5–6)

It is that a fish-pendant of new turquoise fell into the water (SUBJECT–stative)[10]

jr jb.f mḥ.(w) mhh jb.f pw mj ntj ḥr sḫ3t kt mdt (Ebers 102, 15–16)[11]

As for "his mind is flooded," it means that his mind forgets, like one who is thinking of another matter (geminated 3ae-inf. *sḏm.f*).

The sentence in the first example is the answer to a question addressed by the king to a girl rowing his boat, "Why don't you row?" The SUBJECT–stative statement *nḫ3w n mf3kt m3t ḫr.(w) ḥr mw* "A fish-pendant of new turquoise fell into the water" is the predicate of the A *pw* sentence. We can paraphrase the sentence as "The reason is (that) a fish-pendant of new turquoise fell into the water." The second example comes from a medical text, explaining what the symptom *jb.f mḥ.w* "his mind is flooded" means: namely, that the patient is preoccupied; *mhh jb.f* "his mind forgets" is the predicate of *pw*.

10 For the position of *pw*, see § 7.9. The spelling of *mfk3t* "turquoise" shows the arm after the initial *m* as a biliteral *mj* and the common metathesis of *fk3* > *f3k* in this word. Egyptian is more literal than English in saying that the pendant fell *ḥr* "onto" the water.

11 *ntj ḥr sḫ3t kt mdt* is a marked relative clause, discussed in the next lesson.

21.13 Unmarked noun clauses as headings

In Lesson 13 we saw how the infinitive is used in headings, such as the captions of scenes and the titles of texts (§ 13.9). The *sḏm.f* can also be used instead of the infinitive in this function: for instance,

jrr zj mrrt.f m ḫrj-nṯr (CT III, 204a)

How a man does what he likes in the necropolis (geminated 3ae-inf. *sḏm.f*).[12]

This title of a funerary spell is a noun clause, literally "(that) a man does what he likes in the necropolis." The translation with "how" is a paraphrase, necessary because English does not use noun clauses clauses in this way.

21.14 Negative unmarked noun clauses

Unmarked noun clauses are negated by means of the *sḏm.f* of the verb *tm* plus the negatival complement: for example,

rḫ.n.k tm.sn sfn hrw pf n wḏ^{c} m3(r)w (Merikare E 53–54)

You know they will not be merciful on that day of judging the needy

jr nj šzp.n jwf.f wt

tm šzp jwf.f pḫrt pw (Smith 14, 13–14)

As for "his flesh does not accept a bandage,"

it means his flesh does not accept the prescription.

In the first of these examples *tm.sn sfn* is used as object of the verb *rḫ*; in the second, *tm šzp jwf.f pḫrt* is used as predicate in an A *pw* sentence (literally, "it is (that) his flesh does not accept the prescription").

Essay 21. Historical Texts

The ancient Egyptians did not write history in the modern sense of the word: that is, as an objective recounting of past events. Many Egyptian texts do in fact record historical events, from those of national importance, such as military campaigns of the pharaohs, to the more personal texts in tombs and on stelae that tell of significant events in the lives of their authors. But such texts normally were not written as an attempt to record

12 *mrrt.f* "what he likes" is a relative form, discussed in the next lesson.

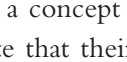
or understand what happened in the past. When historical events are mentioned in texts, from the deeds of the pharaohs to official autobiographies, they are intended to demonstrate the exemplary behavior of their subjects.

In their biographical inscriptions, officials usually record their material achievements, the successful completion of assignments, and their recognition by superiors or the king himself. These often sound vain or exaggerated to modern ears: for example,

> I am wealthy and well supplied with fine things: there is nothing I am missing in all my things. I am an owner of cattle, with many goats, an owner of donkeys, with many sheep. I am rich in barley and emmer, fine in clothing. There is nothing missing from all my wealth (Sethe, *Lesestücke*, 79, 19–23).

> I returned from the sea having done what His Incarnation had commanded, getting for him every product I found on the shores of the god's land. … Never was the like of this done by any king's acquaintance sent on a mission since the time of the god (Hamm. 114, 15–16).

The Egyptians themselves were somewhat aware of this: occasionally biographies include statements such as "This is what I really did: there is no boasting and no lie in it" (Sethe, *Lesestücke*, 82, 12).

Such autobiographies were not written as egotistical memoirs, however. Their purpose is associated with a concept expressed by the Egyptian word  *jm3ḫ*: they were meant to demonstrate that their author was  *jm3ḫy*, an adjective meaning the same thing as the noun phrase  *nb jm3ḫ* "possessor of *jm3ḫ*" (as in the second-last example in § 21.9). The concept of *jm3ḫ* cannot be rendered easily by a single English word. It denotes a dependency relationship between two individuals in which the one who is *jm3ḫy* or *nb jm3ḫ* is worthy of the attention and care of the other. The relationship itself is expressed by means of the preposition  *ḫr* "with, by, near." An official can be *jm3ḫy ḫr* "worthy with, honored with" the king or a god; a wife can be *jm3ḫyt ḫr* "worthy with" her husband. The possession of this quality entitled a person to be remembered by future generations and to receive the concrete expression of that remembrance in the form of funerary offerings at the tomb. Its acquisition was based on a person's behavior and accomplishments during life. This is what the autobiographies are meant to establish.

During the Old Kingdom, most such autobiographies were inscribed on the walls of the tomb chapel, where they could be read by visitors; for this reason they are often called "tomb biographies." This practice continued after the Old Kingdom, but during the First Intermediate Period biographies were often inscribed on stelae instead, and most Middle Kingdom biographical texts are preserved on such monuments. These were erected not just at the tomb itself but in many cases at a private memorial chapel

(called a "cenotaph") near the temple of Osiris in Abydos. Most of the non-royal stelae of the Middle Kingdom now in museums around the world come from these Abydos cenotaphs.

Closely related to the biographies in form and content, though not in intent, is the genre of graffiti. These were inscribed on cliff walls and rocks at various significant locations throughout Egypt. The most important groups of such graffiti are to be found in the ancient alabaster quarries at Hatnub, in Middle Egypt; in the Wadi Hammamat, a valley route through the desert from the Nile to the Red Sea, just north of Thebes; on granite boulders at Aswan, the southern border of ancient Egypt; in several ancient mines and quarries in Nubia, south of Aswan; and in Egypt's western desert. They record the visits of expeditions to and through these sites, and range from the simple names and titles of expedition members to longer texts describing the purpose of the expedition and extolling the accomplishments of its leaders.

Because they describe notable events in the lives of their authors, biographical texts and graffiti are a primary source for our knowledge of Egyptian history. Often they provide the only record of historical events that are not mentioned in official accounts or recorded elsewhere. Even when they do reflect events known from other sources, they offer a valuable perspective on such events from the viewpoint of people who lived through or participated in them. The graffiti are particularly important in this respect. Those dating to the beginning of the Middle Kingdom tell us about the political and economic situation in Egypt during the period when the Theban Dynasties 11 and 12 were trying to gain control of the entire country after the divisions of the First Intermediate Period—struggles that are barely reflected in the official records of the kings themselves.

The royal inscriptions that mention historical events were written not to record those events but to demonstrate the pharaoh's role in creating and preserving Maat (see Essay 10). One example of this purpose is the genre of texts describing the restoration of order. Composed during a king's few months on the throne, these inscriptions contrast the chaotic situation that supposedly existed in the country before the king's accession with the order established by the new regime. They reflect the Egyptian view of the accession as the equivalent of the creation, when the order of the world was first established after the chaos of the pre-creation universe (see Essays 9 and 11). The most famous example of this genre is the Restoration Stela of Tutankhamun, which describes that king's efforts to restore the traditional religious institutions of Egypt after the disruption of Akhenaten's reforms (see Essay 16).

Many royal historical texts deal with the king's military campaigns. These usually describe wars and battles in the countries surrounding Egypt—Asia Minor to the east, Libya to the west, and Nubia in the south—but in some cases they record struggles

within Egypt itself, such as those of the Theban 17th and early 18th dynasties against the Hyksos domination of the north (see Essay 1). Such campaigns often occupied the king's first few years on the throne, when foreign powers were tempted to test the ability and resolve of the new pharaoh. Although they are often described as the king's efforts to  *swsḫ t3šw* "broaden the borders" of Egypt, these campaigns seem usually to have been motivated not by the desire for conquest but by the need to establish and maintain control over access to Egypt by foreign peoples. Many texts of this type come from the 18th Dynasty, when pharaohs attempted to create a "buffer zone" of control in Asia Minor as a hedge against the kind of uncontrolled immigration that led to the Hyksos rule of northern Egypt during the Second Intermediate Period. For similar reasons, the pharaohs of Dynasty 12 established a series of frontier forts along the river in northern Nubia, an accomplishment that is recorded in several royal stelae from Nubia.

By far the most extensive military records come from the reign of the pharaoh Thutmose III of Dynasty 18. During the course of his 54-year rule (ca. 1479–1425 BC), he conducted sixteen separate military campaigns, mostly in Asia Minor, at one point reaching the banks of the Euphrates River in Mesopotamia, where he set up a stela commemorating the achievement. Officials accompanying the pharaoh on these campaigns kept a kind of daily diary of events. Such records were probably made in one form or another by all pharaohs, but almost none have survived. We know of Thutmose III's day-book only because he eventually had it transcribed on the walls of the temple of Amun at Karnak (Fig. 15). The text records each campaign in order, describing the pharaoh's intinerary and battles at various sites and ending with a list of tribute received as a result of each victory. One of its more abbreviated entries reads as follows:

> Regnal Year 30, when His Incarnation was in the hill country of Retjenu on the sixth campaign of force of His Incarnation. Arrival at the town of Qadesh, destroying it, cutting down its trees, plundering its grain. Proceeding past Rayatu, arrival at the town of Djamara, arrival at the town of Aratjtu, doing the same to it. List of tribute brought to His Incarnation's impressiveness by the chiefs of Retjenu … children of the chiefs brought in this year: men, 36; male and female servants, 181; horses, 188; chariots wrought with gold and silver and painted, 40 (Urk. IV, 689–90).

More often, the battle at each site is described in detail. Here again, however, the purpose of the inscription is not to record history but to demonstrate the pharaoh's fulfillment of his duty to defend Egypt. In fact, for the Egyptians the important part of the text is not what we would regard as its historical accounts but the list of tribute, which was given to the temple of Amun.

Because such texts were not written as purely historical accounts, scholars need to be careful in using them to reconstruct ancient history. They give us only one side of the story, and even that in a way we would not always regard as accurate. The best example is Ramesses II's account of the battle at the Syrian town of Qadesh, which took place in his Year 5 (ca. 1285 BC). Camped outside the city in preparation for a siege, the king and his army were surprised and nearly annihilated by an attack of Hittite chariotry. Ramesses managed to survive and eventually fight the Hittites to a stalemate, but the battle is presented in Egyptian records as a great victory. In a sense it was, since it eventually led to a peace treaty between Egypt and the Hittites—one of the first such treaties in recorded history. What was important to the Egyptians was not the historical reality of the battle itself, but the fact that it demonstrated once again the pharaoh's success in maintaining the order and harmony of Maat.

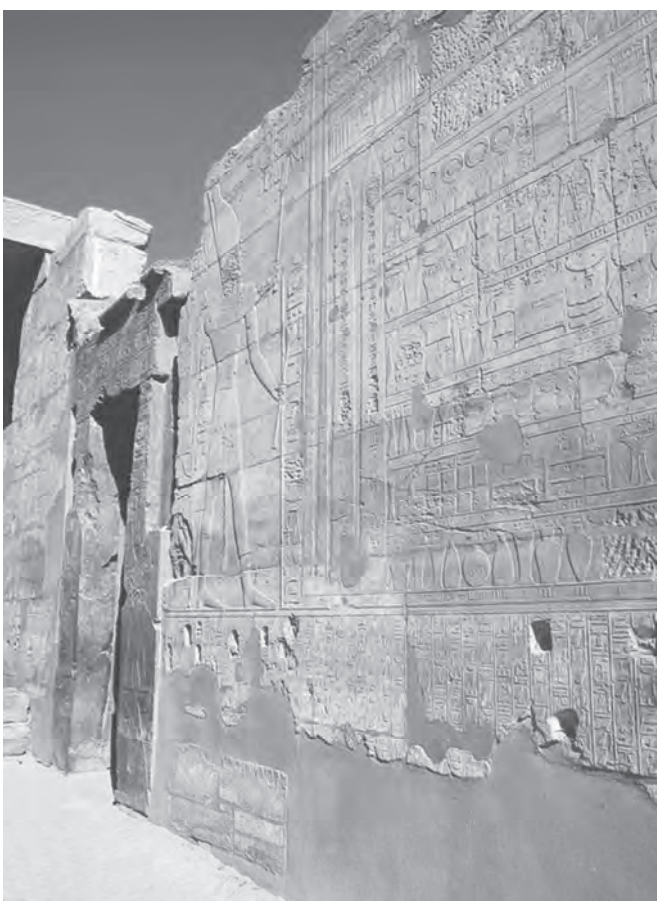
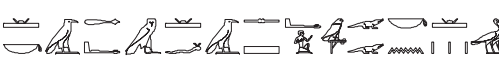
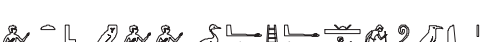
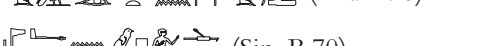
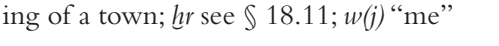


Fig. 15. The Annals of Thutmose III in Karnak (author's photo)
The scene shows Thutmose III dedicating two flagpoles, two obelisks, and tribute to Amun.
The annals are inscribed in columns below the scene.

EXERCISE 21

Transcribe and translate the following sentences.

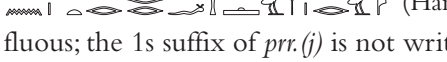
1.  (CT V, 49b–c) — *h3b ṯw* "the one who sent you"
2.  (CT II, 214a-b)
3.  (Urk. IV, 364, 1–2)
4.  (Siut I, 288) — *wᶜb*: see Essay 5
5.  (ShS. 139–40)
6.  (Ptahhotep 28–29 L2)
7.  (ShS. 146–47)
8.  (Westc. 7, 4–5)
9.  (Khety I, 28–29)
10.  (Heqanakht I, vo. 9)
11.  (Khakh. 6)
12.  (Sin. B 70)
13.  (Smith 8, 16–17) — *jr* "as for": the sentence explains what is meant by *jw.f dgmy*
14.  (Smith 4, 2–3) — *jr* "as for": the sentence explains what is meant by *r.f mr.(w)*
15.  (*Meir* III, pl. 11)
16.  (Peas. B1, 109–10)
17.  (*Moalla*, 163) — about the founding of a town; *ḫr* see § 18.11; *w(j)* "me"
18.  (Sin. R 93) — *m swḫt* "in the egg" meaning "before he was born"

19.  (CT VII, 438c–d) — *ḫpr m* "he who happens upon"; *st* see § 5.4; the final *f* refers to a gate in the netherworld

20.  (Sin. B 111)

21.  (Neferti 43) — a statement about daytime darkness

22.  (CT I, 390c–91a)

23.  (Hamm. 113, 10) — the stroke after *grt* is superfluous; the 1s suffix of *prr.(j)* is not written

24.  (CT II, 221f–22c)

Fig. 16. Sarcophagus of Mentuhotep, head end (author's photo)

The text in columns is a copy of two Pyramid Texts spells (see Essay 22) in cursive hieroglyphs.

22. Relative Clauses

22.1 Definitions

A **relative clause** is a dependent clause that acts like an adjective, but instead of a single word it uses an entire statement to modify a noun. In the sentence *Jill won first prize*, the adjective *first* modifies the noun *prize*. Similarly, in the sentence *This is the prize that Jill won*, the relative clause *that Jill won* modifies the noun *prize*. In English, relative clauses can be marked by the words *that*, *who*, *whom*, *which*, or *whose*, but they can also be unmarked: *This is the prize Jill won*, where the independent statement *Jill won* is used to modify the noun *prize* just by the context.

Like adjectives, relative clauses in English normally cannot be used by themselves. When they are used without a noun, English usually requires a word such as *one* or *ones* in place of the noun, just as it does for adjectives. Thus, English can say *They want a pilot who is experienced* or *They want one who is experienced* but not ⋆*They want who is experienced*, just as it can say *an experienced pilot* or *an experienced one* but not ⋆*an experienced*. Like adjectives, relative clauses always presume the existence of a noun or noun phrase that they modify, even if the noun or noun phrase is not actually expressed. This noun or noun phrase is called the **antecedent** of the relative clause: in the English expression *a pilot who is experienced*, the noun phrase *a pilot* is the antecedent.

Because they contain a subject and a predicate, relative clauses are more complicated than simple adjectives or adjective phrases. One of the complicating factors is the relationship between the antecedent and the relative clause. In most cases, a relative clause must contain something that refers to the same thing that the antecedent does: grammarians call this element the **resumptive** or **coreferent**. It is regularly a pronoun, which has the same gender and number as the antecedent. Often the coreferent is the subject of the relative clause: in the English expression *a pilot who is experienced*, the coreferent is the relative pronoun *who* and it refers to the same person that the antecedent *a pilot* does. In many cases, however, the coreferent is not the subject of the relative clause. For example, in the English expression *a pilot whose crew is experienced*, the subject of the relative clause is the noun *crew* and the coreferent is the possessive relative pronoun *whose*; similarly, in the expression *a pilot on whom the crew can rely*, the noun *crew* is the subject of the relative clause and the coreferent, *whom*, is the object of the preposition *on*.

A relative clause in which the coreferent is the subject can be called a **direct relative clause**; one in which the coreferent is not the subject can be called an **indirect relative clause**. The difference between them is often difficult to see in English because the syntax of English relative clauses is extremely complex. In Egyptian, however, relative clauses have a much simpler syntax.

Marked Relative Clauses

22.2 The relative adjective *ntj*

The English words *who*, *which*, and *that* are relative pronouns. Like other pronouns, they "stand for" a noun or noun phrase (see § 5.1), but they also have the specific function of serving as the coreferent in a relative clause. Like other English pronouns, too, they have different forms, depending on how they are used in the relative clause. The pronoun *who* has three forms: *who*, used as the subject of a relative clause (like *he*, *she*, or *they*); *whose*, used as a possessive (like *his*, *her*, or *their*); and *whom*, used as the object of a verb or preposition (like *him*, *her*, or *them*). The pronouns *which* and *that* also have a possessive form *whose* but are otherwise invariable.

Middle Egyptian has no relative pronouns. Instead, it has two **relative adjectives**. Like other adjectives, these have three forms: masculine singular, masculine plural, and feminine (see § 6.2). The most common relative adjective has the following forms:

masculine singular	*ntj*	 , also
masculine plural	*ntjw*	 ,  (also without plural strokes)
feminine	*ntt*	 .

The endings of these words are the same as those of the nisbe (§ 6.2). In fact, *ntj* itself is a nisbe: it is formed from the word  *nt*, which itself is nothing more than the feminine form of the genitival adjective (§ 4.13.2), used as a noun. The feminine form, *ntt*, is the same word that is used to introduce marked noun clauses (§ 21.4).

Like other adjectives, *ntj* agrees in gender and (if masculine) number with the word it modifies (in this case, its antecedent). In § 6.2, however, we noted that the feminine and plural forms of adjectives gradually disappeared from Egyptian, leaving only the masculine singular form. This is also true of *ntj*; occasionally, therefore, you will see the masculine singular form *ntj* used with plural or feminine antecedents as well.

The primary function of *ntj* can be stated very simply: it is a **relative marker**, which allows a sentence to serve as a relative clause. Most such clauses have an adverbial predicate, but examples are also attested with the pseudo-verbal construction, stative, the SUBJECT–*sḏm.f* and SUBJECT–stative constructions, and for negated verbs.

22.3 Direct relative clauses with *ntj*

English uses its relative pronouns as subject in direct relative clauses. Middle Egyptian normally uses *ntj* in the same way in its direct relative clauses: for example,

ḫnt(j).f ntj m ḥwt-nṯr (Siut I, 290)
his statue, which is in the temple (adverbial predicate)

m.tn zt pw ntt ḥr mn.s (Westc. 10, 4)
Look, it is the wife, who is suffering (pseudo-verbal predicate)[1]

ꜥt nbt nt zj ntt mr.tj (Ebers 1, 11)
any limb of a man that is ill (stative predicate).

In these examples the relative adjective serves as the subject of the relative clause, just as the relative pronouns *which*, *who*, and *that* do in their English translations.

22.4 The relative adjective *ntj* as a noun

Like other adjectives (see § 6.4), *ntj* can also be used as a noun. When it is used just by itself, without an antecedent or a following relative clause, *ntj* is a noun meaning "he/she who is," "that which is," or "those who/which are" (depending on its form): for example,

nfr sḏm r ntt nbt (Ptahhotep 541)
Hearing is better than anything that is.

More often, *ntj* used without an antecedent has a clause after it. In that case, the entire *ntj* clause functions as a noun, and *ntj* usually has to be translated as "one who," "he who," "that which," and so forth: for instance,

mj ntj m mr.f (Leb. 41–42)
like one who is in his pyramid.

This is a direct relative clause with *ntj* as its subject; the entire clause serves as object of the preposition *mj* "like." When *ntj* followed by a clause functions as a noun, it can be modified by the adjective *nb*, like other nouns. The phrase *ntj nb* (etc.) means "anyone who, whoever, everthing that," and so forth: for example,

ḥnꜥ ntt nbt jm.f (*Kahun*, pl. 11, 23)
together with everything that is in it.

1 *ḥjmt* "woman" is also used as the word for "wife," like German *Frau* and French *femme*. The infinitive *mn.s* means literally, "suffering her(self)": the verb *mn* "suffer" is transitive and is normally used with an object denoting the thing causing the suffering or, as in this case, with a reflexive pronominal object.

22.5 Prepositional nisbes versus relative clauses with *ntj*

Although we did not consider it as such, the prepositional nisbe (§§ 8.6–8.7) is also a kind of relative clause, since it offers a way for a clause with adverbial predicate to be used like an adjective. Compare the following two examples:

 *nṯrw nt(j)w m pt* (CT VI, 273d) "the gods who are in the sky"

 *nṯrw jmjw pt* (CT V, 373b) "the gods who are in the sky."

In the first example, the relative clause consists of the relative adjective *ntjw* serving as subject of the adverbial predicate *m pt*. In the second example, the prepositional part of the predicate has been converted to a nisbe.

Even though prepositional nisbes and relative clauses with *ntj* can be translated the same way in English, however, they actually say different things. The difference between them is the same as that between adverbial sentences with and without *jw* (§ 10.3). The prepositional nisbe is an **unmarked** construction (§ 11.3). In the phrase *nṯrw jmjw pt* the nisbe says nothing about the time or circumstances in which "the gods" are "in the sky"—much like the English construction in which a noun is modified by a prepositional phrase ("the gods in the sky"), which is also not specific about time or circumstances. The prepositional nisbe often has gnomic meaning, just like the unmarked sentence *nṯrw m pt* "The gods are in the sky": both can imply that the sky is the normal location of the gods. In contrast, the relative clause with *ntj* is **marked**. In *nṯrw nt(j)w m pt* the relative clause corresponds to the marked independent clause *jw nṯrw m pt* "The gods are in the sky." Both suggest a more limited relationship between the subject and predicate: implying, for example, that the gods are in the sky now but might be somewhere else at another time.

The relative adjective *ntj* can be considered as the relative-clause counterpart of the particle *jw*: Egyptian often uses *ntj* in relative clauses for the same reasons that it uses *jw* in main clauses, and a prepositional nisbe for the same reasons that it uses a main clause without *jw*. For this reason, relative clauses with *ntj* do not have nominal predicates in Middle Egyptian, just as such predicates are not normally used with *jw* in main clauses (§§ 10.3, 11.3).

22.6 Indirect relative clauses with *ntj*

English and Egyptian handle indirect relative clauses differently. In English the coreferent is combined with the relative marker, in the relative pronoun. Egyptian does something similar with *ntj* only in direct relative clauses. In indirect relative clauses the relative marker (*ntj*) and the coreferent (a pronoun) are separate: for instance,

wsḫ ntj z3-nswt ḥrw-dd.f jm.f (Westc. 8, 5)

the barge that king's son Hardedef in was (adverbial predicate).

This means literally, "the barge that King's Son Hardedef was in it." Here the suffix pronoun of *jm.f* is the coreferent of the antecedent *wsḫ* "barge." The prepositional phrase *jm.f* is the adverbial predicate of the relative clause, and the subject is the noun phrase *z3-nswt ḥrw-dd.f*.

In the colloquial English translation "the barge that King's Son Hardedef was in," the difference between Egyptian and English is fairly simple: in indirect relative clauses, Egyptian syntax normally requires the coreferent to be expressed by a pronoun, and English syntax does not. Occasionally, however, the syntax of the two languages is even closer, because Egyptian can also omit the coreferent in some cases: for example,

 *bw ntj nṯrw jm* (CG 20485 b 4)
the place in which the gods are,

or more colloquially "the place that the gods are in," using the prepositional adverb *jm* instead of the prepositional phrase *jm.f*.[2]

If you examine the relative clauses in these examples, you will see that they are nothing more than independent statements—*z3-nswt ḥrw-dd.f jm.f* "King's Son Hardedef was in it" and *nṯrw jm* "the gods are therein"—with the relative marker *ntj* in front of them. The same thing is true of all indirect relative clauses with *ntj*. The syntax of such clauses is very simple in Egyptian: *ntj* (or *ntt* or *ntjw*, depending on the gender and number of the antecedent) plus an independent statement. Unfortunately, the syntax of formal English is much more complicated, because it requires the coreferent to be combined with the relative marker in a relative pronoun. To illustrate the difference, here are the steps involved in both languages in producing the relative clause in the first example above:

EGYPTIAN: *wsḫ* modified by *z3-nswt ḥrw-dd.f jm.f*

- Insert a relative marker agreeing with the antecedent (masculine singular *ntj*): *wsḫ ntj z3-nswt ḥrw-dd.f jm.f*.

FORMAL ENGLISH: *the barge* modified by *King's Son Hardedef was in it*

- insert a relative marker (REL): *the barge* REL *King's Son Hardedef was in it*
- combine the relative marker and coreferent into a relative pronoun (REL + *it* = *which* or *that*): *the barge which King's Son Hardedef was in*
- move the preposition in front of the relative pronoun: *the barge in which King's Son Hardedef was* (this step can be omitted in colloquial English).

2 Colloquial English can also omit the relative pronoun in some cases: for example, *the place the gods are in* or *the place the gods are*. Egyptian can also do this, as we will see later in this lesson.

In this example, the coreferent is the object of the preposition *m* (which has the form *jm* with a pronominal suffix: § 8.2.3). This is not the only function the coreferent can have. It can also be the possessor of some element in the relative clause. In that case, English requires the possessive relative pronoun *whose*: for example,

 *zj ntj mrwt m ḫt.f* (Ebers 13, 20–21)

the man in whose belly are pains

 *nṯr pn ntj ḥr.f m ṯzm* (BD 17)

this god whose face is (that of) a hound.

Here again, Egyptian syntax simply puts the proper form of *ntj* in front of an independent clause: literally, "the man who pains are in his belly" and "this god who his face is a hound."

22.7 Indirect relative clauses with *ntj* and pronominal or omitted subject

The examples in the preceding section all have a noun or noun phrase as subject of the relative clause (*z3-nswt ḥrw-dd.f, nṯrw, mrwt,* and *ḥr.f*). When the subject of an indirect relative clause is a personal pronoun, Egyptian normally uses the *suffix* forms: for instance,

 *bw ntj.f jm* (CT V, 91c)

the place that he is in.

When the masculine singular form *ntj* has a pronominal suffix, the two strokes can be omitted. This produces a word that looks like the independent pronouns: for example,  *nt(j).k*, *nt(j).f*,  *nt(j).sn*.

There are two exceptions to this rule: the *dependent* pronouns are used instead of the suffix forms for the first person singular (*wj* instead of *.j*) and for the neutral form *st* "it":

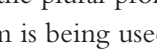
 *ꜥt tn ntt wj jm.s* (CT VII, 96p–q)

this room that I am in

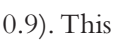
 *bw ntj st jm* (Westc. 9, 3–4)

the place that it was in.

As you may recall, this is the same pattern found after the word *ntt* introducing a noun clause (§ 21.4). This is because *ntt* in both cases is actually the feminine relative adjective (§ 22.2). Egyptian *ntt* is therefore similar to English *that*, because it can introduce both noun clauses and relative clauses.

Very rarely, the dependent pronouns are used for other persons as well. Of course, for the plural pronouns there is really no way to know whether the suffix or dependent form is being used, since both forms look alike (see § 5.4):  , for example, could

represent either *nt(j).sn* (suffix pronoun) or *nt(j) sn* (with the dependent pronoun). This is also true when the third-person feminine singular is spelled with just a uniliteral *s*: for example,  *ntj.s* or *ntj s(j)*.

In adverbial sentences, the pronominal subject can sometimes be left unexpressed (§ 10.9). This also occurs in indirect relative clauses in the expression  *ntj n.f*, which means literally "one who (there is something) for him." It is used as a noun meaning "one who has things" (see § 11.9.3), just as English makes a noun out of the verb *have* in the expression *the haves and the have-nots*.

22.8 Negative marked relative clauses

Because *ntj* essentially converts a sentence into a relative clause, it can be used with negated predicates as well as affirmative ones. Even in direct relative clauses, a negated predicate has to have its subject expressed:

 *ntt nn st m ḫnw.f* (ShS. 51–52)
that which was not inside it

 *ntj nj m3.t(w).f* (ShS. 73)
one who has not been seen.

Both of these are relative clauses used as a noun, without an antecedent. The first contains the independent sentence *nn st m ḫnw.f* "it was not inside it," with the pronoun *st* "it" as subject: literally, "that which it (*st*) was not in its interior (*ḫnw.f*)." The second example has the negated *sḏm.f* with the suffix pronoun *f* as subject: literally, "one who he has not been seen."

In addition to this kind of construction, Middle Egyptian also has a second relative adjective, which is used to make negated relative clauses. It has the following three forms:

masculine singular	*jwtj*	
masculine plural	*jwtjw*	
feminine	*jwtt*	

This is actually just a nisbe of the word *jwt* that marks negated noun clauses in Old and early Middle Egyptian (§ 21.5). Just as *jwt* is the noun-clause form of the negative particle  *nj*, *jwtj* is the relative-clause counterpart of *nj*.

The relative adjective *jwtj* was originally the negative counterpart of *ntj*, meaning "who not, which not," etc. By the time of Middle Egyptian, however, negative relative clauses were usually made by using *ntj* and a negated sentence, as we saw above. The older form *jwtj* still appears, however, in a few uses:

- with the *sḏm.f* or *sḏm.n.f*. This is a relative counterpart of *nj sḏm.f* and *nj sḏm.n.f*: for example,

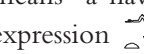
 *jwt(j) sk.n.f* (CT I, 31b)
"who cannot perish" (direct relative clause)

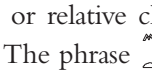
 *jwt(j) rḫ nṯrw rn.f* (CT I, 340d)
"whose name the gods do not know" (indirect relative clause).

- followed by a noun with a suffix pronoun. This is the relative counterpart of the independent construction with *nn* (§ 11.4): for example,

   *mḏ3t jwtt zḫ3w.s* (Ebers 30, 7)
  "a scroll that has no writing" (literally, "a scroll that-not its writing").

  In this use, *jwtj* can also be translated as "without" ("a scroll without writing"), or as the suffix "–less": e.g.,  *jwt(j) mjwt.f* (Peas. B1, 95) "motherless."

- the expression  *jwtj-n.f*. This is the negative counterpart of *ntj n.f* (§ 20.15), and means "a have-not": literally, "one who (there is) not (something) for him." The expression  *jwtj-sw* is a variant of *jwtj-n.f* and means the same thing, although its syntax has not been satisfactorily explained.

Like *ntj*, *jwtj* can also be used alone, without an antecedent or relative clause, as a noun meaning "he who is not," "that which is not," and so forth. The phrase  *ntt jwtt* "that which is and that which is not" is an idiom for "everything imaginable."

Unmarked Relative Clauses

22.9 Features

In English, unmarked relative clauses are generally indirect: for example, we can talk about *the girl Jack wants to marry* as well as *the girl that* (or *whom*) *Jack wants to marry*. English also uses unmarked direct relative clauses, but only for certain kinds of constructions: for example, we can say *the soprano on stage* as well as *the soprano who is on stage* and *the soprano singing the aria* as well as *the soprano who is singing the aria* but not ⋆*the soprano sang the aria* if we mean *the soprano who sang the aria*.

Egyptian has fewer restrictions on its unmarked relative clauses. It can use such clauses for both direct and indirect relationships; as in *ntj*-clauses, it generally requires a resumptive pronoun in indirect relative clauses. Unmarked relative clauses, both direct and indirect, are found with non-verbal, pseudo-verbal, and verbal predicates.

22.10 Unmarked relative clauses with non-verbal or pseudo-verbal predicate

Unmarked relative clauses can have nominal and adjectival predicates as well as adverbial ones **but only if the antecedent is undefined** (§ 4.9): for example,

 *qrft nbw jm.s* (Rhind Problem 62)
a sack with gold in it (adverbial predicate)

 *srt jw.s m ḥ^{c}w* (Ebers 88, 4)
a thorn that is in the body (adverbial predicate with *jw*)

 *nḏs ḏdj rn.f* (Westc. 6, 26–7, 1)
a commoner whose name is Djedi (A B nominal predicate)

 *šps pw ^{c}3 n.f ḫwt* (Neferti 10)
He was a noble who had much property (adjectival predicate)

 *wsḫt nn ḥmw.s* (Sin. R 38)
a barge with no rudder (*nn* plus a noun: § 11.4).

Although these clauses do not have anything to show that they are subordinate, they do have the features of relative clauses: they follow the noun or noun phrase they modify and they have a coreferential pronoun that agrees in gender and number with the antecedent. In form, however, they are identical to main clauses: *nbw jm.s* "gold is in it," *jw.s m ḥ^{c}w* "it is in the body," *ḏdj rn.f* "his name is Djedi," *^{c}3 n.f ḫwt* "he had much property" (literally, "things were great for him"), and *nn ḥmw.s* "its rudder is not." The only thing that distinguishes them from main clauses is the context they are used in.

Since they are actually adverbial sentences, pseudo-verbal predicates can be used in the same way:


jw.f m nḏs n rnpt 110 jw.f ḥr wnm t 500 (Westc. 7, 1–2)
He is a gentleman of 110 years, who eats 500 (loaves of) bread (a day)

 *ḥf3w pw jw.f m jjt* (ShS. 61–62)
It was a snake, who was coming

 *ms pw n ḫn nḫn jw.f r šzp ḥḏt* (Neferti 59)
He is a child of the South, who is to receive the White Crown.[3]

Note that the relative clauses here all start with *jw*, just as if they were independent statements. When the relative clause comes immediately after its antecedent, however, *jw* and its suffix pronoun can be omitted: for example,

 *zj ḥr mn r-jb.f* (Ebers 40, 5)
a man suffering from his stomach.[4]

3 *ḫn-nḫn* "interior of Hierakonpolis" refers to the area of Egypt between Aswan and Thebes.

4 For *mn* "suffer," see p. 351 n. 1; *r-jb* "stomach" means literally "mouth of the heart."

As we saw in § 22.5, adverbial predicates can also be made into relative clauses by using a nisbe of the preposition. For the second example in this section, Egyptian could also have said *srt jmt ḥᶜw* "a thorn that is in the body." Because the nisbe form of an adverbial predicate is not specific about time or circumstances, however, it is often gnomic, meaning that it refers to something that is generally true (not a desirable thing for a thorn in the body!). The statement *srt jw.s m ḥᶜw* refers to a thorn that happens to be in the body, not one that is there regularly or permanently (see § 10.3).

Theoretically, pseudo-verbal predicates could also have been made into relative clauses by using a nisbe of the preposition: for instance, for the last example above, ⋆*zj ḥr(j) mn*, literally, "a man who is upon suffering." But Egyptian does not seem to have done this. The example just cited, therefore, has to be analysed as a relative clause without a subject (like the English translation "a man suffering"). Although they are adverbial predicates, pseudo-verbal predicates are also finite verbal constructions: they denote actions that are in some way limited in their time or aspect. This is apparently why Egyptian did not use the nisbe form of such predicates.

22.11 Unmarked relative clauses with the stative

The stative appears as predicate in unmarked relative clauses **but only after an undefined antecedent**. An example with the SUBJECT–stative construction is:

m sm3 zj jw.k rḫ.tj 3ḫw.f (Merikare 5, 4)
Don't kill a man whose usefulness you know.

This is an indirect relative clause, where the suffix pronoun of *jw.k* is the subject of the relative clause and the suffix pronoun of *3ḫw.f* "his usefulness" is the coreferent of the undefined antecedent *zj* "a man."[5] Note that Egyptian requires the coreferent; in English it is absorbed into the relative pronoun *whose* (from "who his").

The stative is also used by itself as the predicate of unmarked relative clauses, but only of those that are direct (since an indirect relative clause would require a separate subject): for example,

šᶜt jst snwḫ.tj ḥr mrḥt (Ebers 49, 1–2)
an old papyrus scroll, which has been boiled in (literally, "on") oil.

5 It is also possible to translate the *jw.k* clause as an unmarked adverb clause: "Don't kill a man when you know his usefulness." There is actually no difference between the two in Egyptian, since both would be expressed the same way. In this case, the translation as a relative clause or an adverb clause is a matter of personal interpretation.

In most such cases, the stative comes immediately after its antecedent noun or noun phrase (as here). We have already seen the same phenomenon in relative clauses with a pseudo-verbal predicate after an undefined antecedent, at the end of the preceding section (*zj ḫr mn r-jb.f* "a man suffering from his stomach").

22.12 Unmarked relative clauses with the *sḏm.n.f*

The *sḏm.n.f* expresses completed action in an unmarked relative clause, as it does in main clauses:

bnr šꜣᶜ.n.f r(w)d (Hearst med. 4, 13)
a date that has started to harden

mj zj smt.n sw ḫnws (Ebers 102, 1–2)
like a man a mosquito has tormented.

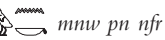
In the first case, the relative clause is direct: the suffix pronoun of *šꜣᶜ.n.f* "it has started" refers back to the antecedent *bnr* "a date" and is the subject of the relative clause. In the second example, the relative clause is indirect: *ḫnws* "a mosquito" is subject of the relative clause, and its object *sw* "him" refers back to the antecedent *zj* "a man."

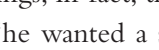
These two examples have an undefined antecedent, like those in the preceding sections. Unlike non-verbal, pseudo-verbal, and stative predicates, however, the *sḏm.n.f* can also be used as the predicate of an unmarked relative clause after a *defined* antecedent. In that case, **the gender and number of the antecedent are copied onto the stem of the *sḏm.n.f***: for example,

masculine singular		*zꜣ mr.n.f* "the son that he wanted"
masculine plural		*zꜣ**w** mr**w**.n.f* "the sons that he wanted"
feminine		*zꜣ**t** mr**t**.n.f* "the daughter that he wanted"
		*zꜣw**t** mr**t**.n.f* "the daughters that he wanted."

The pattern is the same as that for other adjectives: masculine singular forms have no ending;[6] feminine forms end in *–t*, both singular and plural; and masculine plural forms end in *–w*.

The *sḏm.n.f* with these endings is traditionally called the **relative *sḏm.n.f*** (or *sḏm.n.f* relative), although it is not a special form, just the "regular" *sḏm.n.f* with gender/number

6 In New Kingdom texts the ending  (or) is sometimes added to the masculine singular, even where no such ending is normally present: for example,  *mnw pn nfr jnw.n.k* (Urk. IV, 202, 8) "this beautiful monument that you have made." In such writings the *–w* probably indicates a vowel rather than a formal ending (see Essay 17).

endings; in fact, the masculine singular forms are indistinguishable:  *mr.n.f z3* "he wanted a son" and  *z3 mr.n.f* "a son that he wanted" (*sḏm.n.f*) or "the son that he wanted" (relative *sḏm.n.f*). For the masculine plural and feminine, the *sḏm.n.f* has gender and number endings only when the antecedent is defined.

22.13 Unmarked relative clauses with the *sḏm.f*

The *sḏm.f* is one of the most frequent predicates in unmarked relative clauses. In this use the relative clause can be direct or indirect, and the *sḏm.f* can be affirmative or negated and passive as well as active: for example,

smw snwtt rn.s rd.s ḥr ḫt.s mj q3dwt (Ebers 51, 15–16)
a plant called *snwtt*, which grows on its belly like creepers

t3 w3 nj rḫ sw r(m)ṯ (ShS. 148)
a far-off land that people don't know

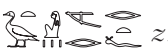
 *sbj ǧm zḫw.f* (Merikare 5, 3)
a rebel whose plots have been discovered.

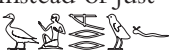
The first example has two direct relative clauses after the undefined antecedent *smw* "a plant": *snwtt rn.s*, with a nominal predicate (see § 22.10); and *rd.s ḥr ḫt.s mj q3dwt*, with the *sḏm.f*. Both clauses could be sentences by themselves—*snwtt rn.s* "its name is *snwtt*" and *rd.s ḥr ḫt.s mj q3dwt* "it grows on its belly like creepers"—but here they are relative clauses by virtue of the context they are used in. The second example has a negated *sḏm.f* in an indirect relative clause: literally, "a far-off land people don't know it." The predicate in the third example is the passive *sḏm.f*: literally, "a rebel his plots have been discovered."

The *sḏm.f* follows the same rule as the *sḏm.n.f*: it can be used not only after an undefined antecedent but also after a defined one, and in that case **the gender and number of the antecedent are copied onto the stem of the *sḏm.f***. In the latter case, the verb form is traditionally known as the **relative *sḏm.f*** (or *sḏm.f* relative).

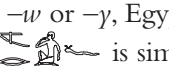
Its form is a bit more complicated than that of the *sḏm.n.f*: the endings are more varied, and gemination appears not only for verbs with geminated roots but also in verbs of the 3ae-inf., 4ae-inf., and anom. classes. The following are representative forms:

masculine singular		*z3 mr.f* "the son that he wants"
		*z3 mrr.f* "the son that he loves"
masculine plural		*z3w mrw.f* "the sons that he wants"
		*z3w mrrw.f* "the sons that he loves"

feminine  *z3t mrt.f* "the daughter that he wants"
 *z3t mrrt.f* "the daughter that he loves"
 *z3wt mrt.f* "the daughters that he wants"
 *z3wt mrrt.f* "the daughters that he loves."

The masculine singular can also have an ending *–w* or *–y* (like some nouns) and the feminine can have the ending *–yt* instead of just *–t*: examples of these are  *z3 mry.f* "the son that he wants,"  *z3 mrrw.f* "the son that he loves," and  *z3t mryt.f* "the daughter that he wants." The feminine ending *–t* is sometimes written  or (representing *t* plus a vowel) instead of : for example,  *ḏdtj.f* (Urk. IV, 1195, 8) "what he might say."

The endings *–y* and *–yt* mostly occur on the relative *sḏm.f* of final-weak verbs (such as *mrj*), but the masculine singular ending *–w* can appear with any verb. With some exceptions, *–y* is an ending of the base stem and *-w* an ending of the geminated one. Originally both stems could end in *–w*, but this ending is rarely found with the ungeminated form of the relative *sḏm.f* in Middle Egyptian. The two endings either reflect different ways of writing a final vowel, or they are the result of a sound change: thus, *mry.f* was originally *mrw.f* and *mrry.f* is simply a variant of *mrrw.f*. A good example of this change is the form  *ḏdwy.j* (Brunner, *Chrestomathie*, pl. 11, 17) "which I say," which shows both the original ending *–w* and the later ending *–y* (i.e., *ḏdw.j* > *ḏdy.j*), much as the writing  *swrj* "drink" reflects both the original radical *r* and its Middle Kingdom pronunciation *j* (i.e., *swr* > *swj*: see § 2.8.4).

Because the stem endings are "weak" consonants, they are often omitted in writing. Since it is impossible to know whether the omitted ending was *–w* or *–y*, Egyptologists normally do not supply it in transcription: thus, a form such as  is simply transcribed as *mr.f*, and geminated  is transcribed as *mrr.f*.

22.14 Meaning of the relative forms

When the *sḏm.n.f* and the *sḏm.f* are used in unmarked relative clauses, they have the same meanings as in other uses. The *sḏm.n.f* describes completed action, and normally corresponds to the past or perfect tenses of English: for example:

j3dw m3.n.f ḫnt (Kemit, pl. 8)

the boy that he saw previously — (past)

m.k m3 n3 n k3wt jr.n.k (Sethe, *Lesestücke*, 76, 19)

Look, those works that you have done have been seen — (perfect).

The relative *sḏm.n.f* of the verb *rḫ* "learn" describes the completion of the act of "learning," and therefore usually means "know" (present), like the *sḏm.n.f* of this verb (§ 17.10): for instance:

šm bꜣ r bw rḫ.n.f (Merikare 11, 7)

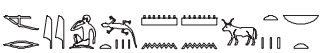
The ba goes to the place that it knows.

The same is true for the verb  *ḫm* "not learn," the opposite of *rḫ*: its *sḏm.n.f* and relative *sḏm.n.f* mean "not know, be ignorant of."

The relative *sḏm.f* simply describes action. The ungeminated form (traditionally called "perfective") describes action without any indication of tense or aspect, and can therefore be used with reference to any tense: for instance,

jr mj qd m mrt.f (pBerlin 3029, 1, 7)

It has been done completely as that which he wanted — (past)



mrỉ ꜥšꜣt mnmnt nbt (Helck, *Nilhymnus*, 68)

one whom the multitude of every herd wants — (present)

wnn nn n ḫwt n zꜣ.k wꜥ mr.k (Siut I, 272)

These things shall be for the one son of yours that you will want — (future).

The geminated form (or "imperfective") is also tenseless, but it carries the aspectual connotation of repetitive, continual, or normative action. In most cases it is used to describe customary or habitual action, as in

jr ḫms.k ḫnꜥ ꜥšꜣt msḏ t mrr.k (Kagemni 1, 3–4)

When you sit down (to eat) with a crowd, hate the bread you love.

In other words, make a good impression by not eating too much of the things *mrr.k* "you normally like" to eat.

Although they are both essentially tenseless, however, the two stems of the relative *sḏm.f* tend to be associated with some tenses more than others. The base stem is often used to describe **future** action and the geminated stem normally corresponds to the English **present** tense: for example,

 *ḏd n.j jrt.ṯn r.s* (*Himmelskuh*, 3)

Tell me what you will do about it

 *kȝ jrr ḥjmt r.s* (Ebers 98, 14b)
Another (remedy) that a woman does for it.

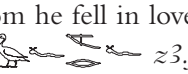
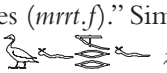
When the two forms are used with reference to the *same* tense, however, the base stem denotes a single action and the geminated one describes repeated or ongoing action. A good example of this contrast can be seen in a common set of relative clauses that are used to describe someone as an individual whom people "love" (*mrj*) or "bless" (*ḥzj*): for example,


mrỳ nswt mrrw njwt.f ḥzzw nṯrw.s nbw (*Bersheh* I, pl. 15)
one whom the king loves, whom his town loves, and whom all its gods bless.

The base stem is used in the first clause and the geminated one in the next two clauses not because they express a difference in tense but because of the subjects they have. The base form *mrỳ* is used with the singular subject *nswt* "the king" because it is thought of as a single instance of "wanting." With the collective subject *njwt.f* "his town" and the plural subject *nṯrw.s nbw* "all its (the town's) gods," however, the geminated forms *mrrw* and *ḥzzw* are used because these subjects refer to more than one actor and therefore more than one instance of "wanting" and "blessing."

The verb *mrj* "want" is a good illustration of the basic aspectual difference that exists between the two stems. Both forms of this verb can be used with the same antecedent and the same subject: for example,

 *ḥjmt.f mrt.f mrrt.f* (CG 20133 e)
his wife, whom he wanted and whom he loves.

In this case the base form refers to a single action while the geminated stem expresses the same action as continual: we can paraphrase this as "his wife, whom he fell in love with (*mrt.f*) and still loves (*mrrt.f*)." Similarly, a son can be called both  *z3.f mr.f* (CG 20162 a 1) and  *z3.f mrr.f* (CG 20358 b 1) Both of these mean "his son, whom he loves," but the first is a general statement while the second emphasizes the continued nature of the "loving." As a general rule, the base form is *unmarked* and can refer to one or more instances of an action, while the geminated form is *marked* for repeated or continual action.

22.15 Unmarked relative clauses as nouns

You may have noticed that some of the examples in the preceding section did not have antecedents. Like adjectives, relative clauses can be used both to modify a preceding noun or as nouns by themselves, without an expressed antecedent. This is true not only for marked relative clauses (§ 22.4) but also for unmarked ones. Most often, unmarked relative clauses used as nouns have a form of the relative *sḏm.f* or *sḏm.n.f*: i. e.,

z3t mrt.f "the daughter he wants"	*mrt.f* "the one he wants"
z3t mrrt.f "the daughter he loves"	*mrrt.f* "the one he loves"
z3t mrt.n.f "the daughter he wanted"	*mrt.n.f* "the one he wanted."

When the relative forms function as nouns by themselves, Egyptian regularly uses the feminine singular not only to refer to an unmentioned feminine antecedent such as *ḥjmt* "woman" but also for the kind of clause that corresponds to an English relative clause with "that which" or "what": for example, *mrt.f* "that which he wants" or *mrt.n.f* "what he wanted." This is probably because Egyptian is thinking of an unmentioned feminine *ḫt* "thing."

In most cases, unmarked relative clauses used as nouns are defined, but they can also be undefined. An example is the nominal sentence of the pattern *jnk sḏm.f* "I am (or was) one who hears": for instance,

jnk mr.f nfrt msḏ.f ḏwt (BM 159, 11)

I am one who loves what is good and hates what is evil.

Such sentences are common in Middle Kingdom biographies of officials. The suffix subject of *mr.f* and *msḏ.f* is masculine because the speaker is a man: it refers to an unexpressed antecedent such as *zj* "man"—i.e., *jnk (zj) mr.f nfrt* "I am (a man) who loves what is good."

22.16 Special uses of unmarked relative clauses with the *sḏm.f*

The *sḏm.f* can appear as an unmarked relative clause after vocatives (§ 15.3) and proper names. Both behave like undefined antecedents: for example,

nb sjz.f grg sḫpr mꜣꜥt (Peas. B1, 271–72)

(Oh, you) lord who makes lying easy, bring about Maat!

The most frequent occurrence of the *sḏm.f* as an unmarked relative clauses after a proper name is on stelae, where the clause  *ḏd.f* "who says" (rarely also or *j.ḏd.f*) follows the name of the person honored on the stela and precedes that person's speech: for example,

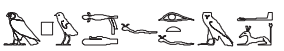
(j)m(j)-r pr nḫt-sbkw nb jm3ḫ ḏd.f

nj zp jry.j ḫt nbt ḏwj r r(m)ṯ nb (CG 20729 a 1–3)

The steward Nakhtsobek, possessor of worth, who says,

"I never did anything badly against any people."

A similar use is found in the captions to scenes. We have already examined this use of the *sḏm.f* in § 20.12 for the caption *jmnt … sḫtp.s jb dj.s ʿnḫ wȝs nb*. In addition to the two interpretations discussed there—"Amaunet … is contenting the heart and giving all life and dominion" and "(This is) Amaunet … contenting the heart and giving all life and dominion"—it is also possible to translate the *sḏm.f* clauses as unmarked relatives: "Amaunet … who contents the heart and gives all life and dominion." The same three interpretations are possible for the following example from a ritual text, in which the *sḏm.f* is used as an unmarked relative after the proper name *ḥrw* "Horus":



ḥrw pw šḏ.f jrt.f m ʿ stḫ (Sethe, *DT*, pl. 6, 72)
It is Horus, taking his eye from Seth—or
It means that (§ 21.12) Horus is taking his eye from Seth—or
It is Horus, who takes his eye from Seth.

In the end, of course, these differences of interpretation only concern the English translation. No matter how the sentence is understood, the words in Egyptian are the same: *ḥrw pw* followed by a clause with the *sḏm.f*. This points up the need to remember the *basic* meaning of Egyptian verb forms. The *sḏm.f* is a single verb form, expressing basically action, whether it is used in generalizations or for the imperfect; by itself or in the SUBJECT-*sḏm.f* construction; and in main clauses or subordinate clauses. Different English translations are necessary for these various uses only because of differences between Egyptian and English, not because of differences in Egyptian itself.

22.17 Coreferents

As we saw in § 22.1, relative clauses contain some element (known as the coreferent) that refers to the same thing as the antecedent, whether or not the antecedent itself is expressed. In such clauses the antecedent is normally identical with one of four elements in the relative clause.[7]

1) **Direct object of the relative form**

This is the most common construction in relative clauses with a relative *sḏm.f* or *sḏm.n.f*. In this case **the coreferent is not expressed**: for example,

 *zȝt*^{A} *ktt jnt.n.j* (ShS. 29)
the little daughter^{A} that I got

 *mj ø*^{A} *mȝt.n ḥm.j m zḫȝw.f* (Helck, *HBT*, 22)
like that^{A} which My Incarnation has seen in his writings.

7 In the following discussion, the antecedent is marked by a superscript A and the coreferent by a superscript C, and ø is used for an unexpressed antecedent or coreferent.

Note that English also does not express the coreferent in this case: we do not say ⋆"the little daughter[A] I got her[C]" or ⋆"(a thing[A]) that My Incarnation has seen it[C]," just as Egyptian does not say ⋆ *z3t*[A] *ktt jnt.n.j sj*[C] or ⋆*m3t.n st*[C] *ḥm.j*. This construction is only possible with transitive verbs, since only transitive verbs can have a direct object.

2) **Object of a preposition**

The antecedent can also be identical with the object of a preposition in the relative clause. In this case the coreferent is normally expressed: for example,


ḫnw[A] *ḫpr.n.k jm.f*[C] (Sin. B 188)
the home[A] you grew up in (or "the home[A] in which[C] you grew up")


ø[A] *ddw n.f*[C] *ḏḥwtj j3wt* (*Himmelskuh*, 28)
one[A] to whom[C] Thoth gives praise.

These are literally, "the home[A] which you grew up in it[C]" and "(a person[A]) who Thoth gives him[C] praise." As the translations of these examples show, the coreferent is not expressed in English, though Egyptian normally requires it. When the coreferent is the object of the preposition *m*, however, it can also be omitted in Egyptian: for instance,


bw[A] *jn.n.f sw jm.ø*[C] (Sin. B 164)
the place[A] he got him from


ḫt[A] *nb nfrt wꜥbt ꜥnḫt nṯr jm.ø*[C] (Brunner, *Chrestomathie*, pl. 11, 2–3)
every good and pure thing[A] that a god lives on.

3) **A possessive**

The antecedent can be identical with a suffix pronoun attached as possessive to a noun in the relative clause. English normally requires the translation of such clauses with the relative word *whose* or *of whom*, without an expressed coreferent: for example,


nṯr[A] *pf mnḫ wnnw snḏ.f*[C] *ḫt ḥ3swt mj sḫmt* (Sin. B 44–45)
that efficient god[A], fear of whom[C] is throughout countries, like Sekhmet


ø[A] *dmd b3w jnw r mswt.f*[C] *r jrt (n)swt nḥḥ* (*Urk.* IV, 2026, 14)
one[A] at whose[C] birth the bas of Heliopolis united to make a king of eternity.

These mean literally, "that efficient god[A] who his[C] fear is throughout the foreign lands" and "(a king[A]) who the bas of Heliopolis united at his[C] birth." In this case **the coreferent is always expressed** in Egyptian. In English it is usually subsumed into the relative pronoun *whose*, which stands for the phrase *who his*[C].

4) **Part of a dependent clause governed by the relative form**

The relative forms can govern a dependent clause of their own, such as a noun clause or an adverb clause, and the antecedent of the relative clause can be identical with some element in such dependent clauses: for example,

sḏr[A] *rdj.n.k rs.f*[C] (Peas. B1, 316)

a sleeper[A] whom[C] you have caused to awake

ø[A] *k3t.n.f jrt st*[C] *r.j* (Sin. B 144–45)

that[A] which he intended to do to me.

In the first example, the coreferent is the subject of a *sḏm.f* used as object of the relative form *rdj.n.k*: literally, "a sleeper[A] whom you have caused that he[C] awake." In the second example the coreferent is the object of the infinitive *jrt*, which itself is the object of the relative form *k3t.n.f*: literally, "(the thing[A]) that he intended to do it[C] to me."

These examples show how Egyptian expresses the coreferent where English usually omits it. Like English, however, Egyptian can also omit the coreferent in such constructions: for instance,

ḏᶜm[A] *dj.n.f jnt ø*[C] *ḥm.j* (Sethe, *Lesestücke*, 70, 18)

the electrum[A] he caused My Incarnation to get

ḥᶜ sw m ø[A] *š3t.n.j jrt ø*[C] (Helck, *HBT*, 28)

He is excited about what I have decided to do.

In the first of these examples, the relative form *dj.n.f* governs a *sḏm.f*, and the unexpressed coreferent is the object of the *sḏm.f*; this could also have been expressed as *ḏᶜm*[A] *dj.n.f jnt sw*[C] *ḥm.j*—literally, "the electrum[A] that he caused that My Incarnation get it[C]." In the second example the relative form *š3t.n.f* governs an infinitive and the unexpressed coreferent is the object of the infinitive; Egyptian could also have said *š3t.n.j jrt st*[C]—literally, "(the thing[A]) that I have decided to do it[C]." Unlike the other three constructions with relative forms, in this case there are no hard and fast rules that determine when Egyptian expresses the coreferent and when it omits it.

22.18 Word order in relative clauses

Relative clauses obey the normal rules of word order for clauses with a verbal predicate (§§ 14.6, 18.4): for example,

mdww ḏdw nṯrw dw3tjw n nṯr pn (*Amduat* III, 4)
the words that the Duat-gods say to this god (**VSD**)

mdww ḏdw n.sn nṯr pn (*Amduat* III, 4)
the words that this god says to them (**VdS**)

nn n zḫ3w rdj.n wj wp(w)tj n ḥm.k ḥr.s (Kemit, pl. 5)
this writing that the messenger of Your Incarnation assigned me to (**VoS**).[8]

When they are used by themselves, as nouns, the relative *sḏm.f* and *sḏm.n.f* can be modified by the adjective *nb* "all, each, every, any": for instance,

 *ḫnt.(j) nbt jm* (*JEA* 33, 7, 9)
wherever I might land—literally, "any (place) that I might land in"

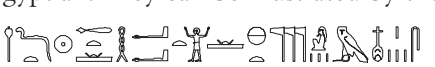
 *mrrt nbt k3.j* (*Urk.* IV, 618, 11)
all that my ka loves

 *h3bt.n.j n.k nb ḥr.s* (Heqanakht I, vo. 9)
all I have written to you about—literally, "all that I have sent to you about it."

As these examples show, *nb* tends to come as close to the relative form as possible, though a pronominal dative can come between them.

22.19 Translating relative forms

As the examples in the previous sections illustrate, relative clauses with a relative form often require an English translation whose syntax is quite different from that of Egyptian. This is because the syntax of English relative clauses is much more complicated than that of Egyptian—as we have already observed in our discussion of relative clauses with *ntj* (§ 22.6). All relative clauses can be understood as statements that have been converted to function as relative clauses. The rules for doing this are actually fairly simple in Egyptian. They can be illustrated by the following example:



ḥḏt^{A} *ꜥ3t ḥꜥꜥt psḏt m nfrw.s*^{C} (Erman, *Hymnen*, 1, 1–2)
the great white one^{A}, at whose^{C} beauty the Ennead becomes excited.

In Egyptian and in English this construction is formed from two parts: the antecedent *ḥḏt ꜥ3t* "the great white one" (a crown), and the statement *ḥꜥ psḏt m nfrw.s* "the Ennead

8 Literally, "which the messenger of Your Incarnation put me on it," meaning "assigned me to do."

becomes excited at her beauty." In Egyptian the statement has been converted to modify the antecedent by one simple procedure:

- add a gender and number ending to agree with the defined antecedent: *ḥ^{cc}t psḏt m nfrw.s* (this step is omitted for undefined antecedents, and eventually in late Middle Egyptian for defined ones as well).

In contrast, the same conversion requires four procedures in formal English:

- insert a relative marker (REL): *the great white one* REL *the Ennead is excited at her beauty*
- move the coreferent phrase after the relative marker: *the great white one* REL *her beauty the Ennead is excited at*
- combine the relative marker and coreferent into a relative pronoun (REL + *her* → *whose*): *the great white one whose beauty the Ennead is excited at*
- move the preposition in front of the relative pronoun: *the great white one at whose beauty the Ennead is excited* (this step can be omitted in colloquial English).

As you can see, the syntax of clauses with an Egyptian relative form is much simpler than corresponding relative clauses in English. The difference between the two languages is especially pronounced when the coreferent is part of a dependent clause governed by the relative form: for example,

nbt[A] *ḥtpwt ḥ^{cc}t jsr*[9] *m33.f s(j)*[C] (CT III, 324g–h)
the mistress[A] of offerings, at whom Osiris is excited when he sees her[C]

 *ḥtpw nṯrw ḥr ḏdt.f*[C] (Pyr. 1845b)
he[A] who because of what he[C] says the gods are content.

In the first of these examples the coreferent *s(j)* is the object of *m33.f*, which is the *sḏm.f* in an unmarked adverb clause dependent on the relative form *ḥ^{cc}t jsr*—literally, "the mistress[A] of offerings, who Osiris is excited when he sees her[C]." In the second, both *ḥtpw* and *ḏdt.f* are relative forms, and the coreferent is the subject of *ḏdt.f*—literally, "he[A] who the gods are content because of what he[C] says." Although both examples are relatively straightforward constructions in Egyptian (as can be seen from their literal translations), they are quite difficult to translate into the convoluted relative constructions that formal English requires. In the first case this is possible only by inserting a preposition (*at*) that does not exist in the Egyptian; the translation given for the second example is even more contorted.

9  *jsr* is a spelling of *jsjr* "Osiris" peculiar to the Coffin Texts.

Because the two languages handle relative clauses so differently, students of Egyptian—and even experienced Egyptologists—usually have more trouble with relative forms than with any other part of Middle Egyptian grammar. The best way to understand such clauses is by keeping in mind the simple and straightforward nature of the Egyptian constructions. When you are confronted with relative forms, don't try to put them immediately into proper English. Instead, you should first translate them literally, word for word, and only then convert your translation into grammatical English (insofar as possible).

22.20 Passive relative forms

In English, the verb form in a relative clause can be passive as well as active: for example, we can say not only *the student whose essay the teacher praised* but also *the student whose essay was praised by the teacher*. Egyptian relative forms are normally **active**. To make a passive relative, Egyptian could use the passive *sḏm.f* (§ 22.13) or the active *sḏm.f* or *sḏm.n.f* with the suffix *tw*: for example,

ᶜšw n sᶜḥw.n qrs.tw wᶜb[w] m jnw.sn (Adm. 3, 7)

cedars for our privileged, with the produce of which the pure are buried."[10]

This is an unmarked relative clause with an undefined antecedent (which is why the *sḏm.f* is *qrs.tw* and not *qrsw.tw*): literally, "cedars[A] … the pure are buried with their[C] produce." Such uses are not all that common: Egyptian prefers a different construction, which will be discussed in Lesson 24.

22.21 The relative forms of *wnn* and *p3*

Although the verb *wnn* "exist, be" does not seem to have had a regular *sḏm.n.f*, it does have a relative *sḏm.n.f*, as well as a relative *sḏm.f*. These forms can be used in relative clauses where *wnn* serves as a verb in its own right: for example,

 *swt pw wnn t-ḥḏ.f* (CT VI, 403n)

He is the one whose white-bread exists.[11]

Such uses are quite rare, however. Normally the relative forms of *wnn* are used to allow adverbial predicates to function as relatives. An example with the geminated *sḏm.f* has been cited in § 22.17.3 above; another, with the *sḏm.n.f*, is the following:

 *t3 wnt.n.j ḥr.s* (Urk. IV, 1545, 8)

that which (§ 5.8) I was on.

10 Better wood coffins were made of cedar planks (the "produce" of cedars) imported from Lebanon.

11 I.e., who has white-bread. For *swt* see § 5.5; for the sentence construction see § 7.12.4.

The verb *p3* "do once," which we met in § 18.13, can also be used in unmarked relative clauses, with following infinitive. The following example has an undefined antecedent:

nj ḫpr mjtt n b3kw p3.n nb.sn ḥzt st (*Beni Hasan* I, pl. 25, 110–13)

The like did not happen to servants whose master had ever blessed them,

literally, "who their master once blessed them." This could also have been expressed with the *sḏm.n.f* of *ḥzj*—*b3kw ḥz.n nb.sn* "servants whose master had blessed (them)"—but the use of *p3* here adds the extra connotation of "once, ever."

22.22 The relative forms in questions

Although Egyptian can use an interrogative as the object of a verb (§ 18.16 *jrỉ.j mj* "What shall I do?"), it seems to prefer a nominal sentence with a relative form as subject: for example,

ptr jrt.n.k (Sin. B 183)

What have you done?

This is an A B nominal sentence, with *ptr* as the predicate and the relative form *jrt.n.k* as subject: literally, "That which you have done is what?" (see § 7.13).

22.23 Negation of the relative forms

The relative *sḏm.f* and *sḏm.n.f* are negated by means of the verb *tm*. This verb occurs in the relative form, followed by the negatival complement (or less often, the infinitive) of the verb being negated: i.e.,

m3t.f "what he will see"	*tmt.f m33* "what he will not see"
m33t.f "what he sees"	*tmt.f m33* "what he does not see"
m3t.n.f "what he has seen"	*tmt.n.f m33* "what he has not seen."

The following is an example in which the relative *sḏm.n.f* is negated:

nn mdt tmt.n.f ᶜrq sj (Urk. IV, 1074, 5)

There is no matter that he did not understand.

Note that the coreferent, *sj* "it" (referring back to *mdt* "matter"), is expressed here because it is the object of the negatival complement *ᶜrq* and not the object of the relative form *tmt.n.f* itself.

22.24 Some common uses of the relative forms

We have already met the relative *sḏm.n.f* as part of the construction *sḏm pw jr.n.f* "what he did was to hear" (§ 13.14.3).[12] Relative forms with a god's name as subject are common in proper names, often with the god's name in honorific transposition: for example,  *mry-rᶜ* (*PN* I, 160, 23) "He whom the Sun desires,"  *ddt-jmn* (*PN* I, 403, 7) "She whom Amun gives,"  *ḫw.n-jnpw* (Peas. R 1, 1) "He whom Anubis has protected." The relative  *stp.n-rᶜ* "whom the Sun has chosen" is part of many New Kingdom royal names. An example is  *WSR-MꜢᶜT-Rᶜ STP.N-Rᶜ*, the throne name of Ramesses II (Dyn. 19, ca. 1290–1223 BC), meaning "Powerful one of the Sun's Maat, whom the Sun has chosen." The personal name of this king also contains a relative *sḏm.f* form:  *Rᶜ-MS-SW MR-JMN(W)*, meaning "the Sun is the one who gave him birth, whom Amun desired." We have the actual pronunciation of both these names thanks to a transcription in cuneiform, where the vowels are written: *wasmuᶜa-rí'ᶜa satipnarí'ᶜa* and *riᶜamasísa mayamána*.[13]

Individuals sometimes added the names of their parents after their own by means of the relative forms  *jr.n* and  *ms.n*: for instance,

zḫꜢ n ḫnrt wr sbk-ḥtp.(w) mꜢᶜ ḫrw nb jmꜢḫ jr.n zḫꜢ n ḫnrt wr snb-n.j mꜢᶜ ḫrw ms.n nbt pr rn.s-rs.(w) mꜢᶜt ḫrw (Brunner, *Chrestomathie*, pl. 11, 4–5)

Chief prison-scribe Sebekhotep, justified, possessor of worth, begotten of the chief prison-scribe Senebni, justified, born of the house-mistress Renesres, justified.[14]

The clauses *jr.n* X and *ms.n* Y mean "whom X made" and "whom Y birthed," but they are normally translated "begotten of" and "born of" because the length of the phrases that serve as their subject usually makes a literal translation clumsy in English.

Kings can be described as "beloved" of a particular god by means of the relative form  *mry* with the god's name as subject (often in honorary transposition): for example,

nswt bjt NBW-KꜢW-Rᶜ mry-jsjr-ḫnt-jmntjw (BM 574, 1)

Dual King Nubkaure, beloved of Osiris, foremost of Westerners.[15]

12 The relative *jr.n.f* is masculine because its antecedent is the infinitive (see § 13.8).

13 *wsr* and *ms* are participles, discussed in the next lesson. The pronounced form shows the loss of the final *r* of *wsr* and the feminine *t* of *mꜢᶜt*, and the *r* of *mr* has changed to a *γ* (see § 2.8.4).

14 The adjective *wr* "chief" is written two different ways. The names mean "Sobek is content" (stative), "Become healthy for me!" (imperative), and "Her name is awake" (stative). For *mꜢᶜ ḫrw* "justified" see Essay 8; for *nb jmꜢḫ* "possessor of worth" see Essay 21.

15 Nubkaure ("Golden one of the sun's life force") is the throne name of Amenemhat II (Dyn. 12, ca. 1929–1892 BC); *nbw* "gold" is transcribed as "Nub" in proper names to distinguish it from *nb* "lord."

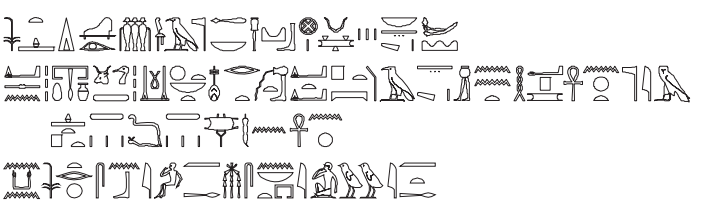
Here too the expression *mry* X is translated "beloved of X" rather than "whom X desires" because the length of the god's name and epithets would often require too much of a separation between "whom" and "desires." Sometimes the relative *mr.n* is used in this context: for example,

nswt-bjt *D*SR-*H*PRW-R^{c} STP.N-R^{c} *mr.n jmn* (Urk. IV, 2031, 4)
Dual King Djeserkheperure-setepenre,whom Amun has desired.[16]

This does not mean that the god has finished "loving" the king. Instead, *mr.n* means something like "wanted"—i.e., "whom Amun wanted (for his son and successor as king)."

22.25 The *ḥtp-dj-nswt* formula

One of the most common uses of the relative forms is in a dedicatory formula found on coffins, stelae, and other funerary objects. This is known as the *ḥtp-dj-nswt* formula, from its opening words. The following is a typical example, from a stela of the late Middle Kingdom,

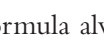


ḥtp-dj-nswt jsjr ḫnt(j) jmntjw nṯr ^{c}*3 nb 3bḏw wp-w3wt nb t3 ḏsr*
dj.sn prt-ḫrw t ḥnqt k3w 3pdw šsr mnḫt ḫt nbt nfrt w^{c}*bt ddt pt qm3(t) t3 jnnt ḥ*^{c}*p(j)*
^{c}*nḫt nṯr jm ḥtpwt ḏf3w ṯ3w nḏm n* ^{c}*nḫ*
n k3 n rḫ-nswt snbj šrj m3^{c} *ḫrw ms.n nbt pr jwwj m3*^{c}*t ḫrw* (Vienna 168, 8–12)
A royal offering of Osiris, foremost of Westerners, the great god, lord of Abydos, and of Wepwawet, lord of the Sacred Land,
giving an invocation offering of bread and beer, cattle and fowl, linen and clothing—every good and pure thing that the sky gives, the earth creates, the inundation brings, on which a god lives—offerings, food, and the sweet air of life,
for the ka of the king's acquaintance Senebi Jr., justified, born of the housemistress Iuui, justified.

This formula underwent a number of changes in the course of Egyptian history and it has many different versions, but most examples have the same four elements in common.

16 This is the throne name of Haremhab (Dyn. 18, ca. 1316–1302 BC). It means "Sacred one of Re's evolutions, whom Re has chosen"; *ḏsr* is a participle, discussed in the next lesson.

1) **The dedication**

The formula always begins with the expression  (sometimes). This is a relative clause, *ḥtp-dj-nswt*: literally, "an offering that the king gives," with *nswt* "king" in honorary transposition. It identifies the object on which it is inscribed as a funerary item authorized by the king himself: in effect, a royal funerary gift. Some inscriptions specifically say as much: for example:

jr qrst tn jn nswt [dj] n.j st m [ḫrj-nṯr] m ḥtp-dj-nswt (*Licht*, 85 fig. 102)

As for this burial, it is the king who gave it to me in the necropolis as a royal offering.[17]

Because of its practical meaning and the way it is normally associated with the rest of the formula, *ḥtp-dj-nswt* is often better translated as "a royal offering" rather than literally with a relative clause.

2) **The agent**

The king's "gift" is normally made not by the king personally but by a local funerary establishment. The god of such establishments, usually Osiris or Anubis, is understood as the agent of the gift. His participation is usually recognized in the formula by the appearance of his name and epithets as a direct genitive after *ḥtp-dj-nswt*. The example given here, which was erected at Abydos, cites two gods in this way: Osiris, king of the dead ("foremost of Westerners") and chief god of Abydos; and Wepwawet, guardian of the cemetery at Abydos (the "Sacred Land").

Sometimes the god's name is introduced by the indirect genitive or the preposition *jn* "by": for example, *ḥtp-dj-nswt n jnpw* "a royal offering of Anubis," *ḥtp-dj-nswt jn jsjr* "a royal offering by Osiris." Occasionally the name of the god is incorporated directly into the dedication in place of the word *nswt*, as in  *ḥtp-dj-jnpw* "an offering that Anubis gives." This alternative can also be combined with the normal dedication: for instance,  *ḥtp-dj-nswt ḥtp-dj-jnpw* "an offering that the king gives and an offering that Anubis gives."

3) **The offerings**

The list of gifts included in the *ḥtp-dj-nswt* can be the most extensive part of the formula. It either follows directly after the agent or is introduced by *dj.f* (plural *dj.sn*) "giving," an adverb clause with the *sḏm.f*, referring to the agent or agents.

There are two basic gifts: burial and offerings. The first is commonly associated with "a royal offering of Anubis" and is usually described as  *qrst*

17 The construction *jn nswt dj n.j st* is discussed in the next lesson.

nfrt m z(mj)t jmntt "a good entombment in the western cemetery." The second, normally "a royal offering of Osiris," is an "invocation offering," which the presenter calls the deceased's spirit to come and partake of: this is described in Egyptian as *prt-ḫrw* "sending forth the voice." At its most basic, the offering consists of  *prt-ḫrw t ḥnqt k3w 3pdw* "an invocation offering of bread and beer, cattle and fowl." Other elements can be added to this, such as the *šsr mnḫt* "linen and clothing" mentioned in the example cited here. The offerings are often summarized by the phrase *ḫt nbt nfrt wꜥbt* "every good and pure thing"; this can be further qualified by clauses with relative forms, such as *ddt pt qm3t t3 jnnt ḥꜥpj ꜥnḫt nṯr jm* "that the sky gives, the earth creates, the inundation brings, on which a god lives" in the example above.

4) **The beneficiary**

The *ḥtp-dj-nswt* formula ends with the name of the deceased person to whom the "royal offering" is made. This is preceded by the dative *n* "for" or the fuller expressions  *n jm3ḫy* "for the worthy,"  *n k3 n jm3ḫy* "for the ka of the worthy," or (as here)  *n k3 n* "for the ka of." The deceased's name is usually followed by the phrase *m3ꜥ/m3ꜥt ḫrw* "justified," sometimes also by the expression *nb/nbt jm3ḫ* "possessor of worth."

The *ḥtp-dj-nswt* formula is one of the most common of all Middle Egyptian texts, so you should take special care to familiarize yourself with its construction.

Essay 22. Religious Texts

Throughout these lessons, we have seen many forms and constructions of Middle Egyptian grammar qualified with the remarks "found mostly in religious texts" or "limited to religious texts." Such forms and constructions usually represent holdovers from an earlier stage of the language, which have been replaced by different forms and constructions in other kinds of Middle Egyptian texts. We should not be surprised at this kind of linguistic conservatism in religious texts. The same phenomenon exists in our own culture, which still uses archaic forms such as *thou art* in hymns and prayers.

Religious texts are a major part of Egyptian literature for a number of reasons, not least because religion itself was an important factor of everyday life (see Essay 4). Secular texts were usually written on papyrus, and most have perished along with the libraries, homes, and offices in which they were stored. Religious texts, however, were often inscribed on more permanent media, such as tomb walls or stone stelae; even those written on papyrus or wood were often deliberately buried, and so have survived in greater numbers than their secular counterparts.

Ancient Egyptian religious texts generally fall into one of two categories: funerary and devotional. The latter includes primarily hymns and prayers, which will be discussed in Essay 23; the former is the subject of the present essay.

Funerary texts are the oldest and most extensively preserved of all ancient Egyptian literary genres. They begin with the **Pyramid Texts** of the Old Kingdom, a collection of rituals and magical texts first inscribed on the walls of the burial chamber and other rooms and corridors inside royal pyramids of the 5th–6th Dynasties. Egyptologists refer to the individual texts as spells or "utterances" (from the term *ḏd-mdw*, with which most of them begin: see § 13.9). Altogether more than eight hundred Pyramid Texts spells are known, ranging in length from a few words to several pages in a modern translation. Despite their great number, they all belong to one of two general categories: rituals and personal texts.

The most important ritual texts are the Offering Ritual and the Resurrection Ritual, always inscribed in the burial chamber. The Offering Ritual began with a series of spells designed to  *wpt r* "open the mouth" of the deceased, so that the spirit could magically recover the senses and physical powers it had during life, before the offerings themselves were presented. After an initial purification by incense and salt water, most of the Offering Ritual consists of texts recited during the presentation of individual offerings. In these the deceased is generally addressed as "Osiris" and the offering itself, which is mentioned at the end of the spell, is referred to as "Horus's eye." Such spells are usually quite short, and they often contain a "pun" on the name of the offering itself: for example,

jsjr WNJS m-n.k jrt ḥr nj šᶜ.s jr.k | šᶜt 2 (Pyr. 87a)

Osiris Unis, take to you Horus's eye: it cannot be cut from you. Cut-bread, 2.

The core of the Resurrection Ritual is a series of twelve longer texts, also recited to the deceased by an officiant. Beginning with the words "You have not gone away dead, you have gone away alive," they were intended to release the ba from its attachment to the mummy so that it could begin its daily cycle of rebirth in the world of the living (see Essay 8).

The remaining spells of the Pyramid Texts line the walls of the other rooms and corridors of the royal tomb. These were mostly meant to be spoken by the deceased's ba as it made its way through the night toward its rebirth at dawn, and they gave it the magical words and instructions it needed to pass safely through the dangers along its way. Originally composed in the first person, these "personal" spells were usually edited into the third person for each tomb, substituting the name of the deceased for the original first-person pronouns.

Although the Pyramid Texts were inscribed only in royal tombs during the Old Kingdom, the texts themselves were probably used for non-royal burials as well. Scenes from the tombs of officials often show the same kinds of rituals being performed that are reflected in the Pyramid Texts. In place of the Offering Ritual, such tombs regularly have an "offering list," in which the names of the individual offerings and their amounts are laid out in a series of rectangles. Although the offering spells are not included, these charts show the same offerings mentioned in the Offering Ritual of the Pyramid Texts, and usually in the same order.

During the First Intermediate Period, officials began to have the Resurrection Ritual and some of the personal spells from the Pyramid Texts inscribed on the walls of their own burial chambers and coffins. These older spells are often accompanied by new personal spells of the same type. Because they are most often inscribed on coffins, these newer funerary texts are known as **Coffin Texts**. There are nearly twelve hundred individual Coffin Texts spells. Most of them are personal spells, in the first person. Like those of the Pyramid Texts, they were meant to give the deceased's ba the means to pass safely from the tomb to its new life as a spirit. Most of the Coffin Texts are written in an early form of Middle Egyptian, and they give us a good understanding of the beginnings of this stage of the Egyptian language.

The Coffin Texts also contain a new type of funerary text, known as the "Netherworld Guides." These provide a description of various places in the Duat (see Essay 2), along with the words that the ba needs to pass safely through them. The most elaborate of these guides is known as the **Book of Two Ways**; it is usually illustrated by a map of the regions described.

During the Second Intermediate Period, the funerary texts began to be separated into several distinct compositions. The most important of these is known as the **Book of the Dead**. This is a modern name: the ancient Egyptians themselves called it  *rw nw prt m hrw* "Spells of coming forth in the daytime." Most copies of the Book of the Dead contain a hundred or so spells of the personal type, including some descended from spells of the Pyramid Texts and Coffin Texts. The Book of the Dead was generally written in cursive hieroglyphs (§ 1.9) on papyrus, accompanied by illustrations (called "vignettes").

The two most important texts of the Book of the Dead were the spells now given the numbers 17 and 125. Spell 17 was entitled  *prt m hrw* "Coming forth in the daytime," the name it gave to the Book of the Dead as a whole. A descendant of Spell 335 of the Coffin Texts, it deals with the sun-god, Re, and his nightly reunion with Osiris, the principle of new life. This spell was so important that in most copies its clauses and sentences are interspersed with explanatory texts (known as "glosses") describing what the text means: for example,

I am the great god who evolved by himself.
Who is he? He is Nun, the father of the gods. Another explanation: he is the Sun.

Spell 125 deals with the final judgment, in which the heart of the deceased is weighed against a feather, symbol of Maat (see Essay 8). Judging the weighing are forty-two gods seated on either side of a hall. The central text of the spell is the "Negative Confession," in which the deceased addresses each of the judges in turn with a specific denial of wrongdoing during life: for example,

Oh, Shadow-Swallower who comes from Qernet: I have not killed people.

The end of the judgment (which is always successful) is a vignette showing the deceased being formally transferred by Horus, king of the living, to the jurisdiction of Osiris, king of the dead.

The Coffin Texts' Book of Two Ways gave rise to several similar Netherworld Guides, most of which are inscribed in the royal tombs of the New Kingdom and Ramesside Period. These include the composition Egyptologists call the **Amduat** (from the Egyptian *jmj dw3t* "he who is in the Duat") and several texts dividing the netherworld into twelve separate sections (for the hours of the night), such as the **Book of Gates** and the **Book of Caverns**. Although these first appear in the New Kingdom, they are written in Middle Egyptian.

From the earlier ritual texts is descended the New Kingdom composition known as the **Mouth-Opening Ritual**. Inscribed mostly in private and royal tombs of the New Kingdom, it contains seventy-five separate "scenes" or "acts," in which priests "open the mouth" of a statue of the deceased and provide it with various offerings. A number of the texts of this ritual are direct descendants of spells that first appear in the Pyramid Texts.

Besides their tendency to use older grammatical forms, the funerary texts have a number of other features in common. The original Pyramid Texts, some Coffin Texts, and most of the New Kingdom texts other than the Book of the Dead are written in hieroglyphs, either carved or (in the New Kingdom) painted on tomb walls. The Coffin Texts and Book of the Dead were mostly written in cursive hieroglyphs, or sometimes hieratic, on papyrus or wood coffins. All of the funerary texts tend to be written in vertical columns of text rather than in horizontal lines. In some cases these texts are arranged retrograde, meaning that the signs face the end of the text rather than its beginning (see § 1.6).

In some copies of the Pyramid Texts and Coffin Texts, signs of dangerous beings such as snakes were occasionally mutilated to prevent them from harming the occupant of the tomb: for example, the  snake is sometimes cut in two (). During a short time from the end of the 12th Dynasty and into the Second Intermediate Period, this practice

was extended to all signs of living beings in copies of the Coffin Texts. Such signs, known as "mutilated hieroglyphs," show only a part of the whole, usually just the upper portion of the body. The following is an example of such an inscription:

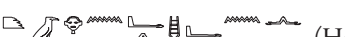
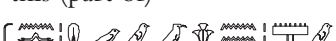
j dbn jmj swḫt.f sḏ3.k wj mj sḏ3t.k tw ḏs.k (CT VI, 323g)

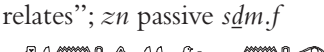
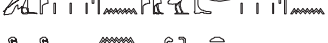
Oh, Encircled One who is in his egg! May you cause me to cross like your causing you yourself to cross.

Although this practice was short-lived, New Kingdom funerary texts still occasionally "kill" dangerous signs by means of a stroke or a knife (e.g.,  , ).

Exercise 22

Transcribe and translate the following sentences.

1.  (Sin. B 173–74)
2.  (Sin. B 145)
3.  (Helck, *HBT*, 23)
4.  (Peas. B2, 131–32)
5.  (ShS. 156)
6.  (Adm. 9, 3–4) —*j3dr* "herd"
7.  (Peas. B1, 160)
8.  (Helck, *HBT*, 94) — *ḥ^ꜥ n* "wait for, expect," *ḫr* "in," *t3* "this (part of)"
9.  (CG 20537, 4–5)
10.  (Peas. B1, 347)
11.  (Westc. 9, 9–10) — *s3ḫbw* a city near Heliopolis
12.  (Ebers 102, 2–3)
13.  (Petrie, *Dendereh 1898*, pl. 8C/25B)
14.  (Louvre C15, 3) — the first person suffix pronoun of the relative form is unwritten
15.  (CT IV, 182n)

16.  (Adm. 3, 13)
17.  (pBerlin 3029, 1, 5–6) — *jrr* "one who does"
18.  (Peas. R 10, 6)
19.  (Peas. R 13, 6)
20.  (Peas. B1, 227–28)
21.  (Peas. B1, 318) — *ḫm* "ignorant"
22.  (Helck, *Djedefhor*, 29)
23.  (Kagemni 2, 2) — *ḫprt* "what might happen"
24.  (Helck, *HBT*, 94)
25.  (Merikare 11, 8)
26.  (Helck, *HBT*, 22) — *ḫprt* "what happens"
27.  (Sethe, *Lesestücke*, 71, 1)
28.  (ShS. 45–46)
29.  (ShS. 124) — *sḏd* "one who relates"; *zn* passive *sḏm.f*
30.  (Westc. 11, 9–10)
31.  (Sin. B 261) — *n.j* dative
32.  (Amenemhat 1, 7) — past
33. 

(CG 20720, 1–6) — *wnn-nfr.(w)* "Wenennefer," an epithet of Osiris meaning "He who exists perfect" (active participle plus stative); the proper names are *sbkw-nḫt.(w)* Sebeknakht ("Sobek is victorious"), *m3t* Mat ("New," feminine), *jnj* Ini (meaning uncertain, feminine), and *z3t-sty(t)* Sitsatet ("Daughter of Satis," feminine); the determinative of the primary beneficiary's name is written after the phrase identifying his mother.

23. The Active Participle

23.1 Definitions

In the last lesson, we learned how the *sḏm.f* and *sḏm.n.f* can serve as adjectives in an unmarked indirect relative clause, the way some verb forms can do in English. We also learned how the gender and number ending of a defined antecedent is copied onto the *sḏm.f* and *sḏm.n.f* in such clauses, producing what are called the relative *sḏm.f* and *sḏm.n.f*. Most modern languages, including English, do not have such verb forms, which is one reason why they can be somewhat difficult to understand.

The last Middle Egyptian verb forms we have to learn about are the participles. Like the relative forms, these are specifically marked for use as adjectives. Unlike the relative forms, however, their subject is always identical with the antecedent, so **the relative clauses they are used in are always direct**. Also unlike the relative forms, they have counterparts in English.

There are two English participles, usually known as the present participle (e.g., *burning*, *melting*, *freezing*) and the past participle (e.g., *burnt*, *melted*, *frozen*). Like other adjectives, both of these can be used to modify nouns, as in *a burning log* and *burnt toast*. They also can be used to make relative clauses (in which case they usually come after the noun): for example, *a log burning in the fireplace*, and *toast burnt by the cook*. Despite their names, the English present and past participles actually express aspects rather than specific tenses: the present participle denotes ongoing action and the past participle refers to completed action. Because they do not express a specific tense, they can be used with reference to any tense: for example, in the sentence *Jack extinguished the log burning in the fireplace*, the present participle *burning* refers to an action that was ongoing in the past; similarly, the past participle *burnt* denotes a completed action that lies in the future in the sentence *I'm afraid that the toast the cook will serve will be burnt*.

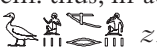
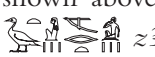
The two English participles also express different voices. The present participle is active, describing an action performed *by* the noun it modifies: thus, in the phrase *a burning log*, the noun *log* is doing the burning. The past participle of intransitive verbs is also active: in a phrase such as *a grown boy*, the noun *boy* has done the growing. The past participle of transitive verbs is passive. It describes an action done *to* the noun it modifies: for example, in the phrase *burnt toast*, the participle *burnt* denotes something that has been done to the noun *toast*.

Middle Egyptian also has two participles, one **active** and one **passive**. Like the other verb forms, they are tenseless, and can express past, present, or future action, depending on their context. In this lesson, we will learn about the active participle.

23.2 Gender and number

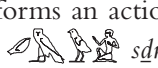
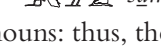
The active participle can be used to modify a preceding noun. Since it is an adjective, it normally agrees with the noun it modifies. Like other Middle Egyptian adjectives, the active participle has three basic forms (§ 6.2), which are marked by means of the usual gender and number endings: for example,

masculine singular		*z3 mr* "loving son"
masculine plural		*z3w mrw* "loving sons"
feminine		*z3t mrt* "loving daughter"
		*z3wt mrt* "loving daughters."

Like other adjectives, the participle used with a plural noun can be written with plural strokes, but it is just as often found without them: thus, in addition to the plural forms shown above, we also find writings such as  *z3w mrw* "loving sons" and  *z3wt mrt* "loving daughters." Like other adjectives, too, the participle eventually lost all but the masculine singular form, so we can also find writings such as  *z3w mr* "loving sons" and  *z3wt mr* "loving daughters."

23.3 Basic translations

When the active participle modifies a noun, it can sometimes be translated by an English participle, as in the example *z3t mrt* "loving daughter" from the preceding section, where the Egyptian participle *mrt* is translated by the English participle "loving." Because of the differences between Egyptian and English grammar, however, such direct, one-to-one translations are often impossible. In the similar phrase  *wp(w)tj ḫdd* (Sin. B 4) "the messenger who used to go north" for example, the participle *ḫdd* has to be translated with a relative clause because English does not allow a construction such as *"the used to go north messenger." Translations with a relative clause are possible because participles are simply concise ways of expressing such clauses in a single word. In fact, many Egyptian participles are best translated as a relative clause.

Like most other Egyptian adjectives, the active participle can also be used by itself as a noun, without modifying a preceding noun (see § 6.4). In this function it usually has to be translated by a relative clause, since English does not normally allow its participles to serve as nouns: for example, *mr* "the one who loves," *ḫdd* "the one who used to go north." Sometimes an Egyptian participle used as a noun can be translated with a kind of word that grammarians call the "noun of agent." This is a noun that refers to someone or something that performs an action: for instance, *mr* "lover." Egyptian also has nouns of agent: for example,  *sḏmw* "hearer." Such nouns sometimes look like participles that are used as nouns: thus, the word  used by itself could either be the participle *sḏm* "one who hears" or the noun of agent *sḏm(w)* "hearer." In

the course of this lesson we will learn ways to distinguish the active participle from other words that are not participles.

Depending on how it is used, therefore, the Egyptian active participle can be translated in three different ways:

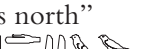
- by an English **participle**:  *z3 mr* "the loving son"
- by a **relative clause**:  *z3 mr* "the son who loves,"  *mr* "the one who loves"
- by a **noun of agent**: for example,  *mr* "lover."

In some cases, more than one of these translations is possible: for example, *z3 mr* "the loving son" or "the son who loves." Often, however, the way in which a participle is used allows for only one of the three translations in English, as we will see in the course of this lesson.

23.4 Forms

The active participle uses both the base stem and the geminated stem, and the latter is visible in the same classes as for the relative *sḏm.f* (see § 22.13): for example, *z3 mr* and *z3 mrr*, both of which mean "loving son." Like the relative *sḏm.f*, participles that display gemination are traditionally called "imperfective," and those that have the ungeminated stem, "perfective."

The active participle usually doesn't have any special endings apart from those that mark gender and number: *–t*, for the feminine; *–w*, for the masculine plural; and no ending, for the masculine singular. Sometimes, however, an additional ending can appear:

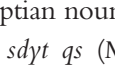
–j ()	ms/mpl	with the **geminated** stem, **active** or **passive**:  *ḫddj* (Urk. IV, 85, 14) "that goes north"
–y ()	ms/mpl	with the **geminated** stem:  *msddyw* (Leiden V 38 b 3) "who hate"; presumably also, therefore, for verbs that don't show gemination:  *sᶜqyw* (Ebers 1, 6) "those who introduce" (for ⋆*sᶜqqyw*).

In general, what this distribution probably indicates is that the active participle had the following basic forms in Middle Egyptian (using the verb *jrj* "make, do" as a model).[1]

	BASE	GEMINATED
ms	*jr*	*jrrj/jrry*
mpl	*jrw*	*jrrjw/jrryw*
f	*jrt*	*jrrt*

1 A slash (e.g., *jrrj/jrry*) indicates an alternative spelling of the same form.

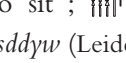
All of these stem endings are "weak" consonants (§ 2.8.2). As a result, they are often omitted in writing. When a participle is written without a stem ending it is often impossible to know for certain which form it is: thus,  could represent *ḏd*, *ḏd(j)*, or *ḏd(y)*. For this reason, Egyptologists normally do not supply the missing endings, and transcribe a form such as  simply as *ḏd*.

Even when they are written, it is important to remember which stem endings are used with which participles. Egyptian nouns of agent can also have the endings *–w* or *–y*. In the expression  *sḏyt qs* (MuK. 1, 4) "bone-breaker," for example, the word *sḏyt* (from 2-lit. *sḏ* "break") must be a noun of agent rather than an active participle, since the feminine active participles do not have the stem ending *–y*.

Sound changes can also affect the way a participle is written, particularly in texts written after the Middle Kingdom. New Kingdom scribes sometimes added the ending  (rarely ) to masculine singular participles, probably to indicate that they ended in a vowel (see Essay 17): for example,  *rdjw* (Urk. IV, 506, 3) "who put" (for *rḏj*). In some 3ae-inf. verbs the middle radical *3* became *y* in pronunciation, and later spellings of such verbs can reflect this sound change: for instance,  *h3yt* (Ebers 42, 15) "what has descended" (for *h3t* > *hyt*). Taken by themselves, these three words could also be verbal nouns, but the constructions they are used in indicate that they are participles, despite their unusual endings.

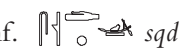
23.5 Forms of the active participle

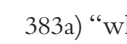
The following table shows typical examples of the active participle for the various verb classes as they appear in Middle Egyptian texts:

2-lit.	 *ḏd* (Neferti 24) "who speaks,"  *rḫyw* (*Himmelskuh*, 20) "who know"; rarely prefixed:  *j.ḫm* (BM 101 c 7) "who does not know"
2ae-gem.	 *m3w* (Leb. 79) "who saw";  *m33* (Peas. B1, 247) "who sees"
3-lit.	 *ḏʿr* (Peas. B2, 93) "that seeks,"  *ʿḥ3y* (Merikare 6, 2) "that fights"
3ae-inf.	 *prt* (Neferti 4) "that emerged";  *prrt* (Peas. B1, 350) "that emerges,"  *ḫddj* (Urk. IV, 85, 14) "that goes north"
4-lit.	 *wsṯn* (CT IV, 330b) "broadening,"  *snsn* (CT IV, 183a) "who fraternizes"
4ae-inf.	 *msḏ* (CT IV, 383e T3Be) "who hates,"  *ḫmsyw* (*Himmelskuh*, 29) "who sit";  *msḏḏw* (*Beni Hasan* I, pl. 8, 4),  *msddyw* (Leiden V 38 b 3) "who hate"
caus. 2-lit.	 *smn* (*Himmelskuh*, 26) "who fixed,"  *sʿqyw* (Ebers 1, 6) "those who introduce"

caus. 2ae-gem.  *sgnn* (Sin. R 79) "who softens"

caus. 3-lit.  *sḫpr* (Helck, *Nilhymnus*, 13) "who brings about"

caus. 3ae-inf.  *sqd* (CT I, 383a M23C) "who sailed"; *sqdd* (CT I, 382–383a) "who sails," (CG 20539 I b 10) *sjddy* "who quells"

caus. 4ae-inf.  *sb3q* (CT VII, 377c) "who brightened"

anom.  *rdj* (Peas. B1, 115), (Leiden V 4, 7), *dj* (Urk. IV, 1094, 17) "who gave, who put"; (Siut I, 310), (Peas. R 18, 6), *dd* (Peas. B1, 117) "who gives, who used to give"; , , *jj*, *jy* (Helck, *Nilhymnus*, 4) "who comes"; *jwy* (CT VI, 370t) "who comes."

23.6 Syntax of the active participle

The active participle can be used like other adjectives, as a single word that either modifies a noun or stands by itself as a noun: i.e.,

z3t nfrt "the good daughter"	*nfrt* "the good one"
z3t mrrt "the loving daughter"	*mrrt* "the loving one."

Most Egyptian adjectives themselves, in fact, are nothing more than active participles of adjective-verbs: *nfr* "good, the one who is good," for example, is the active participle of the verb *nfr* "become good, be good," just as the participle *mr* "wanting, the one who wants" is an active participle of the verb *mrj* "want." By this time you are well acquainted with adjectives, so you already know a good deal about how participles work.

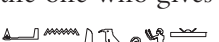
Participles, however, are more than simple one-word adjectives. They are also verb forms, and like other verb forms they can be used as the predicate in a clause of their own, with the same kinds of objects and adjuncts that accompany other verb forms. Unlike other kinds of clauses with a verbal predicate, however, participial clauses do not have a separate subject. This is because the participle contains in itself both the verb and its subject. To see how this is so, look at the following two pairs of clauses:

MAIN CLAUSE, ACTIVE	*wbn r^{c} m pt*	"The sun rises in the sky"
PARTICIPLE, ACTIVE	*wbn m pt*	"he who rises in the sky."

As these examples illustrate, the only difference between the main clause and the participial clause are the form of the verb and the presence or absence of a separate subject.

The rules of word order that govern other verbal clauses (§§ 13.6, 17.4, 24.6) also govern participial clauses: for example,

 *dd n.f st* (Peas. R 18, 6)
the one who gives it to him (**Vdo**)

 *dd n.f j3w* (Posener, *Loyaliste*, 83)
the one who gives him praise (**VdO**)

 *dd ṯn ḥr 3ḫt* (Heqanakht I, 9)
the one who puts you on land (**VoA**)

 *dd sn.f m t3* (Adm. 2, 13)
the one who puts his brother in the ground (**VOA**).

Like other verb forms, participles can also govern dependent clauses of their own, such as noun clauses and adverb clauses: for instance,


dd jr.s bw bjn (Heqanakht I, vo. 14)
the one who makes her do bad


jt(j)w mjwwt wnnyw ḥnᶜ.j jst wj m nw (*Himmelskuh*, 2)
the fathers and mothers who existed with me when I was in the Primeval Waters.

In the first of these two examples, the participle *dd* governs a noun clause with the *sḏm.f* (§ 21.8): literally, "the one who gives that she do bad." In the second example, the participial phrase *wnnyw ḥnᶜ.j* "who existed with me" is followed by a marked adverb clause with *jst*, describing when the action of the participle took place (§ 20.3).

Apart from the fact that they do not have a separate subject, participial clauses can also differ from other kinds of verbal clauses in one other respect: like the relative forms (§ 22.18), when participles are used by themselves, as a noun, they can be modified by the adjective *nb* "all, each, every, any." When the participial clause has other elements, such as a dative, object, or prepositional phrase, *nb* tends to come as close to the participle as possible: for instance,


ḥnᶜ jrr nb r.s (*L to D*, pl. 6, 3–4)
with anyone who acts against her.

This example, with the geminated participle, means literally, "any one-who-acts against her."

23.7 Meaning of the active participle

The active participle merely describes action, without any inherent tense. This means that it can be used to refer to past or perfect, present or gnomic, or future actions: for example,


msw.s … m3w ḥr n ḫntj n ᶜnḫt.sn (Leb. 78–80)
her children … who saw the face of Khenti before they had lived — (past)

m3t m3t šdt ḫwt m kkw (CT V, 389g–h)

the lioness who sees and takes things in the dark — (gnomic)

 *nn 3yt ḥr n m3 ḥr.k* (Sin. B 278)

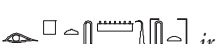
The face of the one who will see your face should not blanch — (future).

Because the participles in these examples are translated with a relative clause, English requires us to choose a specific tense. The participles themselves, however, are tenseless, like the English present participle. You can appreciate this by using a different translation, with the English participle instead of a relative clause: "her children … seeing the face of the Butcher before they lived," "the lioness seeing and taking things in the dark," "the face of the one seeing your face."

Although it is essentially tenseless, however, the active participle does tend to be associated with some tenses more than others. The ungeminated form is normally used either for gnomic actions (those that are normally or always true) or for single, one-time past actions: for example,

 *jr jtj sḫpr btj* (Helck, *Nilhymnus*, 13)

who makes barley, who brings about emmer — (active, gnomic)

 *jr pt smn [st]* (*Himmelskuh*, 26)

who made the sky, who set it (in place) — (active, past).

The use of the ungeminated form to express single, one-time past actions is the reason why it has been called a "perfective" participle.

The geminated participle can also be used for past, present, or future actions: for example,

 *jn ḥm.f jrr ḫnwt* (Westc. 1, 21)

His Incarnation was the one who used to do the service — (past)

 *jr n jrr n.k* (Peas. B2 108)

Do for the one who does for you — (gnomic)

 *ms.n.f wj m jrr jrt.n.f* (pBerlin 3029 1, 5–6)

He gave me birth as one who would do what he has done — (future).

The geminated stem adds a connotation of repetitive, continual, or normative action that does not exist in the base form (§§ 12.4.2, 18.9), which is why the geminated form is called "imperfective." Most often, the geminated participle is used with reference to normative action, usually gnomic but also past. In this case, it is regularly translated with the English present tense (e.g., "who does"—*not* the imperfect "who is doing"),

as in the second of the last three examples; or, when referring to past actions, by the English *used to* construction, as in the first of the last three examples. Sometimes, however, the notion of repetitive action seems to be more important, as in the following example:

nḫt pw ʿrt jr m ḫpš.f …
wʿf ʿb pw sgnn ḏrwt (Sin. R 76–79)
He is also a forceful one who acts with his forearm …
he is a horn-deflecter who softens (his enemies') hands.

In this passage, from a hymn in praise of the king, both the ungeminated active participle *jr* "who acts" and the geminated active participle *sgnn* "who weakens" refer to customary action. The only difference between them seems to be the fact that the ungeminated form is used with a singular adjunct (*m ḫpš.f* "with his strong arm") while the geminated one has a plural object (*ḏrwt* "hands"). In this case Egyptian apparently thinks of the action of "softening" as being performed on each of the plural objects "hands," and therefore as repeated. This kind of relationship between the geminated forms and the plural is quite common; a similar relationship exists in the relative *sḏm.f*, as we learned in the last lesson (§ 22.14).

As you can see from these examples, there is a good deal of overlap in meaning between the base and geminated forms, except in reference to past actions. Unless the participle comes from a class that distinguishes the two forms in writing, it is therefore often impossible to know whether a particular form has the base or the geminated stem on the basis of its meaning alone. In some cases, however, the stem can be identified on the basis of a parallel form. Thus, we can be fairly certain that the active participles *sḫpr* and *smn* in examples on the preceding page probably have the base stem, since they are parallel to the ungeminated form *jr*.

As the second-last example in this section demonstrates, however, parallel constructions are not always a reliable guide to identifying the form of a particular participle. Fortunately, whether a participle is geminated or not usually does not make a great deal of difference in translation, since English does not distinguish between these two aspects in the same way that Egyptian does. It is far more important for you to be able to recognize a form as an active participle than to know whether it is has the base or the geminated stem.

23.8 The active participle as an adjectival predicate

We have already seen how the active participle can be used as adjectives to modify a preceding noun. Besides this use, it can also serve as an adjectival predicate, like other

adjectives (§§ 7.2–3). Only the **ungeminated** participle appear in this function and, like other adjectives, in the **masculine singular** form: for instance,

ḥᶜ st jm.f r nṯr.sn (Sin. B 66–67)

It is more excited about him than (about) their god — (active).[2]

Like other adjectives, the active participle can be used in the masculine dual form as an exclamatory adjectival predicate (§ 7.2): for example,

sw3ḏw(j) sw r ḥᶜp(j) ᶜ3 (CG 20538 II c 12–13)

How much more freshening he is than a high inundation![3]

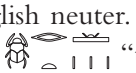
The most common example of this use is the expression  ,  (etc.) *jjwj* "welcome!"—literally, "doubly come" (for an example, see the last sentence in Exercise 18, no. 1).

23.9 The active participle as a noun

As we have already seen, the active participle, like other Egyptian adjectives, can be used by itself, as a noun. In this use it is usually translated by an English relative clause: for example,

 *m3t* "the one who saw, she who saw"

 *m33* "the one who sees, he who sees."

As a noun the participle can have a determinative, as in  *m3t* "she who sees." As with the relative forms (§ 22.15), the feminine participle used as a noun is often equivalent to an English neuter. In this use the participle is often written with plural strokes: for instance,  "that which might happen, what might happen" (see sentence 23 in the last Exercise).

The participial noun has the same functions as other nouns. It can serve, for instance, as the second noun of an indirect genitive, as the object of a preposition, and as the subject of a verb (examples in § 23.8). It can also be used as the object of a verb: for example,

nj rḫ.n ḫprt ḫt t3 (Adm. 2, 3)

We don't know what has happened throughout the land.

2 *st* refers to a town: the plural suffix of *nṯr.sn* "their" refers to the town's inhabitants.

3 The first bookroll is a determinative of *sw3ḏwj*. It is placed after *sw* either because of a scribal error or because the phrase *sw3ḏwj sw* was considered as a single word.

Since participles themselves can have objects, participial nouns can even be used as the object of another participle: for example,

 *qd qd sw ms ms sw* (Urk. IV, 2026, 13)
who built the one who built him, who birthed the one who birthed him.

Here the participial phrases *qd sw* "the one who built him" and *ms sw* "the one who birthed him" are used as objects of the participles *qd* "who built" and *ms* "who birthed."[4]

Like other nouns, the active participle can also be used as the predicate in a nominal sentence: for example,


swsḫ t3šw pw (Sin. B 71)
He is one who broadens (Egypt's) borders


ḫsrw ḏwt pw sr(j)w (Peas. B2, 48–49)
Officials are dispellers of evil


jnk ḏd nfrt wḥm mrrt (BM 558, 4)
I am one who says what is good and repeats what is loved.

In the first of these examples, the participial phrase *swsḫ t3šw* is the predicate of an A *pw* nominal sentence; in the second, the participial phrase *ḫsrw ḏwt* is the first part of an A *pw* B sentence. In the third example, the participial phrases *ḏd nfrt* and *wḥm mrrt* are the predicate of an A B sentence.[5]

23.10 The participial statement

The active participle is also used as a noun in a special kind of nominal sentence that is known as the "participial statement" (although it is not used just for participles). This has the pattern A B, with the following elements:

A an independent pronoun (§ 5.5), or
the particle  (§ 15.6.2) plus a noun (or noun phrase), or
the particle  plus the interrogative pronoun *mj* (§ 5.11)

4 These phrases refer to a king who made statues of a god. The verbs *qd* "build" and *msj* "give birth" are used here with reference to both the king's birth and the creation of the statues. The god is the king's father, who "built him" and "birthed him" (*qd sw*, *ms sw*), while the king is the one who "built" and "birthed" (*qd*, *ms*) the statues.

5 *mrrt* is a passive participle, discussed in the next lesson. We saw a similar sentence in § 22.15, with the *sḏm.f* instead of a participle. That was a virtual relative clause. In the example here, the participles are actually more like nouns: "I am a sayer of what is good and a repeater of what is loved."

B a masculine singular active participle, or
the *sḏm.f*.

In the participial statement the A part of the sentence is always emphasized. When A is an independent pronoun or *jn* plus a noun (or noun phrase), this emphasis is usually reflected in English by translations such as "A is the one" or "It is A." The participle in the B part of the sentence is normally active; always masculine singular, regardless of the gender or number of the element in A; and is normally translated by a relative clause. The following examples show how this works:

 *jnk jr ṯn* (CT II, 1g)
I am the one who made you (or "It is I who made you")

 *jn nṯr jrr jqr* (Ptahhotep 184 L_2)
The god is the one who makes accomplishment

 *jn mj r.f jn.f n.j sj* (Westc. 9, 6–7)
So, who is the one who will get it for me?

As these examples illustrate, the ungeminated participle is regularly past in this construction, the geminated one is regularly present, and the *sḏm.f* is regularly future. The geminated participle, however, can also be past:

 *ntf dd n.f st* (Peas. B1, 116–17)
He was the one who would give it to him.

The participle is always masculine singular, but the pronominal subject of the *sḏm.f* agrees in gender and number with the A part of the construction:


jn nꜣ n wḥꜥw ꜣbw šḏ.sn mr pn ṯnw rnpt (Urk. IV, 815, 1–2)
The fishermen of Elephantine are the ones who shall dredge this canal every year.

Like other nominal sentences, the participial statement can be negated by means of the negation *nj … js* (or *nn … js*: see § 11.5). The two particles bracket the first word in the sentence, which is either an independent pronoun or the particle *jn*: for example,

 *m.k nn jnk js jnn n.k st* (Westc. 9, 6)
Look, I am not the one who can get it for you

 *nj jn js rᶜ pr m ḥtrw* (CT VII, 241k)
The Sun is not the one who escaped from the yoke.

Note that the negation applies to the sentence as a whole (see § 11.7), not to the participial clause. The examples just cited do *not* mean "I am the one who cannot get it for

you" or "The Sun is the one who did not escape from the yoke." Later in this lesson we will see how Egyptian negates the participial clause itself.

23.11 The participial statement versus other kinds of nominal sentences

It is easy to recognize the participial statement when the A part consists of *jn* plus a noun or *jn mj*, since no other kind of nominal sentence has this pattern. When A is an independent pronoun, however, the participial statement looks like the regular A B nominal sentence (compare the last example in § 25.10). A sentence such as the following can therefore be understood with two different meanings:

 *jnk jr pt* (*Himmelskuh*, 26)

I am the one who made the sky.

If it is a participial statement, then it answers the question *Who made the sky*? and can also be translated as "It is I who made the sky." But it could also be a regular nominal sentence, answering a question such as *Who are you?* We have already met this kind of ambivalence in A B sentences where B is a noun rather than a participle (see § 7.12). In both cases, the difference in meaning corresponds to a difference in the predicate of the sentence. In the participial statement, the independent pronoun in A is always the predicate; in the other kind of nominal sentence, B is the predicate. In the written English sentence *I am the one who made the sky*, there is nothing to indicate which of the two possible meanings is intended. In pronunciation, however, we always mark the predicate with the greatest stress: ***I*** *am the one who made the sky* versus *I am* ***the one who made the sky***. In the written Egyptian sentence *jnk jr pt* there is also nothing to show whether it is a participial statement or a regular nominal sentence. In pronunciation, however, Egyptian did the same thing we do: ***jnk*** *jr pt* versus *jnk* ***jr pt***.[6]

We can't see the pronunciation, of course, but there are two features that can help us to distinguish the two kinds of A B sentence. In the third person, the participial statement always uses the independent pronoun, as it does in the first and second person: for instance,

 ***ntf*** *d3jr ḫ3swt* (Sin. R 74)

He is the one who repels foreign countries.

The nominal sentence that is not a participial statement uses the A *pw* construction, as in the following example, cited in § 23.11, above,

 ***swsḫ t3šw*** *pw* (Sin. B 71)

He is one who widens the borders (of Egypt).

6 We know this because of Coptic, where the vowels are written. In Egyptian, the two sentences would have been pronounced something like ****inák*** ari-pu'a and ******inak ***ári***-pu'a.

In the first of these examples, *ntf* is the predicate (the sentence answers the hypothetical question *Who is the one who repels the foreign lands?*); in the second, the participial phrase is the predicate (answering the hypothetical question *Who is he?*). This same distinction between *ntf* B and A *pw* is made in nominal sentences where B and A are nouns (§ 7.12).

In the participial statement there is agreement in gender and number between the pronoun in A and any pronouns in B that refer back to it: for example,

jnk jr wj (CT VI, 344c)

I am the one who made me (cited in Essay 13).

Here the dependent pronoun *wj* "me" refers back to *jnk*. In the other kind of nominal sentence, however, such pronouns in B are always in the third person: for instance,

jnk jr sw (CT VII, 18u)

I am one who made himself.

In this case, the dependent pronoun *sw* "himself" is in the third person. English has a similar rule of agreement, as can be seen in the two translations. Egyptian sentences like the first of these two examples are fairly rare, but the second kind, with third-person pronouns, is very common. This feature is a good way of telling when a nominal sentence is *not* a participial statement.

Egyptian also has another kind of nominal sentence that is similar to the participial statement in meaning. This construction has the pattern A *pw* B, where A is an independent pronoun and B is an active participle (or participial clause): for example,

 *jnk pw mdwy n.k* (Peas. R 11, 1)

The one who speaks to you is I.

Since it uses *pw* between A and B, this is not strictly a participial statement; but it has the same effect as the participial statement, by making the independent pronoun the predicate (see § 7.12, under the paragraph numbered 4). The difference between this kind of sentence and the participial statement is the same as that between the two English translations:

jnk mdwy n.k	"I am the one who speaks to you" (participial statement)
jnk pw mdwy n.k	"The one who speaks to you is I."

The English sentence *The one who speaks to you is I* is perfectly grammatical and understandable, but this kind of sentence is not very common in English. The same is true of the sentence *jnk pw mdwy n.k* in Egyptian.

23.12 The participles of *wnn* and *p3*

The verb *wnn* "exist, be" has an active participle, and it can be used like other active participles (for an example, see § 23.7). It can also be used to allow other verbal constructions to function like participles: for example,

t3w fnḫw wnw w3.(w) r tkk t3šw.j (Urk. IV, 758, 6–7)
the lands of the Fenekhu, who had started to violate my borders.

Here the participle *wnw* is used as the subject of the stative *w3.(w)*, allowing the SUBJECT-stative construction to function as a participle. This expresses a past perfect action "had started,"[7] in contrast to the normal past meaning of the simple active participle *w3w* "who started."

The verb *p3* "do in the past," which we met in Lesson 18, can also be used as an active participle with a following infinitive (see § 18.13): for instance,

sj3.n wj mjtn jm p3 wnn ḥr kmt (Sin. R 50)
The pathfinder there, who had once been in Egypt, recognized me.[8]

In this case, the past perfect could have been expressed by the participial phrase *wn ḥr kmt* "who had been in Egypt," with the active participle of *wnn* as in the previous example, but the use of *p3* adds the extra connotation expressed by the English adverb *once* in the translation.

23.13 The *sḏmtj.fj*

Middle Egyptian has a verb form, called the *sḏmtj.fj*, that acts in many ways like an active participle, though it actually isn't one. It has three parts: the verb stem, the stem ending *–tj*, and a set of suffix pronouns that are used to mark gender and number agreement. The stem ending *–tj* is normally spelled  or , less often  ; in plural forms it sometimes appears as or , where the plural strokes are simply a determinative. In Old Egyptian the stem ending was *–wtj* rather than *–tj* for final-weak verbs, verbs with more than three radicals, and causatives; this older ending is still occasionally found in Middle Egyptian.

Like a participle (or adjective), the *sḏmtj.fj* also agrees with the noun it modifies, but it uses a different way of marking that agreement, by means of suffix pronouns rather than the normal gender and number endings:

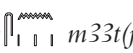
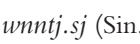
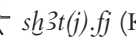
7 Not "were starting," which would be expressed by *wnw ḥr w3t; w3j* means literally, "go off" (i.e., "who had gone off").

8 *ḥr kmt* means literally "on the blackland" (see Essay 2).

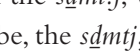
masculine singular	*.f* or *.fj* — written  or 
feminine singular	*.s* or *.sj* — written ,  , or , ; rarely
plural	*.sn* — written  , ,  , or .

These are nothing more than the regular third-person suffix pronouns (§ 5.3). The extra ending *–j* in the singular forms is the same as that which is occasionally added to these pronouns when they are used with dual nouns (§ 5.7). It appears in the *sḏmtj.fj* because this form always has the ending *–tj* added to the verb stem (which makes it look like a feminine dual); we will see examples below.

The following table shows typical examples of the *sḏmtj.fj* for the various verb classes in Middle Egyptian:

2-lit.	 *ʿqt(j).sn* (Siut I, 225) "who shall enter"
2ae-gem.	 *m33t(j).sn* (Siut I, 226) "who shall see,"  *wnntj.sj* (Sin. B 75) "which will be"
3-lit.	 *sḏmtj.sn* (Ptahhotep 602) "those who will hear"
3ae-inf.	 *mkt(j).sn* (Siut I, 226) "who shall protect,"  *h3wt(j).f* (Siut I, 296) "who shall go down"
4ae-inf.	 *sw3t(j).sn* (Louvre C5, 3) "who shall pass"
caus. 2-lit.	 *sḫ3t(j).fj* (Khakh. 6) "one who shall remember"
anom.	 (Siut I, 282),  *rdjt(j).f* (Heqanakht III, 8) "who will give";  *jwt(j).sn* (Sinai 90, 3) "who will come."

The verb stem is generally the same as that which is used for the *sḏmt.f* (§ 19.13), and these two verb forms are probably related, since the basic meaning of the *sḏmtj.fj*, like the *sḏmt.f*, is that of a relative future (§ 19.16). In fact, the *sḏmtj.fj* is most likely nothing more than a nisbe of the *sḏmt.f*, which is possible because the *sḏmt.f* itself is probably a verbal noun. As a nisbe, the *sḏmtj.fj* is simply an adjectival form of the *sḏmt.f*.

This analysis explains why the *sḏmtj.fj* uses suffix pronouns instead of endings. Even though they are suffixes rather than endings, the pronouns that are used to mark the gender and number of the *sḏmtj.fj* are a normal part of this form. Sometimes, however, the participle appears without a suffix pronoun, just as the verb forms of the suffix conjugation can occasionally be used without an expressed subject. In such cases the stem ending is normally spelled out, as  or  . Such forms usually occur when the participle is used by itself, as a noun referring to a general state of affairs rather than to a specific person or thing: for example,  *ḫprtj* (Neferti 18) "what would happen,"  *ḏdtj* (Neferti 20) "what should be spoken."

Like the *sḏmt.f*, the *sḏmtj.fj* is associated with action that is yet to happen. This means that the *sḏmtj.fj* is translated in most cases by the future tense in English:

rš͗y gmḥtj.f wnntj.f ḥr šms nswt (Neferti 69–70)

He who will observe and who will be following the king will rejoice.

Note that *wnntj.f* is used as the subject of the pseudo-verbal predicate *ḥr šms*, allowing it to serve as a participle. This construction has the normal imperfect meaning of the pseudo-verbal construction ("will be following"), where *šmstj.f* would mean simply "who will follow," like *gmḥtj.f* "he who will observe."

Like the *sḏmt.f*, however, the *sḏmtj.fj* is not specifically future. It can also be used to refer to action that has already occurred but had yet to happen at some point in the past: for example,

 *jw.f mḥj.f ḥr ḫprtj m t3* (Neferti 17–18)

He cared about what would happen in the land.[9]

Because this sentence comes from a narrative of past events ("he cared"), English requires us to translate *ḫprtj* (§ 23.7 end) as "what would happen" rather than "what will happen." In another context this same sentence could be translated "He cares about what will happen in the land."

23.14 The negation of the active participle and the *sḏmtj.fj*

The active participle and the *sḏmtj.fj* are negated by means of the corresponding form of the 2-lit. negative verb *tm* followed by the negatival complement or, less often, the infinitive: i.e.,

m33 "who saw"	*tm m33* "who did not see"
m33 "who sees"	*tm m33* "who does not see"
m33tj.f "who will see"	*tmtj.f m33* "who will not see."

The following sentences show how these constructions work in Middle Egyptian:

tm gm sk3 m nb mnmn (Adm. 9, 4)

He who could not find a plow-team is (now) the owner of a herd

jr grt fḫt(j).fj sw tmt(j).f ʿḥ3 ḥr.f nj z3.j js (Sethe, *Lesestücke*, 84, 15–16)

But as for him who shall lose it, who shall not fight for it, he is not my son.[10]

9 The spelling of *mḥj* "think" is influenced by the nouns *mḥ* "cubit" (§ 9.7.1) and *mḥj* "flax."

10 *nj z3.j js* "he is not my son" is a negated A *pw* sentence without *pw*: see § 11.5.

In the first of these examples, *tm* is an active participle (negative counterpart of *gm sk3* "he who could find a plow-team"). The second sentence shows both affirmative and negative examples of the *sḏmtj.fj*.

23.15 A final word about the participles

Participles are the most versatile and widely used of all Egyptian verb forms. Being able to recognize participles is only half the battle: it is also necessary to understand the various ways in which Egyptian uses them. These are often quite different from the ways English uses its participles. Only occasionally can an Egyptian participle be translated directly by one of the two English participles. As you have seen from the examples above, Egyptian often uses a participle where English requires a more complicated relative clause.

At the beginning of this lesson, you learned that participles are concise ways of expressing direct relative clauses in a single word. In fact, **participles are the normal way that Middle Egyptian uses to express a direct relative clause that has a verbal predicate**. This is one of the major differences between Egyptian and English. Marked relative clauses with *ntj* plus a verb form—which correspond more closely to the relative clauses of English—are actually fairly uncommon, used only for particular kinds of constructions, and unmarked relative clauses with a verb form are mostly indirect, while participles can be used to modify any kind of antecedent.

Even though an Egyptian participle can sometimes be translated by an English one, you need to be aware that the reverse is often not true. Just as an Egyptian participle often cannot be translated by an English participle, so too English uses its participles in some ways that Egyptian cannot.

Both languages are similar in using their participles as adjectives that modify nouns: for example,  *wp(w)tj ḫdd* "the messenger going north," where the Egyptian participle *ḫdd* is translated by the English participle *going* (which does not, however, express the repetitive connotation of the geminated form). In other cases, though, the English participles correspond to a different kind of verb form in Egyptian. The English present participle is part of the imperfect tenses (*He is reading*, *She was talking*), while the past participle is used to make passive verb forms (*The ball was thrown*). The Egyptian counterparts to these constructions—such as the pseudo-verbal construction and the passive *sḏm.f*—do not involve participles at all. English also uses its participles as the predicate in adverb clauses, while Egyptian uses other verb forms for this purpose: for instance,

gm.n.j sn jr.sn ḥ(3)bw.sn (CT V, 99b–c)
I found them celebrating their festivals (§ 21.10)

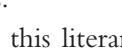
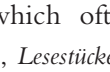
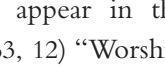
gm.n.f p3 nḫ3w w3ḥ.(w) ḥr p3qyt (Westc. 6, 9–10)
He found that fish-pendant set on a sherd (§ 21.7).

In the first of these two sentences, the English present participle *celebrating* is used to translate the *sḏm.f jr.sn* and in the second, the English past participle *set* corresponds to the Egyptian stative *w3ḥ.(w)*. Egyptian could never use its participles this way.

It is important to be aware of these differences between Egyptian and English when you are using existing translations to help you understand the grammar of an Egyptian text (as Egyptologists themselves often do). One way to tell if an English form in a translation corresponds to an Egyptian participle is to replace it by a relative clause: if the replacement makes sense without changing the meaning of the sentence, the Egyptian form is probably a participle; if it does not, it is probably some other form.

Essay 23. Hymns and Poetry

Besides funerary texts, which were discussed in Essay 22, Middle Egyptian religious literature also consists of devotional texts. Very few of these are prayers. Although the Egyptians certainly prayed to their gods, most of the prayers that have been preserved to us date from the Ramesside Period and later, some composed in Late Egyptian. For Middle Egyptian, the great majority of devotional texts fall into the category that Egyptologists call "hymns."

The key concepts in this literary genre are the words  *dw3* "worship" and  *j3jw* "praise," which often appear in the titles of hymns: for example,  *dw3 jsjr* (Sethe, *Lesestücke*, 63, 12) "Worshipping Osiris" and  *djt j3jw n jsjr* (Sethe, *Lesestücke*, 63, 4) "Giving Praise to Osiris." Although hymns, like prayers, can be addressed directly to a god, unlike prayers they are almost exclusively devoted to praising him (or her); only occasionally do they also beseech the deity for intercession, favors, or blessings.

Hymns are among the most carefully composed of all Egyptian literary forms. They normally consist of short lines arranged conceptually into "thought couplets" (see Essay 18), or sometimes tercets (three lines). The lines themselves are often phrases describing the god being "worshipped" or "praised." A typical example is the following, from the beginning of the "Hymn to the Inundation," ascribed to the Middle Kingdom author Khety (the second line of each couplet is indented):

Worshipping the Inundation.
Hail to you, Inundation,
    who emerges from the ground and comes to make Blackland live;

hidden of conduct, dark in the daytime,
to whom his followers sing;
who waters the fields that the Sun creates,
in order to make all the flocks live;
who sates the hills that are far from water,
whose dew is what comes from the sky;
whom Geb desires, who manages Nepri,
who makes green the craft of Ptah (Helck, *Nilhymnus*, 3–8).[11]

This passage also illustrates another feature of the hymns. Most such compositions are not random collections of eulogies but carefully arranged expositions of Egyptian thought about the nature and significance of the god being "praised." The authors of such texts usually tried to incorporate into them as many of the different aspects of the god as possible. These aspects are sometimes expounded by means of a play on words that associates a particular characteristic of the god with one of the forms under which he was worshipped. An example is the following, from a hymn to the god Amun:

who made the whole (*tmw*) land, the creator (*sḫpr*) who made all that exists,
in this your identity of Atum-Khepri (*jtmw-ḫprj*) (pCairo 58038 10, 7–11, 1).

Hymns, in fact, are the prime vehicle through which the theologians of ancient Egypt preserved and transmitted their thinking about the nature of the gods and their activity in the world. As such, they are the ancient Egyptian equivalent of the philosophical writings of the Greeks and the theological treatises of medieval scholars. Much of what we know about ancient Egyptian religion and philosophy comes from such texts.

Hymns were also written to honor the king. There is even a papyrus of the Hyksos Period that preserves a set of hymns to the royal crowns and headgear. One of the more important works of Middle Kingdom literature is a series of six short hymns in honor of the pharaoh Senwosret III. This collection begins with the pharaoh's titulary followed by the words "as he takes possession of the Two Lands in justification," indicating that the hymns were composed as part of a celebration in honor of the king's accession.

There is not a great deal of information about how the hymns were actually used. Those composed in honor of a god were presumably recited, or perhaps sung, during temple rituals. The word  *dw3* "worship" is possibly related to the noun *dw3w* "morning." If so, hymns with this word in their title may have been recited at

11 The inundation is "hidden" because it is unpredictable; the silt that the inundation carries makes it "dark." "Dew" reflects the increased humidity that the inundation brings. Geb is the earth, Nepri is the god of grain, and Ptah is the god of minerals and stone: the image behind the final couplet is that of the inundation producing green crops from sandy soil.

dawn, the beginning of the Egyptian day; some sun-hymns, in fact, have specific titles such as  *dw3 rᶜ ḫft wbn.f m 3ḫt j3btt nt pt* (BD 15A 1 La) "Worshipping the Sun at his rising from the eastern Akhet of the sky." The titles of other hymns tell us they were meant to be recited at midday or sundown, and there are also some collections with hymns for each hour of the day and night.

The verse structure of Egyptian hymns, with its short lines and couplets, is similar to that of modern poetry. Some hymns even have specific refrains and "choruses," suggesting that they were recited or sung by alternating performers. Although they qualify as poetry, however, the Egyptian hymns are not poetry of the type found in most English hymns and songs. As far as we can tell, they did not use end-rhymes, and they were usually written down in continuous lines like other texts. A few of the six hymns in honor of Senwosret III, mentioned above, are rare exceptions: their individual lines each occupy a single horizontal line of text, much like the arrangement of modern poems.

Hymns represent just about all we have of Middle Egyptian poetry. The famous Egyptian love poems were composed in the Ramesside Period, and are written in Late Egyptian. A few non-religious Middle Egyptian songs have survived, however, including snatches of workmen's songs recorded in tomb reliefs. The most famous Middle Egyptian composition of this genre is known as the Harper's Song. It is preserved in two New Kingdom copies, where it is entitled "The song that is in the mortuary temple of (King) Intef, justified, in front of the singer on the harp"—indicating that the original (now lost) was inscribed on a wall in a royal tomb-complex of the 11th or 17th Dynasty (both of which had kings named Intef), before the picture of a harper. The song itself consists of two verses and a refrain: the first verse describes the ravages of time on monuments and memory, and the second advises listeners to enjoy life while they can; the refrain, with which the song ends, repeats both themes:

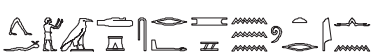
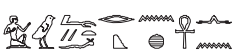
> Make holiday—don't weary of it!
> Look, there is no one allowed to take his things with him,
> and there is no one who goes away who comes back again (pHarris 500 7, 2–3).

Similar, much shorter, songs are found on a few Middle Kingdom stelae, accompanied by the picture of a blind harper (see Fig. 17). These, and the description of the original in the tomb of King Intef, show that the composition was certainly sung to the accompaniment of a harp, but we have no information about the context or occasion in which it was performed.

Fig. 17. Blind harper and singers
(Tomb of Meryre I at Amarna; author's photo)

Exercise 23

Transcribe and translate the following sentences.

1.  (Merikare 11, 6)
2.  (Helck, *HBT*, 28)
3.  (Adm. 9, 4–5) — two clauses, contrasting past and present; ignore the plural strokes after *jwtj*
4.  (Adm. 7, 13–14)
5.  (CG 20538 II c 12) — from a hymn in praise of the king
6.  (CG 20538 II c 15–16) — from a hymn in praise of the king
7.  (Helck, *HBT*, 93) — not a complete sentence
8.  (Sethe, *Lesestücke*, 76, 13–14)

9.  (Sethe, *Lesestücke*, 70, 24–71, 1) — *ḥr ḫw.k* "except you"

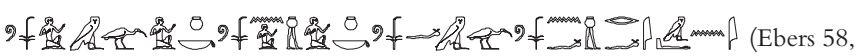
10.  (Peas. B1, 114–15)

11.  (Peas. B1, 246–48) — *wšdw* "he who is addressed"

12.  (Ebers 103, 2–3)

13.  (CT I, 312e–f)

14. (ShS. 83–86) — read *(j)n mj*: § 7.13.1

15.  (Ebers 58, 10–11)

16.  (Sin. B 35–36)

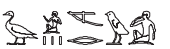
17.  (Sin. B 62–63) — past

18.  (Hatnub 49, 10–11) — *f3j ˁ* is an act of homage

24. The Passive Participle

24.1 Definition

The passive participle is the passive counterpart of the active participle: e.g.,  *mr* "wanting, he who wants" (active) and "wanted, he who is wanted" (passive). Like the active participle, it can use the geminated stem, in the same classes and for the same reasons: e.g.,  *mrr* "beloved, he who is loved" (normally or multiple times). It has the same gender and number endings as the active participle (and other adjectives): for example,

masculine singular		*z3 mr* "beloved son"
masculine plural		*z3w mrw* "beloved sons"
feminine		*z3t mrt* "beloved daughter"
		*z3wt mrt* "beloved daughters."

Like the active, too, the passive participle sometimes has an additional ending:

–j ()	ms/mpl	with the **geminated** stem:  *ḏddj* (Ptahhotep 557) "said."
–y ()	all	with the **base** stem:  *jryt* (Neferti 22) "what has been made,"  *h3by* (Sethe, *Lesestücke*, 79, 6) "sent."
–w (,)	ms	with **both** stems:  *jtw* (Sin. B 254) "taken,"  *jrrw* (Peas. R 10, 5) "done."

In general, what this distribution probably indicates is that the passive participle had the following basic forms in Middle Egyptian (using the verb *jrj* "make, do" as a model).[1]

	BASE	GEMINATED
ms	*jrw* > *jry*	*jrrw*
mpl	*jrww* > *jryw*	*jrrww* > *jrrw*
f	*jrwt* > *jryt*	*jrrt*

All of these stem endings are "weak" consonants (§ 2.8.2). As a result, they are often omitted in writing. When a participle is written without a stem ending it is often im-

1 The symbol > indicates the evolution (usually, historical) of one form from another: thus, *jrw* > *jry* means that *jrw* has become *jry*. The 2-lit. geminated passive participle (e.g., *ḏddj*) is the only passive form with the ending *–j*.

possible to know for certain which form it is: thus,  could represent *ḏd* or *ḏd(w)*. For this reason, Egyptologists normally do not supply the missing endings, and transcribe a form such as  simply as *ḏd*.

24.2 Forms

The following table shows typical examples of the passive participle for the various verb classes as they appear in Middle Egyptian texts:

2-lit.	 *ḏdw* (*Kahun*, pl. 13, 24) "said"; *ḏddj* (Ptahhotep 557) "said"
2ae-gem.	 *m3* (CT II, 381e) "seen"; *m33* (Leb. 103) "seen,"  *m33w* (CG 20538 II c 12) "seen"
3-lit.	 *h3b* (Hamm. 114, 16) "sent," *njsw* (Westc. 8, 11) "the one who has been called,"  *h3by* (Sethe, *Lesestücke*, 79, 6) "sent"
3ae-inf.	 *ms* (Sin. B 276) "born," *jtw* (Sin. B 254) "taken,"  *jrỉ* (Sin. R 43) "made"; *jrr* (Leiden V 4, 12) "that are done," *jrrw* (Peas. R 10, 5) "done"
4ae-inf.	 *ʿw3* (Sin. B 97) "he who was robbed"; *msddt* (Ebers 67, 5) "the one who is hated"
caus. 2-lit.	 *swḏt* (Sethe, *Lesestücke*, 82–83) "bequeathed"
caus. 3-lit.	 *sšt3w* (CT IV, 95a) "secreted"
caus. 4ae-inf.	 *sḫnty* (Siut I, 339) "promoted"
anom.	 *rdỉ* (Hamm. 43, 6), *rdj* (Siut I, 233), *dỉ* (CG 20089 d 5), *dj* (Helck, *HBT*, 82) "given,"  *dỉ* (Urk. IV, 7, 6) "put"; *ddw* (Siut I, 302) "put," *ddt* (Ebers 56, 18) "what is put."

The geminated 2-lit. passive participle is a holdover from Old Egyptian and is less common than the ungeminated form. Only a few 4ae-inf. verbs use the geminated stem in the passive participle.

Except for the geminated 2-lit. forms, the active and passive participles very often look alike, and they use the same pattern of base and geminated stems. The stem endings can therefore be an important clue as to whether a particular participle is active or passive. Since the endings themselves are frequently omitted in writing, however, we often have to depend on the context to distinguish passive from active forms.

24.3 Syntax of the passive participle

The passive participle can be used like other adjectives, as a single word that either modifies a noun or stands by itself as a noun: i.e.,

z3t mryt "the desired daughter"	*mryt* "the desired one"
z3t mrrt "the beloved daughter"	*mrrt* "the beloved one."

Like the active, the passive participle can be used as the predicate in a clause of its own, with the same kinds of objects and adjuncts that accompany other passive verb forms—for example, the agent marked by *jn* (§ 8.2.2):

 *jnyt ḥr s3 jn nswt* (Urk. IV, 664, 17)
what was gotten afterwards by the king.[2]

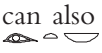
It does not have a separate subject, because the participle contains in itself both the verb and its subject. To see how this is so, look at the following two pairs of clauses:

MAIN CLAUSE, PASSIVE	*m3 rᶜ m pt*	"The sun was seen in the sky"
PARTICIPLE, PASSIVE	*m3 m pt*	"he who was seen in the sky."

As these examples illustrate, the only difference between the main clause and the participial clause are the form of the verb and the presence or absence of a separate subject.

Like the active, the passive participle can also govern a dependent clause of its own: for instance,

 *ddw ḥ3.f* (Smith 8, 16)
which is made to descend,

with the passive participle *ddw* governing the *sḏm.f* (§ 21.3): literally, "which is given that it descend." It can also be modified by the adjective *nb* when used by itself, as a noun: for example,  *jrrt nbt* (Merikare 11, 3) "all that is done"—literally, "every (thing) done."

24.4 Meaning of the passive participle

Like the active, the passive participle merely describes action, without any inherent tense, and can therefore be used for past/perfect, present/gnomic, or future actions:

 *nswtyw s3.t(j) m jrt n.sn* (Adm. 9, 1–2)
Royal tenants are satisfied with what is done for them — (gnomic)[3]

 *dj.n.f ḥ3w ḥr jryt ḏr b3ḥ* (Urk. IV, 2028, 13)
He has given more than what was done previously — (past)

 *jr ḫsft r ḫsfw n.f* (Peas. B1 178)
Do punishment to the one who should be punished — (future).[4]

2 The *t* of *jnyt* is "tucked" between the two reed-leaves; *ḥr s3* is a adverbial use of the prepositional phrase "upon the back."

3 *nswtyw* is a plural nisbe from the noun *nswt* "king," and refers to the tenant farmers of royal lands. The 3fs stative *s3.t(j)* shows that it is understood here as a collective.

4 Literally, "the one punished to him."

The geminated participles can also be used for past, present, or future actions: for example,

 *nfrt nbt jnnt n ḥm n nb.j* (*TPPI*, § 20, 5)
every good thing that was gotten for the incarnation of my lord — (past)

 *mj jrrt n nṯr* (ShS. 147)
like that which is done for a god — (gnomic)

 *rḫ jrrt n ḥbsyt nt zj* (Heqanakht II, 42)
What should be done for a man's wife is known — (future).

Here again, translation with an English participle shows the tenseless nature of these forms: "every good thing gotten for the incarnation of my lord," "like that done for a god," "that done for the wife of a man is known."

The relationship between the geminated stem and the plural that was noted for the active participle in § 23.7 also exists for the passive participle, as well as the relative *sḏm.f*, as can be seen in the following example:


mrỿ n (j)t(j).f ḥzỿ n mjwt.f mrrw snw.f snwt.f (Urk. I, 197, 6)
beloved of his father, blessed of his mother, whom his brothers and sisters love.

The verb forms *mrỿ* and *ḥzỿ* are passive participles with a following indirect genitive, because the relative *sḏm.n.f* does not have a masculine singular ending *ỿ*; in the third clause, *mrrw* is the relative *sḏm.f*.

24.5 The passive participle as an adjectival predicate

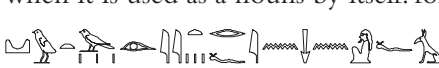
Like the active, the passive participle can also serve as an adjectival predicate, in the **ungeminated** and **masculine singular** form: for instance,

 *ʿrq sw r ḫnt* (ShS. 65)
He was bent forward.

24.6 Special uses of the passive participle

Other uses of the passive participle are comparable to those of its active counterpart, with the exception that it is rarely attested in the participial statement. It does, however, have one unique function.

Normally, the passive participle describes action done to someone or something, in Egyptian as in English. This is true both when it is used to modify a preceding noun and when it is used as a nouns by itself: for example,

 *ḏwt jrỿt r.f jn sn.f stḫ* (Ebers 2, 12–13)
the evil done to him by his brother Seth

 *ḥ3w ḥr jryt ḏr b3ḥ* (Urk. IV, 2028, 13)

more than that done previously.

In both of these examples the passive participle *jryt* refers to an act of "doing" that has been performed on something: on *ḏwt* "the evil," in the first example, and on an unexpressed antecedent, in the second. The English past participle works the same way: in the translations of these examples, the past participle *done* describes an action that has been performed on each of the antecedents it modifies: "the evil" and "that."

English also uses the past participle of some verbs in a slightly different way, where the action of the participle is *not* performed on the antecedent. Compare, for example, the use of the participle *given* in the following two sentences:

Encouragement given to students helps them learn.
Students given encouragement learn quickly.

In the first sentence, the participle is used in the normal way, to describe an action performed on its antecedent (*encouragement*). In the second sentence, however, the action of the participle is not performed on the noun it modifies (*Students*) but on the noun that follows, *encouragement*. Although it has the same structure as the first example, this sentence is actually a concise way of saying *Students to whom encouragement is given learn quickly*.

Middle Egyptian can use its passive participle in the same way, and it can do so for all verbs, not just a few as in English. Egyptian also differs from English in requiring a pronoun in the participial clause that refers back to the noun being modified: for instance,

sn jrr ḥnᶜ.f ḫpr.(w) m ḫft(j) (Leb. 114–15)

The brother once acted with has become an enemy.

This means, "The brother with whom one used to do things has become an enemy": literally, "the brother done with him has evolved (3ms stative) as an enemy." The suffix pronoun of *ḥnᶜ.f* refers back to the noun *sn* "brother," which the passive participle *jrr* modifies.

In this example, the thing on which the action of the participle is performed is not actually mentioned, either in Egyptian or in English. A few English verbs such as *give*, however, do allow the object of the participle's action to be expressed: for example, *Students taught grammar learn best* and *The student found fault with soon loses interest*, where the nouns *grammar* and *fault* express the thing on which the action of the past participles *taught* and *found* is performed. These are actually more concise ways of saying *Students to whom grammar is taught learn best* and *The student with whom fault is found soon*

loses interest, with relative clauses in which the nouns *grammar* and *fault* are the subjects of passive verbs.

Middle Egyptian also uses its passive participles in this way. In Egyptian, however, this construction can be used for all transitive verbs, not just a few. Here again, Egyptian requires a pronoun in the participial clause that refers back to the noun being modified: for example,

nj šmsw nb n nb.j ꜥnḫ-wḏ3-snb ddw n.f swḏ3 jb (*Kahun*, pl. 35, 28)
like any follower of my lord, lph, to whom communication is given[5]

r(m)ṯ jrγ nn r gs.sn (*Kahun*, pl. 13, 1)
the people beside who this was done.

These mean literally, "any follower … given to him a communication" and "the people done this beside them." The first of these examples could be translated with the past participle in English ("any follower … given a communication"), but the second cannot, even though both are the same construction in Egyptian.

A frequent example of this kind of construction is the expression  *ḏdw n.f*, feminine  *ḏdt n.s*, which is used between two proper names to introduce a person's nickname:

 *jn-(j)t(j).f ḏdw n.f jw-snb.(w)* (*Kahun*, pl. 11, 18)
Intef, called Iuseneb

 *šftw ḏdt n.s ttj* (*Kahun*, pl. 12, 8)
Sheftu, called Teti.

The literal meaning of the expression A *ḏdw n.f* B is "A, said to him B": thus here, "Intef, said to him Iuseneb" and "Sheftu, said to her Teti."

Note that each of the four preceding examples has a pronoun in the participial clause that refers back to the noun being modified. Such a pronoun is required even when the participle does not have an expressed antecedent. In this case, the pronoun's gender and number agree with those of the participle (which, of course, reflects the gender and number of the unexpressed antecedent): for example,

ḏdw n.f mdt ḥ3pt (CG 20538 I c 10)
one to who a concealed matter is said

5 The expression *swḏ3 jb* "communication" means literally "making sound the heart": see Essay 25.

 *rdyt ᶜntjw r šnj.sn* (MuK. 3, 5–6)
those (women) on whose hair myrrh has been put.

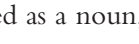
These mean literally, "one said to him a concealed matter" (*n.f* referring to masculine singular *ḏdw*) and "those given myrrh to their hair" (*r šnj.sn* referring to feminine *rdyt*).

There are only a few exceptions to the rule requiring the participial clause to have a pronoun that refers back to the antecedent. When the pronoun would be the object of the preposition *m*, it is usually omitted: for instance,

 *gmḥwt 3 stt tkȝ jm* (Siut I, 296)
three wicks with which a lamp is lit,

literally, "three wicks lit a lamp therewith," with the preposition adverb *jm* instead of the prepositional phrase *jm.s* (§ 9.4). Another common exception occurs in phrases such as *dj ᶜnḫ* "given life" and  *dj ᶜnḫ ḏd wȝs* "given life, stability, and authority," which are frequently used after the name of the king: for example,


nswt-bjt ḎSR-Kȝ-Rᶜ dj ᶜnḫ ḏt (Urk. IV, 78, 8)
Dual King Djeserkare, given life forever.[6]

The phrase  *dj ᶜnḫ* "given life" was such a common expression that it came to be used as a noun, in the phrase  *jr.f dj ᶜnḫ* "so that he (the pharaoh) might achieve 'given life'," and so forth. An example is the following caption, which accompanies a scene of the pharaoh presenting myrrh to a god:

 (Urk. IV, 92, 9–11)
jr.n.f m mnw.f n jt(j).f jmn-rᶜ ḥr(j) dp tȝwj jrt n.f jwnt špst sḫȝbt tȝwj m nfrw.s jr.f dj ᶜnḫ ḏt
He made as his monument for his father Amun-Re, chief of the Two Lands, the making for him of a special sanctuary that makes the Two Lands festive with its perfection, so that he might achieve given life forever."[7]

The expression *dj ᶜnḫ* is probably a short form of *dj n.f ᶜnḫ* "to whom life has been given," with the dative *n.f* omitted. Note that English "given life" has exactly the same structure.

Passive participial clauses with a following noun look just like clauses with the passive *sḏm.f*, except that the verb form is a passive participle. In fact, it is sometimes difficult to tell the difference between the two kinds of clauses: for example,

6 Djeserkare is the throne name of the pharaoh Amenhotep I of Dyn. 18 (ca. 1525–1504 BC).

7 *ḥrj-dp* "chief" is literally "he who is over the head" (nisbe); *sḫȝbt* is an active participle. For *jr.f* "so that he might achieve" (literally, "make"), see § 20.13.

 *zt-ḥjmt ḏd grg r.s* (Leb. 98–99)

a woman about whom a lie has been told.

Here the verb form *ḏd* is actually the passive *sḏm.f*, used in an unmarked relative clause after an undefined antecedent (§ 22.13). The only thing that distinguishes it from a passive participle is the fact that it does not have the feminine ending *–t* to agree with the noun it modifies.

You can even think of passive participial clauses such as those in the above examples as main clauses that have been converted to serve as adjectives by changing a passive verb form to the passive participle. Like clauses with the passive *sḏm.f*, they obey the normal rules of word order. The only exception is when the participle is used with a following personal pronoun instead of a noun. In this case the *dependent* form of the pronoun is normally used: for example,

nj gm.n.s bw jrrw st jm (Westc. 12, 3)

She could not find the place it was done in,

literally, "the place done it therein," with the dependent pronoun *st*. The similarity between the two kinds of clauses is so strong, however, that there are sometimes exceptions to the exception, where the passive participle has a suffix pronoun, like a verb form in a main clause: for instance,

 *m bw pn jny.k jm* (BD 52 Nu)

in this place you have been fetched to,

literally, "this place fetched you therein," where *jny.k* is used instead of *jnỉ ṯw*.

24.7 The passive participle of intransitive verbs

The English construction discussed in the preceding section can also occur with the past participle of an intransitive verb, which is not otherwise passive: for example, *Decisions arrived at in haste are often regretted*. Middle Egyptian has a similar construction, in which intransitive verbs appear in a passive participle, even though such verbs cannot otherwise be made passive: for example,

nṯr wᶜ ᶜnḫw ḫr sšm.f (Rifeh IV, 56–57)

sole god, under whose guidance one lives

ᶜnḫ.f m m(w)tt ḫr.s (Ptahhotep 581)

He lives on that which one dies from.

These mean literally, "sole god, lived under his guidance" and "He lives on that died under it." As in the construction with the passive participle of transitive verbs, such participial clauses require a pronoun that refers back to the antecedent, whether the antecedent is expressed, as in the first example, or unexpressed, as in the second. Unlike the transitive construction, such clauses never have a noun (or dependent or suffix pronoun) following the passive participle. As the two examples cited here illustrate, they usually have to be translated by a relative clause with the impersonal pronoun "one" as the subject of the intransitive verb.

Transitive verbs are sometimes used in the same way as intransitive verbs in this construction: for instance,

rᶜ pw m33w m stwt.f (CG 20538 II c 12)

He is the Sun, by whose rays one sees.

This sentence could also be translated as "He is the sun, seen in his rays." The context in which it occurs, however (a wisdom text in praise of the king), shows that the verb *m33* "see" is used here intransitively rather than referring to the antecedent *rᶜ* "sun."

24.8 The negation of the passive participle

The passive participle is negated by means of the passive participle of the 2-lit. negative verb *tm* followed by the negatival complement, or less often, the infinitive: i.e.,

m3w "who was seen"	*tmw m33* "who was not seen" (passive)
m33w "who is seen"	*tmmj m33* or *tmw m33* "who is not seen" (passive).

The following sentence shows how this works in Middle Egyptian:

jw.j rḫ.kj psḏt jnw tmmt bs wr-m3w ḥr.s (CT II, 272a)

I know the Ennead of Heliopolis, to which (even) the Greatest of Seers is not introduced.[8]

In this example, *tmmt* is a geminated passive participle. Since *tm* is an intransitive verb, this is the negative counterpart of the intransitive construction discussed in the preceding section.

8 For *rḫ.kj* see § 16.2, and for *psḏt* "Ennead," Essay 12. *wr-m3w* "Greatest of Seers" was the title of the high priest of Heliopolis. The verb *bs* "introduce" uses the preposition *ḥr* "upon" rather than "to" as in English.

Essay 24. Non-literary Texts

Besides the various genres of Egyptian literature that we have discussed in the past five essays, there is also a large body of Middle Egyptian texts that fall outside the realm of pure literature. Where literary texts were composed with an eye to style as well as content, these non-literary documents are generally concerned with content alone. As such, they are often closer to the contemporary spoken language than most literary compositions. Almost all were written on papyri. Some were meant to be preserved as archival or reference documents, but many were undoubtedly written to be temporary records and have survived only through sheer chance.

The largest group of non-literary documents are what we might call "scientific" texts. These are mostly mathematical and medical. Middle Egyptian mathematical texts are represented by four papyri and two wood tablets. Of these, the most important is the **Rhind Mathematical Papyrus** (Fig. 18), which contains a table of the division of 2 by odd numbers from 3 to 101 and a series of eighty-four problems in arithmetic and plane and solid geometry. The title tells us that the papyrus was copied during the reign of the Hyksos pharaoh Apophis (ca. 1560 BC) "in conformance with a writing of old made in the time of the Dual King Nimaatre" (Amenemhat III of Dyn. 12, ca. 1844–1797 BC). Its contents are typical of those found in the other mathematical texts.

There are thirteen major Middle Egyptian papyri that deal with medicine. Five of these were written during the Middle Kingdom but are only partially preserved, and the remainder were copied during the New Kingdom and Ramesside Period. The two most important are the **Edwin Smith Papyrus** and the **Ebers Papyrus**. The Ebers Papyrus is one of the longest papyri we have from ancient Egypt, with 110 sheets of text over 66 ft. (20 m) long. Its scribe claims that it was copied "as what was found in writing under the feet of Anubis in a shrine and brought to" a king of the First Dynasty. Despite this attribution, the earliest preserved medical texts are all written in Middle Egyptian and were undoubtedly composed after the end of the Old Kingdom.

The medical papyri are mostly concerned with the practical treatment of ailments. Ebers and two others deal with general medicine, and the rest cover specific areas, including trauma, ophthalmology, gynecology, obstetrics, and veterinary medicine. They give instructions for the treatment of specific conditions, along with pharmacological prescriptions. Despite their practical nature, the medical papyri also include magic spells that the physician was to recite as part of the treatment. The Egyptians thought that non-traumatic illnesses were caused by malevolent spirits and needed to be cured not only by practical means but also by driving off the inimical agents. Balancing this approach, however, several of the papyri also contain extended treatises on anatomy and physiology, including a rudimentary description of the circulatory system.

Fig. 18. Problems in geometry from the Rhind Mathematical Papyrus
(Chace, *The Rhind Papyrus*, Photograph XX)

Middle Egyptian "scientific" documents also include astronomical texts. The Egyptians placed great importance on the calculation of astronomical events related to monthly festivals and the beginning of the annual inundation, but only a few of their writings in this area have survived. These are preserved for the most part not on papyri

but on the lids of Middle Kingdom coffins and the ceilings of later tombs and mortuary monuments. They record the position, names, and movement of stars and planets, and include many of the constellations that we recognize today.

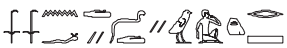
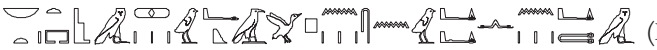
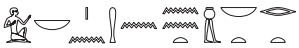
Other non-literary texts are represented primarily by administrative documents, legal texts, and letters. The last will be discussed in Essay 25. The category of administrative documents covers a wide variety of texts, including accounts. Some of the more interesting are a series of 12th-Dynasty records from the fortresses in northern Nubia, unfortunately preserved only in fragments, which detail the daily movement of traffic and trade; and the **Reisner Papyri**, a group of four early Middle Kingdom papyri from the site of Nagᶜ ed-Deir, north of Thebes, containing records of personnel and labor connected with a building project and dockyard.

Legal documents are the least well represented of all genres of Middle Egyptian texts. From the Middle Kingdom we have a few private wills, written on papyrus. There is also a unique legal text, known as the **Karnak Juridical Stela**, that was inscribed during the reign of the pharaoh Nebirierau of Dynasty 17 (ca. 1600 BC). This describes a lawsuit over the right of succession to the mayoralty of the town of el-Kab, south of Thebes, and was erected in the temple of Karnak to publicize and preserve the decision in the case. There are many such legal texts from later periods of Egyptian history, including a series of papyri recording the investigation and trial of tomb robberies, but these are written in Late Egyptian and Demotic. The Karnak Juridical Stela is one of the few such records to survive from earlier eras of Egyptian history.

EXERCISE 24

Transcribe and translate the following sentences.

1.  (Sin. B 16–17) — *jnbw ḥq3* "The Ruler's Walls," name of a fortress in the northern Sinai
2.  (Sin. B 304) — not a complete sentence; *r* "in"
3.  (Ptahhotep 58)
4.  (Ptahhotep 187) — instruction to a messenger
5.  (Ptahhotep 282)
6.  (Ptahhotep 310) — a metaphor for greed
7.  (Ptahhotep 353) — advice about avoiding gossip

8.  (Ptahhotep 554) — this sentence has two active participles and one passive participle
9.  (Ptahhotep 557)
10.  (Heqanakht II, 28) — *nj* for *nn*; *p3* "such"
11.  (*Amduat* III, 15)
12.  (Leiden V 88, 10–11) — first-person subjects
13.  (Sin. B 309)
14. (Westc. 8, 11)
15.  (Sethe, *Lesestücke*, 76, 23) — past
16.  (*TPPI* § 20, 5) — not a complete sentence
17.  (Neferti 22) — statement made as a prophecy (future)
18.  (Khakh. 2) — said by a man looking for something new to say; see §§ 10.4.4, 10.7, and 15.6.12
19.  (Khakh. 3) — past
20.  (Urk. IV, 1091, 3) — advice to an official; the sentence makes best sense if you supply "only" in the translation; see §§ 8.2.10 end, 18.8, and 24.7

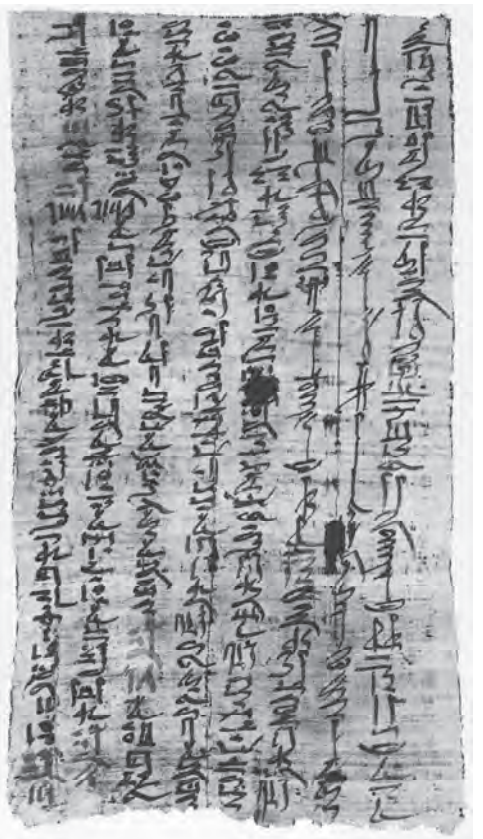


Fig. 19. A letter of Heqanakht in hieratic on papyrus (Allen, *Heqanakht*, pl. 12)

Fig. 20. The letter in Fig. 19 as found, folded, addressed, and sealed (Allen, *Heqanakht*, pl. 6)

25. Emphatic Sentences

25.1 Definitions

The last sentence in Exercise 24 is an example of a special kind of sentence that Egyptologists call "emphatic." Like a regular sentence, it has a subject (*.k* "you") and predicate (*3d* "should get angry") as well as a prepositional adjunct (*ḥr 3dt ḥr.s* "about something to get angry about"). But the purpose of the sentence is to tell the official *not* that he should get angry but *what* he should get angry about—in other words, the important thing in the sentence is not the predicate but the prepositional adjunct. This is why the extra word "only" makes sense in the translation: it emphasizes what is important.

Normally, the subject of a sentence (or clause) is what is being talked about, and the predicate is what is said about the subject. Everything else in the sentence or clause is secondary to these two main pieces of information; grammarians group such "extra" elements under the general heading of "adjuncts." In the English sentence *Jill likes to sing in the shower*, for example, the noun *Jill* is the subject (the thing being talked about), the verb phrase *likes to sing* is the predicate (that which is said about *Jill*), and the prepositional phrase *in the shower* is an adverbial adjunct (telling where *Jill likes to sing*).

These definitions of subject and predicate are normally true, but they are not necessarily true for every sentence. Normally, English uses a sentence such as *Jill likes to sing in the shower* to tell what Jill does. But the same sentence can also be used in a different way, to tell where Jill likes to sing. Even though the written sentence remains the same, we recognize these two different meanings by two different patterns of intonation in the spoken language. When the sentence is used in the normal way, to tell what Jill does, the three main elements—subject, predicate, and adverbial adjunct—each receive approximately equal emphasis: *JILL likes to SING in the SHOWER*. When the sentence is used to tell where Jill likes to sing, however, the adverbial adjunct receives much greater emphasis than the other parts: *Jill likes to sing IN THE SHOWER*.

This difference in spoken emphasis corresponds to a difference in the information conveyed by the sentence. In the normal pattern, the sentence tells us something about Jill. In the other pattern, however, the sentence tells us something about the statement *Jill likes to sing*. The two patterns also correspond to different kinds of questions. The normal speech pattern answers a question such as "What does Jill like to do?"; the other pattern answers the question "Where does Jill like to sing?" Although we can't hear the speech pattern of the Egyptian sentence in Exercise 24, its information structure is the same: it answers the hypothetical question "What should I get angry about?" and not "What should I do?"

25.2 Theme and rheme

In terms of the information it conveys, a sentence or clause has two main parts, which can be called the **theme** and the **rheme**. The theme is what is being talked about, and the rheme is what is said about the theme. These terms also correspond to the notions of given and new information: the theme is always **given** information, something that has already been mentioned or that is taken as given; the rheme is always **new** information, something additional that is said about the theme. In the normal meaning of our English example, *Jill* is the theme and the rest of the sentence is the rheme. In the second meaning, however, *Jill likes to sing* is the theme and the adverbial adjunct *in the shower* is the rheme: that Jill likes to sing is a given; the new information the sentence tells us is where she likes to sing.

The reason that a sentence such as *Jill likes to sing in the shower* can have two different meanings (that is, can answer two different questions) is that **the theme and rheme of a sentence are not necessarily the same as its subject and predicate**. In a normal sentence, the two sets of terms do coincide: thus, in the normal meaning of our English example, *Jill* is both the theme and the subject, and the rheme *likes to sing in the shower* contains both the predicate and an adverbial adjunct. But this relationship is not true for every sentence. In the second meaning of our example, the theme is the statement *Jill likes to sing*, which contains both the subject and the predicate of the sentence, and the rheme is the adverbial adjunct *in the shower*. So also for our Egyptian example: *3d.k* "you should get angry," which contains both the subject and predicate, is the theme, and the adverbial adjunct *ḥr 3dt ḥr.s* "about something to get angry about" is the rheme.

It is essential to keep this difference in mind. The terms "subject," "predicate," and "adjunct" refer to *syntactic* functions—to the way in which a clause or sentence is put together. These remain the same no matter what kind of information the clause or sentence is meant to convey. The terms "theme" and "rheme" refer to the sentence *information*. They can be different parts of a clause or sentence, depending on its meaning. An emphatic sentence is one in which the rheme is *not* the predicate. Middle Egyptian has several kinds of such sentences.

25.3 Cleft sentences

Although the two possible meanings of *Jill likes to sing in the shower* are distinguished in speech by two different patterns of intonation, in writing both sentences look the same—only the context in which they occur tells us which meaning is intended. English does have a special construction for the second meaning, called the "cleft sentence." This is an emphatic sentence in which the rheme is separated from the rest of the sentence and put in front by various means, such as *Where Jill likes to sing is in the shower* or *It is in the shower that Jill likes to sing*.

Middle Egyptian also has cleft sentences, but their use is very restricted. The most common kind is the "participial statement" we learned about in Lesson 23 (§ 23.10). This is used only when the subject is the rheme: *jn nṯr jrr jqr* "The god is the one who makes accomplaishment," and *ntf dd n.f st* "He was the one who would give it to him," where the subjects *nṯr* and *ntf* are the rheme and the predicates *jrr jqr* and *dd n.f st* are the theme. As we saw, the same construction is used to mark the rhematic subject of a *sḏm.f*: *jn n3 n wḥˁw 3bw šḏ.sn mr pn* "The fishermen of Elephantine are the ones who shall dredge this canal," where the subject *n3 n wḥˁw 3bw* is the rheme and the predicate *šḏ.sn mr pn* is the theme (with coreferential suffix pronoun). In each of these sentences, the predicate is given information and the subject is the new information: the sentences are about *who* performs the action rather than about the action itself.

Middle Egyptian does not normally use this "cleft" construction for other empharic sentences; instead, it relies on context to distinguish them from their non-emphatic counterparts. There is a good example of this in the stories of Papyrus Westcar (Essay 20), where the same sentence, *m.k wj jj.kw* "look, I have come," appears twice:

njs r.j
m.k wj jj.kw (Westc. 8, 12)
I have been summoned:[1]
look, I have come.

jmj sspd.tw t3 šzpt ntt m p3 šj
m.k wj jj.kw r ḫmst jm.s (Westc. 3, 6–8)
Have the pavilion that is in the garden made ready:
look, I have come to sit in it.

In the first example, the sentence is a normal one, in which the predicate *jj.kw* "I have come" is the rheme: it tells what the subject has done. In the second, however, the speaker is clearly not just telling the listener that "I have come" but *why*: the important part of the sentence is the adverbial adjunct *r ḫmst jm.s* "to sit in it." In this case, the subject and predicate *jj.kw* together are the theme, the given in the sentence. The new information, the rheme, is the adverbial adjunct. Although this is syntactically a normal sentence, the context identifies it as emphatic.

1 This sentence has a passive *sḏm.f* with unexpressed subject (§ 19.3): literally, "(It) has been called to me" (or "I have been called to").

25.4 Kinds of emphatic sentences

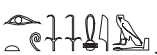
There are five kinds of emphatic sentences (or clauses) with a verbal predicate in Middle Egyptian, which we will discuss in the five following sections. In each of these the initial predicate is either the *sḏm.f* or the *sḏm.n.f*, and the important part of the sentence—the emphasized element, or rheme—is something other than this predicate. For that reason, they can all be understood as different kinds of emphatic sentences.

Apart from context, there are a number of clues that can help you recognize emphatic sentences. These will be summarized at the end of this lesson. One of the most important, however, can be mentioned now: **they can use the geminated form of the *sḏm.f* that also appears in unmarked noun clauses and the relative *sḏm.f*** (§§ 21.6, 22.13).

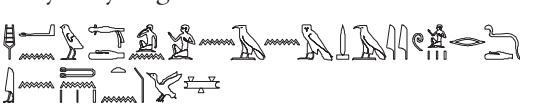
25.5 Adjunct questions

In any adjunct question (§ 17.12), **the interrogative word is always the rheme**. This is because such words always ask for new information; everything else in the sentence is a given, part of the theme. In the English sentence *Where did Jack go?*, for example, the fact that Jack went somewhere is taken as given: what the speaker or writer wants to know is *where* he went. The theme in this sentence is *did Jack go*, which contains both the subject (*Jack*) and the predicate (*did go*); the rheme is the adverbial interrogative *where*.

Sentences with an **adverbial interrogative** are the easiest of all emphatic sentences to recognize: for example,

 *jr.tw nn mj mj* (Sin. B 202)
How was this done?

 *dd.tn n.f ḥr mj* (Adm. 5, 9)
Why do you give to him?


ʿḥʿ.n wšd.n.j n3 n mḏ3yw r ḏd
j.n.ṯn tn(j) (*JEA* 31, pl. 3A, 13–14)
Then I questioned those Medjay, saying,
"Where have you come (from)?"[2]

The first of these examples has a *sḏm.f* as predicate, with the interrogative prepositional phrase *mj mj* "how" (literally, "like what?") (see §§ 5.11, 8.13). In the second, the geminated *sḏm.f dd.tn* is used with the interrogative prepositional phrase *ḥr mj* "why?"

2 The *mḏ3yw* "Medjay" were a nomadic people of Nubia. For *r ḏd* "saying" see § 13.11.3.

(literally, "on account of what?"). The third example has a *sḏm.n.f* with the interrogative adverb *tnj* "where (from)?" (§ 8.13). In each case, the interrogative is the rheme of the sentence and the subject and predicate together are the theme.

25.6 Sentences with rhematic prepositional phrases or adverbs

Just like the interrogative words in questions, other kinds of prepositional phrases and adverbs can be the rheme in a declarative sentence: for example,

ntk ḥmw n t3 r ḏr.f
sqdd t3 ḫft wḏ.k (Peas. B1, 298–99)
You are the rudder of the entire land:
the land sails according as you command — or
it is according as you command that the land sails.

In the second clause (or sentence) of this example, the rheme is the prepositional phrase *ḫft wḏ.k* "according as you command" (§ 25.3.1). That "the land sails"[3] is a given here: what is important is that it does so "as you command." Such emphatic sentences can sometimes be recognized by the form of the verb: in this example, for instance, the geminated form *sqdd* is a good clue, since the *sḏm.f* of 4ae-inf. verbs such as *sqdj* "sail" does not normally show the geminated stem.

Context can sometimes be a good indication that the predicate is not the rheme. The question in the last example of § 25.5 is followed by an answer:

ʿḥʿ.n ḏd.n.sn j.n.n ḥr ḫnmt jbhyt (*JEA* 31, pl. 3A, 14)
Then they said, "We have come from the well of Ibhyt" — or
Then they said, "It is from the well of Ibhyt that we have come."[4]

As in the corresponding question, the fact that "we have come" is a given: what is important in the sentences is *where* "we have come" from. Often, however, only the sentence itself is a clue: for example,

ḥtp n.j nswt n kmt ʿnḫ.j m ḥtpwt.f (Sin. B 165)
May the king of Egypt be gracious to me, for I live by his grace — or
May the king of Egypt be gracious to me, for it is by his grace that I live.

3 Metaphorically, of course: compare the English metaphor of the "ship of state."

4 Egyptian often uses *ḥr* "on" rather than *m* "in, from" when describing the place of origin: § 8.2.10.

In this case, the important part of the second clause is the prepositional phrase *m ḥtpwt.f* "by his grace," which reflects the verb *ḥtp* "be gracious" of the first clause: the sentence is not just a statement that *ꜥnḫ.j* "I live," but one describing *how* "I live."

25.7 Sentences with rhematic adverb clauses

Since entire clauses can have adverbial function in a sentence, they can also be the rheme of a sentence: for example,

jw dj.n ṯw ḥm.j r smr jw.k m ḥwn n rnpt 26

jr.n ḥm.j nw m3.n.j ṯw m jqr sḫr (Sethe, *Lesestücke*, 70, 22–23)

My Incarnation has given you to (be) a courtier, though you are a lad of 26 years.

My Incarnation has done this because I have seen you as one excellent of advice.

This passage illustrates the difference in meaning between regular and emphatic sentences. The syntax of both of its sentences is similar, consisting of a main clause followed by an adverb clause (for the adverb clauses, see §§ 20.7 and 20.10). The first sentence tells *what* the king did: the new information is given by the predicate of the main clause (*dj.n*), which is therefore the rheme. In the second sentence, however, the main clause does not report new information: the fact that the king "has done this" is a given, since it has already been reported by the preceding sentence. Here the sentence rheme, the new information, is the adverb clause, which tells *why* the king acted. Even though their syntax is similar, therefore, the two sentences have quite different meanings.

The second sentence in this example can also be translated with an English cleft sentence: "It is because I have seen you as one who is excellent of advice that My Incarnation has done this." You can often use this English construction to test whether an Egyptian sentence is emphatic or not, because it only makes sense when the adverb clause (or adverbial adjunct) is the rheme—as you can see by trying it with the first sentence of the example (★"It is though/while/as you are a youth of 26 years that My Incarnation has given you to (be) a courtier").

In the second sentence of this example, the main clause *jr.n ḥm.j nw* "My Incarnation has done this" does not add any new information. Sometimes, however, both the main clause and the adverb clause of an emphatic sentence convey new information: for example,

dd.ṯn p3 ꜥqw n r(m)ṯ.j jw.sn ḥr jrt k3t (Heqanakht II, 29–30)

You should give that salary to my people (only) when they are doing work — or

It is (only) when they are doing work that you should give that salary to my people.

In this case the speaker is instructing his listeners both to "give that salary to my people" and to do this "(only) when they are doing work" (§ 20.7). The emphatic construction here serves as a way to prioritize the information in the sentence, indicating that the adverb clause is more important than the predicate of the main clause. This is the reverse of a normal sentence, where the main clause is more important.

25.8 Sentences with initial subordinate clauses

Emphatic sentences such as those discussed in the last section contain two clauses: a main clause with the *sḏm.f* or *sḏm.n.f*, and an adverb clause that is really the rheme of the sentence. Syntactically, the main clause comes first and the dependent clause second, which is the normal order in an Egyptian sentence. Because the main clause is less important than the dependent clause that follows it, we can reflect this order in our English translation by making the main clause a dependent one and the subordinate clause that is the rheme, the main clause. There are three cases where this makes for a good translation.

1) **Initial concessions or conditions**

Middle Egyptian normally uses the construction with initial *jr* plus the *sḏm.f* to express the first clause (the protasis) of a conditional sentence (§ 18.12). The emphatic sentence can also express a condition but is more often used for an initial concession:

jw rᶜ jwḏ.f [sw r] r(m)ṯ
wbn.f wn wnwt nn rḫ.tw ḫpr mtrt (Neferti 51–52)
The Sun will separate himself from people:
although he rises when it is time, no one will know that noon happens.[5]

These two sentences are part of Neferti's prediction of disastrous times (see Essay 19). Here *wbn.f wn wnwt* cannot be a simple statement that the sun rises, since that would hardly qualify as a disaster. What is important is the fact that no one will be able to tell that this has happened (because "the Sun is separating himself from people").

This is an emphatic sentence in which the first two clauses, *wbn.f wn wnwt*, serve as the theme and the third clause, *nn rḫ.tw ḫpr mtrt*, as the rheme. Besides the translation with "although," we can express the relationship by inserting "but" before the last clause: "he rises when it is time, but no one will know when noon happens." These are requirements of English; Egyptian just expresses the three actions ("he rises," "the time is," and "one does not know noon happens") and relies on the context for the relationship between them. English can sometimes do the same: "You do that, you'll be sorry."

5 In other words, the sun's light is too weak to notice. For *wn wnwt*, see § 20.17.

Initial concessions in English are also expressed by "As." This translation makes better sense than "If" or "Although" for some emphatic sentences:

mrr.k m3n.j snb.kw sjhm.k sw ᶜ3 (Peas. R 17, 6–7)

As you love to see me healthy, you should delay him here.

Here the clause *sjhm.k sw ᶜ3* "you should delay him here" is the rheme, even though it is syntactically dependent. The sense of the sentence itself indicates that the first clause is not a separate statement ("you love to see me healthy") but rather is understood as given: in other words, "(given that) you wish to see me healthy, (then) you should delay him here." This is what is going on in the sentence discussed in § 18.12, with an initial *sḏm.f*:

mr.ṯn ᶜnḫ msḏ.ṯn ḫpt jw.ṯn r drp n.j (CG 20003 a 1–3)

As you want to live and you hate to pass on, you are to offer to me.

Note that the first example has the geminated *sḏm.f* and the second, the ungeminated one. If the second one is truly ungeminated (i.e., representing ⋆*miriáṯun* and not ⋆*mirriáṯun*), the difference is between a single act of wanting (*mr.ṯn*)—as well as hating (*msḏ.ṯn*)—and an extended one (*mrr.k*), or just between unmarked forms and marked ones (see § 22.14). In the next example, however, both forms are used together:

mr.ṯn ᶜnḫ msḏḏ.ṯ(n) m(wt) …

ḏd.ṯn t ḥnqt k3w 3pdw ḫtpw ḏf3w n nb ᶜb(3) pn (Sethe, *Lesestücke*, 80, 4–7)

As you love to live and hate to die …

you should say, "Bread, beer, cattle, fowl, and offerings of food for this offering-stone's owner!"

Since *mr.ṯn ᶜnḫ* and *msḏḏ.ṯ(n) m(wt)* are synonymous, it is unlikely that the first refers only to a single act and the second, to an extended one. Instead,  here either is unmarked or it represents the geminated form *mrr.ṯn*.

2) **Oaths**

In Egyptian, oaths are a special kind of sentence with an initial concession. In this construction, the initial clause consists of the *sḏm.f* of *w3ḥ* "endure" or *ᶜnḫ* "live," with the name of a god or the king as its subject, translated as "As X endures" or "As X lives," followed by a second clause: for example,

w3ḥ jmn qn nn w3ḥ.j tw (Helck, *HBT*, 92)

As Amun the brave endures, I will not let you be![6]

ꜥnḫ n.j Z(J)-N-WSRT ḏd.j m mꜣꜥt (Hatnub 49, 5)

As Senwosret lives for me, I speak in truth.[7]

In such sentences the statement of the main clause is always a given: it is obvious, for example, that "Amun the brave endures" and that "Senwosret lives for me." The clause that follows this initial statement is the important one. In the first example, it contains a negated *sḏm.f* (§ 18.14). In the second example, the second clause is itself an emphatic construction, since its important part is the prepositional phrase *m mꜣꜥt* and not the predicate *ḏd.j*: "it is in truth that I speak"—i.e., "I am telling the truth."

3) **Initial adverb clause**

In Egyptian, unmarked adverb clauses always follow the main clause (§ 20.6). The emphatic construction, however, can be used as a way of expressing an unmarked adverb clause at the beginning of a sentence: for example,

zpp zj m ḫt mjnt rdjw zpw.f r gs.f m ḥꜥw (Merikare 5, 9–10)

When a man survives after mooring (dying), his deeds are put beside him in heaps.

We have already met this sentence in Lesson 19 (§ 19.6). Its second clause, with the passive *rdjw*, describes what happens to a man after death. The initial clause is not meant to state that a man survives after death (which was obvious to the Egyptians) but to indicate *when* the second clause is true. It is therefore adverbial in meaning, even though syntactically it is the main clause. We can also express this relationship, though less accurately, by a translation that better reflects what is going on in Egyptian: "A man survives after dying and his deeds are put beside him in heaps."

This kind of initial clause is especially common with the expression *ḥḏ tꜣ* "the land becomes bright," which is an Egyptian idiom for "at dawn": for instance,

ḥḏ.n tꜣ pḥ.n.j ptn (Sin. B 20)

At dawn I reached Peten.

6 *w3ḥ* is the same verb in both clauses. The verb has a number of basic meanings, including intransitive "stay put" and transitive "let stay put."

7 The "speaking-man" determinative of *ꜥnḫ* here reflects the word *ꜥnḫ* "oath," which is derived from the use of the verb *ꜥnḫ* in such sentences.

This means literally, "The land became bright and I reached Peten," but the sentence is intended to inform the reader what happened at dawn, not that dawn happened. In effect, therefore, the initial clause is adverbial.

When the *sḏm.f* and *sḏm.n.f* are used to express an initial adverb clause they have the same meaning that they have in unmarked adverb clauses: the *sḏm.f* expresses concomitant action (§ 20.11) and the *sḏm.n.f* denotes prior circumstance (§ 20.10). Thus, in the two examples just cited, the action of *zpp zj* "a man survives" is concomitant with that of the main clause *rdjw zpw.f* "his deeds are placed," and *ḥḏ.n t3* "the land became bright" expresses an action that happened before that of the main clause *pḥ.n.j ptn* "I reached Peten."

25.9 Balanced sentences

The emphatic sentences in the preceding section all have an initial main clause followed by a dependent clause. Middle Egyptian also has emphatic sentences consisting of two main clauses. Egyptologists call these balanced sentences. Syntactically they look like balanced A B nominal sentences (§ 7.7.2), but with two clauses instead of two nouns: for example,

prr.ṯn r pt m nrwt prr.j ḥr dpt ḏnḥw.ṯn (CT III, 21f–g)

You go up to the sky as vultures and I go up on the top of your wings.

In this example both clauses have the geminated form *prr* as predicate, with two different subjects and adjuncts.

In the sentences discussed in § 25.8, the initial clause is subordinate *in meaning* to the second clause. In the balanced sentence, however, the two clauses are *mutually dependent*. In the example just cited, the two clauses together make up a sentence in which the action of the first clause is dependent on that of the second, and vice versa. We can express this interdependence in English not only by a neutral translation such as that given above but also by making one or the other of the two clauses a dependent clause: for example, "Whenever you go up to the sky as vultures, I go up on the top of your wings" or "You go up to the sky as vultures only when I go up on the top of your wings."

The example just cited has two geminated *sḏm.f* forms. Balanced sentences can also use the ungeminated form:

pr.f r pt pr.j ḏs.j ḥnᶜ.f r pt (CT VI, 338c–d)

He goes to the sky and I myself go with him to the sky.

This example simply expresses the interrelationship of the two clauses; in the previous one, the geminated stem denotes multiple actions ("whenever").

In balanced sentences the verb form in both clauses must be the same, though not necessarily of the same verb: for example,

ḫdd.k dd.tw n.k z3 t3 (Naville, *DB* IV, pl. 114)

You go downstream and homage is given to you — or

Whenever you go downstream, homage is given to you.[8]

Each clause here has the geminated *sḏm.f* of a different verb. This is not the same as in the first example of § 25.8.3: there the predicate *rdjw* in the second clause is the passive *sḏm.f* rather than a geminated nominal form like *zpp* in the first clause, so that is not a balanced sentence. The verb form must also be the rheme in each clause of a balanced sentence. For this reason, the last example in § 25.8.2 is not a balanced sentence, since the *sḏm.f* in the second clause is not the rheme.

Balanced sentences are not limited to the *sḏm.f*. They can also be made with the *sḏm.n.f*: for example,

pr.n.sn r pt m bjkw pr.n.j ḥr ḏnḥwj.sn (CT III, 115g–h)

They have gone up to the sky as falcons and I have gone up on their wings.

When the two clauses have the *sḏm.n.f* of different verbs, there is no difference between the balanced sentence and the one discussed in § 25.8.3:

ḫmᶜ.n.f wj st.n.j sw (Sin. B 137–38)

He charged me and I shot him (balanced sentence) — or

When he charged me, I shot him (emphatic sentence).

In terms of translation, of course, either analysis of this example makes sense. That's because the difference exists only in English. In Egyptian, both the balanced sentence and the emphatic one simply consist of two clauses with the *sḏm.n.f*.

25.10 The subordination of emphatic sentences

Like most other kinds of Egyptian sentences, emphatic sentences can be used not only as independent statements but also as noun clauses or adverb clauses. Unlike other kinds of sentences, however, the emphatic constructions do not seem to occur as relative clauses, either marked or unmarked.

8 The term *z3 t3* "homage" literally means "protection of the earth." The expression apparently reflects the image of someone prostrate on the ground, "protecting" it with his body.

An emphatic sentence can be subordinated as an unmarked noun clause, just by virtue of the context in which it is used: for example,

wn.jn sḫtj pn snḏ.(w)
jb.f jrr.t(w) r ḫsf n.f ḥr mdt tn ḏdt.n.f (Peas. B2, 117–18)
So, this peasant was afraid,
thinking it was done in order to punish him for this speech he had said.[9]

At first glance, *jrr.t(w)* "it was done" (referring to an action mentioned in a previous sentence) might appear to be the object of *jb.f* (§ 21.7) in this example. In the noun clause, however, the rheme is the prepositional phrase *r ḫsf n.f* "in order to punish him" and not the verb *jrr.t(w)*: the farmer was not afraid because he thought "it was done" but because he thought "it was done in order to punish him." The object of *jb.f* is therefore an emphatic sentence serving as an unmarked noun clause.

This kind of unmarked subordination of an emphatic sentence is not common. Such sentences usually require a word of some sort to show that they are being used as a dependent clause. Emphatic sentences can be subordinated in marked noun clauses by means of *ntt* or *wnt* "that," which are used to subordinate other kinds of sentences in a noun clause (§ 21.4):

ḏd.(j) rḫ.k r ntt ḫpr prt spdt m 4 prt 16 (Sethe, *Lesestücke*, 96, 23–97, 1)
I speak so that you may learn that Sothis's emergence will occur on 4 Growing 16.

In the noun clause introduced here by *r ntt* (literally, "with respect to the fact that"), the rheme is clearly the prepositional phrase reporting *when* the Sothic rising (see Essay 9) will take place and not the fact that the rising will occur (which is a given). The clause after *r ntt* is therefore an emphatic sentence used in a marked noun clause.

Most often, emphatic sentences are subordinated by means of the enclitic particle *js* (§ 16.7.3), placed after the verb form. Emphatic sentences marked by *js* can serve both as noun clauses and as adverb clauses (see §§ 21.3 and 20.5): for instance,

ḏd.sn n rᶜ ḏsr r(m)n m j3bt pr.n.k js m nṯr (CT I, 278d–f)
They say to the Sun, who lifts his arm in the east, that you have emerged as a god

9 *jb.f* is a *sḏm.f* used in an unmarked adverb clause; *ḫsf* "punish" is used with the dative: literally, "to punish to him."

ʿnd j3dr.f jr.n.f js hrw r nw st (Adm. 12, 1)

His herd is small, but he has spent the day to gather it.

In the first of these examples, *js* subordinates an emphatic sentence as the object of *ḏd.sn* "they say." The important part of the clause is not the statement that the listener has emerged but the prepositional phrase describing how he has done so: *m nṯr* is the rheme. In the second example, *js* subordinates an emphatic sentence in an adverb clause. The important part of the adverb clause is not the fact that "he has spent the day" but that he has done so in order to gather his herd; the prepositional phrase *r nw st* is the rheme.

Occasionally Middle Egyptian uses *wnt* or *ntt* plus *js* to subordinate an emphatic sentence in a noun clause: for example,

nj sḫm rd.k jm.j n ntt j.n.j js mjn m ṯnw (CT VI, 332p–q)

Your foot will not have control over me, because I have come here from This.[10]

Here the emphatic sentence is used in a noun clause after *n ntt*, "for (the fact) that." The important part of the noun clause is not the statement "I have come here" but the prepositional phrase *m ṯnw* "from This," since it is this origin that gives the speaker the immunity described in the first clause.

Middle Egyptian thus has four ways of subordinating an emphatic sentence: by context alone (as an unmarked noun clause), by *ntt* or *wnt* (in a marked noun clause), by *js* (in a marked noun or adverb clause), and by *ntt* or *wnt* plus *js* (in a marked noun clause). Of these four constructions, the two with *js* are sure signs that the subordinated clause is an emphatic sentence. The other two are also used with subordinated clauses that are not emphatic (§ 21.4), so only the context indicates whether the subordinated clause is emphatic.

25.11 The negation of emphatic sentences

In a regular sentence, negating the verb form also negates the rheme, because the verb expresses the rheme. In the English sentence *Jill does not like to sing in the shower*, for example, the negated verb form tells us something negative about Jill. In emphatic sentences, however, negation of the verb form does not negate the rheme, because the rheme is something other than the verb form. This means that emphatic sentences can have two negations:

10 This sentence comes from an early Middle Egyptian text: *nj sḫm* is future instead of past (see § 18.13 end). *ṯnw* "This" was the capital of the nome of Abydos.

1) negation of the verb form. This produces an **affirmative sentence with a negated verb**: for example, *Jill does not like to sing* IN THE SHOWER or *It is in the shower that Jill does not like to sing*. This sentence answers the question *Where does Jill not like to sing?* and says something about the negative statement *Jill does not like to sing*.
2) negation of the rheme. This produces a **negative sentence with an affirmative verb**: for example, *It is not in the shower that Jill likes to sing*. This is one way of answering the question *Where does Jill like to sing?*, by telling us that of all the places Jill may like to sing, the shower is not one of them. Note that the verb form is affirmative (*Jill likes to sing*), even though the rheme is negated: the sentence tells us that Jill does in fact like to sing, but not in the shower.

Middle Egyptian uses two different negations for the emphatic sentence, depending on whether the predicate or the rheme is being negated.[11]

The **verb form** in emphatic sentences is negated by means of the negative verb *tm* plus the negatival complement, as in in other uses (§§ 20.16, 21.14): for example,

tm.k tr sḏm ḥr mj (Peas. B1, 211)
Why do you not listen?

tm.f ḫr jm [r] ḥr rḫ.f rn.f (CT VII, 11o)
It is because he knows his name that he doesn't fall on the face there

tm.k jw r.j tm.j ḏd r.k (CT V, 326h)
You don't come against me and I won't speak against you.

These examples illustrate how *tm* negates the verb in sentences with a rhematic interrogative (§ 25.5) and adverb clause (§ 25.7), and in a balanced sentence (§ 25.9).

The **rheme** in emphatic sentences is negated by means of the negative particle *nj* before the verb *plus* the enclitic particle *js* after the verb: for instance,

šm.n.k ꜥnḫ.t(j) nj šm.n.k js m(w)t.(tj) (CT I, 187e)
You have gone away alive: you have not gone away dead.

11 It is also possible to negate both the verb form *and* the rheme, producing a negative sentence with a negated verb: for instance, *It is not in the shower that Jill doesn't like to sing (but in public)*. This kind of doubly-negated sentence is not very common in English or Egyptian.

This example is from a spell of the Coffin Texts spoken to the deceased. In each of its two sentences, the rheme is the adverb clause, not the predicate *šm.n.k*. The fact that the deceased has "gone away" is a given: what is important is *how* he has "gone away." Note that in the second sentence the negation does not apply to the predicate *šm.n.k* (since the deceased has in fact gone away), but to the rheme: i.e., "it is not dead that you have gone away (but alive)."

The use of *js* shows that the negative *nj* does not apply to the verb that follows it but to the whole sentence: without *js* the sentence would mean "you do not go away, being dead." The particle *js* is therefore an important clue to the meaning of a sentence. **The construction *nj* VERB *js* is almost always the sign of an emphatic sentence**; without *js*, the sentence is a normal construction with a negated predicate. This use of *js* with the negative particle *nj* is similar to that which we have seen in nominal sentences (§ 11.5). In both constructions *js* serves as a signal to the reader or listener that the negation is not meant to apply just to the word that follows *nj*.

25.12 The verb *wnn* in emphatic sentences

The *sḏm.f* of *wnn* "exist" can be used to allow a clause with adverbial or pseudo-verbal predicate to serve as the theme in an emphatic sentence:

wnn.k ḥr rdjt dj.tw n.f ᶜqw nn rdjt rḫ.f ntt ntk rdj n.f st (Peas. B1, 114–15)

You shall be having rations given to him without letting him know that you are the one who gives them to him.[12]

Here the adverb clause *nn rdjt rḫ.f ntt ntk rdj n.f st* is the rheme of the sentence. As in the sentence discussed at the end of § 25.7, above, this statement both orders someone to give rations and stresses the situation in which that should be done.

The *sḏm.f* of *wnn* can also be used as a verb in its own right. Common examples of this use are balanced sentences such as the following:

wnn pt wnn.ṯ ḥr.j (Urk. IV, 348, 9)

As long as the sky exists, you will exist with me.

25.13 Identifying emphatic sentences

With the exception of balanced sentences and the subordinate and negative constructions discussed in §§ 25.10–11, the sentences in this lesson look mostly like those we have already encountered in previous lessons. So, how can we identify emphatic sentences, and more importantly, why should we bother to do so?

12 For *rdjt dj.tw* see § 21.8. The construction *ntk rdj n.f st* is a participial statement (§ 23.10).

First of all, it should be stressed that the identification of emphatic sentences is primarily a matter of translation, just as is true for the unmarked subordinate clauses discussed in Lessons 20–22. For the most part, Middle Egyptian uses the same kinds of verb forms and constructions in simple statements, unmarked subordinate clauses, and emphatic sentences. The better you understand how the language works, however, the more sense your translations will make.

A good example is the sentence *wbn.f wn wnwt nn rḫ.tw ḫpr mtrt* that was discussed in § 25.8.1. This consists of four *sḏm.f* clauses that mean literally "he rises, the time is, one will not know, noon happens." To translate them like that, however, hardly makes sense and does not capture what the sentence actually means. Instead, we have to go beyond the grammar and think about the relationship between these four statements. For the last two, this is fairly easy, because their relationship is captured pretty well by the literal English translation "one will not know noon happens," though you might want to make it even clearer by putting "that" between the two: "one will not know that noon happens." For the first two, it is obvious that "he rises, the time is" makes litle sense, but if you remember that Egyptian likes unmarked adverb clauses, you can get a better idea of what is meant by supply an adverbial conjunction—"he rises when the time is"—and then change the translation to better English: "he rises when it is time." Finally, you have to think about the relationship between the two larger clauses. "He rises when it is time and one will not know that noon happens" makes a fair amount of sense, but if you think about what is actually being said, you will realize that the first clause is less important than the second, and this is a good clue that the sentence is an emphatic one. To capture this relationship, you can make the first clause subordinate or the second one: "Although he rises when it is time, one will not know that noon happens" or "He rises when it is time, but one will not know that noon happens."

In this case, there is really nothing to identify these four clauses as an emphatic sentence other than the fact that they do not make much sense otherwise. Fortunately, for many sentences there are two clues that can help you identify when the sentence is an emphatic one.

1) **Its construction**

Certain kinds of constructions are characteristic of emphatic sentences. As noted in § 25.5, interrogative words or phrases are always the rheme, so the sentence they are used in is always emphatic. For the purposes of translation, however, this is not something that you have to keep in mind, because the same is true in English. A sentence such as *jr.tw nn mj mj* does not have to be translated as "It is like what that this was done?" in order to capture its meaning: the simple translation "How was this done?" does so just as well (and more fluently). Other emphatic constructions that are easy to recognize are balanced sentences (§ 25.9), those in which the *sḏm.f* or *sḏm.n.f* is subor-

dinated by *js* or *wnt/ntt … js* (§ 25.10), and those in which the verb form is negated by *nj … js* (§ 25.11).

2) **The nature of its verb**

The geminated form of 3ae-inf., 4ae-inf., caus. 3ae-inf. verbs, and anom. *rdj* can be a clue that the sentence is emphatic (§ 25.4). Although these are also found in noun clauses and in the relative *sḏm.f*, if both of those functions can be ruled out, a sentence that uses these forms will almost certainly be an emphatic one.

In Lesson 17 we learned that Middle Egyptian normally uses the *sḏm.n.f* to express completed action only with transitive verbs, while the stative is regularly used for the same purpose with intransitive verbs (§ 17.3). This preference has an important corollary: **the *sḏm.n.f* of intransitive verbs is usually a clue that the sentence or clause is emphatic**. The only major exception to this rule is when an intransitive *sḏm.n.f* is used after the negative particle *nj* (§ 17.11)—unless, of course, the verb form is also followed by *js* (§ 25.11).

Since the stative is normally used to express completed action for intransitive verbs, use of the *sḏm.n.f* of such a verb instead of the stative is usually a good indication that the clause or sentence in which it occurs is emphatic. The reason for this is that the stative is used when the interest is on the action itself (meaning that the verb is the rheme) and the *sḏm.n.f* when it lies elsewhere in the sentence. The difference can be seen in the following example, where both verb forms are used in a single inscription:

 …

ʿḥʿ.n.(j) pr.kw m gbtjw …

pr.n.(j) m mšʿ n zj 3000 (Hamm. 114, 10–12)

Then I went out from Coptos …

I went out in an expedition of 3000 men.

The first sentence of this example reports what the speaker did: the predicate is the rheme, expressed by the stative *pr.kw*. The second sentence repeats the predicate of the first statement, but here the predicate is no longer the rheme: it is now a given, and the important part of the sentence is the prepositional phrase telling *how* "I went out." In this case, therefore, the *sḏm.n.f* is used instead of the stative.

Of course, the *sḏm.n.f* of transitive verbs can also be used as the predicate in an emphatic sentence (for an example, see § 25.7, above). In this case, only the construction or the context can indicate whether the sentence is emphatic or not. As a rule, the initial words *jw*, *ʿḥʿ.n*, and *wn.jn* typically introduce non-emphatic sentences. The particle *m.k*, however, can introduce not only the regular sentences (§ 17.7) but also emphatic ones: for example,

m.tn rdj.n.j j3ᶜš.tw n.tn r rdjt dᶜr.tn n.j z3.tn m s33 (Neferti 6)

Look, I have had you summoned in order to have you seek out for me a son of yours who is (literally, "as one who is") wise.

Here the point is not that "I have had you summoned," which the listeners presumably know, but the reason for this action: the adjunct introduced by the preposition *r* is the rheme.

There are apparently no clear examples of emphatic sentences in which the *sḏm.n.f* is introduced by *jw*, but the particles *jn jw* can introduce an emphatic question: for example,

jn jw jj.n.t r jtt.f
nn dj.j jt.t sw m ᶜ.j (MuK. 2, 3)

Have you come to take him?
I will not let you take him from me.

Here the purpose of the question is not to ask "Have you come?" but "Have you come *to take him*?": the rheme, which is what is questioned, is the prepositional phrase *r jtt.f*. This is an adjunct question; compare the use of *jn jw* to introduce the transitive *sḏm.n.f* in a predicate question in the first example of § 17.12.

The following chart summarizes how the *sḏm.n.f* is used in emphatic and non-emphatic sentences:

	TRANSITIVE VERBS	INTRANSITIVE VERBS
initial	both	emphatic, rarely non-emphatic
after *jw*, *ᶜḥᶜ.n*, *wn.jn*	non-emphatic	rare, except after *jn jw*
after *m.k*	both	both
negated by *nj* (or *nn*)	non-emphatic	non-emphatic
negated by *nj … js*	emphatic	emphatic.

As you can see from this chart, both the kind of construction in which it is used and the nature of the verb itself are important clues to whether a *sḏm.n.f* is the predicate of an emphatic sentence or not. In general there is little ambiguity except in the case of the *sḏm.n.f* of a transitive verb used after *m.k* or without an introductory word.

Essay 25. Letters

Of all the kinds of Egyptian texts that have survived, letters bring us closest to the ancient Egyptians as real people. They also give us the best example of Egyptian as a spoken language. Like the non-literary texts discussed in Essay 24, they were concerned with content rather than form. Egyptian letters were composed, like our own, as a substitute for spoken communication. As such they reflect the everyday language of their writers much more closely than literary texts. Even the letters of high officials, such as the vizier, use colloquialisms, such as the definite article *p3* (§ 5.10.3).

Letters have survived from almost all periods of ancient Egyptian history, and from all but the very lowest levels of Egyptian society. We have copies of letters written by Egyptian kings to officials, and real letters from Egyptians to their superiors (including the king), their subordinates, and their own friends and families.

The earliest preserved letters are copies of messages sent by King Isesi of Dynasty 5 (ca. 2350 BC) to his officials and reproduced in their tomb biographies. A century later the young king Pepi II of Dynasty 6 sent a letter to one of his officials, named Harkhuf, which Harkhuf later had carved into the façade of his tomb at Aswan. In it, the king responds to a letter that Harkhuf had sent with news of an expedition he had led to Nubia for the king:

> You have said in this letter of yours that you are bringing a pygmy of the god's dances from the land of the horizon dwellers … Come downstream to the capital at once! Cast off and bring this pygmy with you …. When he boards the boat with you, assign able people who will be around him on both sides of the boat and who will keep him from falling in the water. Also, assign able people who will sleep around him in his cabin. Inspect ten times a night. My Incarnation wants to see this pygmy more than the products of Sinai or Punt! (Urk. I, 128, 14 – 130, 15)

The letter is dated to Pepi II's Regnal Year 2, when the king was about eight years old.

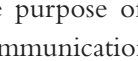
Most letters were written on ostraca or on sheets of papyrus cut to about the height of a modern sheet of paper (Fig. 19). Very few were dated. Many were dictated to scribes, but quite a few preserved letters were actually written by their senders. As such, they are a good indication of the level of literacy among educated Egyptians, including some women. Once a letter on papyrus was completed, it was rolled up from left to right, then folded in half or thirds. Official letters on papyrus were regularly tied with a strip of linen and sealed (Fig. 19), but other kinds seem to have been posted without sealing. The address was written on the outside of the folded letter. The address in Fig. 20, for example, reads:

(j)m(j) r t3-mḥw hrw-nfr (Heqanakht III, vo. 3)
Delta-overseer Herunefer.

There was no mail service in ancient Egypt, so letters were entrusted to travelers for delivery.

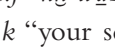
The content of Egyptian letters is as varied as those of our own society. Most deal with business or administrative matters, but others were written just to keep in touch. An example of the latter is the following, written by a woman in Thebes to her mother in the Thinite nome, near Abydos, in the early 12th Dynasty:

> A thousand phrases of greeting you, in lph! (§ 20.9.2) [May] you be [well], with your heart sweet. May Hathor sweeten your heart for me. Don't worry about me. Look, I am healthy … And greetings to Gereg in lph. Look, I have had Si[hathor] (the letter carrier) come to check on you. Don't let Gereg forget about [what I told] him. And greet the whole house for me in lph! (Heqanakht IV).

The purpose of such correspondence is reflected in a common Egyptian idiom for "communication,"  *swḏ3 jb* "making sound the heart," which refers to the notion that letters can relieve the recipient's worry about the sender. This expression is often used as an infinitival phrase in letters, referring to the letter itself: for instance,

swḏ3 jb pw n nb.j ʿnḫ-wḏ3-snb r ntt h3w nb n nb.j ʿnḫ-wḏ3-snb ʿḏ.(w) wḏ3.(w)
(*Kahun*, pl. 29, 2–4)

> This is a communication to my lord, lph, to the effect that all the affairs of my lord, lph, are safe and sound.

Egyptian letters often use stock phrases in the same way that our own use expressions such as "Dear Sir," "Sincerely," and "Yours truly." Many of these occur in letters from individuals to their superiors. As a term of respect, the letter writer often refers to himself as  *b3k jm* "your humble servant" or "yours truly" (literally, "the worker there"). In the same way, the superior to whom the letter is directed can be addressed as *nb.j ʿnḫ-wḏ3-snb* "my lord, lph," as in the passage just cited, or indirectly as  *zḫ3.k* "your scribe"—presumably indicating that the letter would be dealt with by the recipient's secretary.

Besides the odd individual letter, a number of important archives have also been found. For Middle Egyptian the most important are the **Heqanakht Papyri** (Figs. 19–20) containing four letters and several accounts beloinging to a funerary priest of the early 12th Dynasty in Thebes; the **Semna Dispatches**, copies of administrative letters found in a Nubian fortress; and the **Illahun Papyri**, a series of several dozen business and administrative letters discovered in a Middle Kingdom settlement near the Fayum. Although most letters exist in only one copy, some model letters were used to train scribes in the New Kingdom and later. Among such letters is a Middle Kingdom composition that was known as  *kmyt* "**Kemit**"—literally, "Compendium."

The Egyptians wrote letters not only to the living but also to the dead. From the early Middle Kingdom and later we possess a number of such **Letters to the Dead**, written on objects that were deposited in the tomb and intended to seek the intercession of the deceased. A typical example is the following, written on a bowl used to present an offering of water in the tomb:

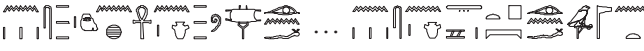
> What Dedi sends to the priest Intef, born of Iunakht. What about that maidservant Imiu, who is ill? Won't you fight for her day and night with anyone, male or female, who acts against her? Why do you want your house to be stripped bare? Take heed about her today like new. If her household is established, water will be poured for you. If there is nothing from you, then your house is diminished. Is it that you do not know that that maidservant is the one who makes your house among people? Take heed about her. Be watchful about her. Save her from all who act against her. Then your house and your children will be established. May your hearing (of it) be good. (*L to D*, pl. 6)

Such letters are a poignant reminder of how vividly the ancient Egyptians felt their deceased relatives to be a part of their own daily lives.

Exercise 25

Transcribe and translate the following sentences.

1.  (CT V, 323h–i)
2.  (*Himmelskuh*, 2) — a command
3.  (CT VI, 401n–o)
4.  (Heqanakht I, vo. 7)
5.  (Heqanakht I, vo. 11–12)

6.  (Heqanakht II, 3–4)
7.  (Helck, *HBT*, 90)
8.  (Khakh. 6)
9.  (Leb. 116–18)
10.  (MuK. 1, 7)
11. 
 … (Neferti 24–26)
12. 
 (Sin. B 11–13) — *ng3w* "Cattle-town" (a village)
13.  (Sin. B 72–73)
14. 
(Sin. B 199–200)
15.  (Sin. B 202)
16.  (Westc. 6, 4–5)
17.  (Westc. 7, 20–21)
18.  (Westc. 11, 21–22)
19.  (Westc. 12, 14–15)
20.  (CT V, 113b)
21.  (CT III, 81a–b/d)
22. 
 (CT V, 250k–n) — *wn* "sanctuary"
23. 

 (Merikare 11, 10–12, 8) — *ḥn* "(well) provided," *prw* "who come"

26. Middle Egyptian Grammar

26.1 Rules and exceptions

In order to read and understand texts in any foreign language you need two basic tools, a dictionary and a grammar. A dictionary tells you what the words of a language mean and something about how they are used, and a grammar shows you how the words are put together into actual sentences. The purpose of this book has been to give you a solid grounding in the grammar of Middle Egyptian.

Human languages defy neat and orderly classification. Although all languages obey fundamental rules for the formation of words and sentences, they are also notoriously fluid about how those rules are applied. To appreciate this in English, you have only to look at the works of Lewis Carroll, James Joyce, or Dr. Seuss. Middle Egyptian is no different in this respect than any other language. Although we can approach its grammar in an orderly fashion—as the content and arrangement of the lessons in this book have tried to do—we are often puzzled and even frustrated by the continual appearance of what seem to be exceptions to the rules. Middle Egyptian can be especially difficult in this regard, as you have seen throughout the course of these lessons. There are a number of reasons why this is so.

Like any language, Middle Egyptian had its own unique way of understanding the phenomena of the world and the relationships between them. Every language is different in this respect from every other language, but some are more different than others. It is relatively easy for speakers of English to learn modern languages such as Spanish or German because to a great extent these languages share with English a common civilization and a common experience of the world. Ancient Egypt, however, is separated from us by a much greater gulf of time and culture. The people who spoke and wrote Middle Egyptian understood the world in many ways much differently than we do, and they organized their experience of it differently as well. Even though we may understand the individual words and grammar of an Egyptian sentence, therefore, there are times when the meaning of the sentence as a whole can still elude us.

Of course, we can come up against similar problems with modern languages, but when we do we have the advantage of being able to ask a native speaker for explanation. This luxury is not available for Middle Egyptian. As a result, we cannot always be certain whether the problem lies in our own understanding or in the ancient text itself. Individual languages also vary from region to region and even from speaker to speaker. What is acceptable usage to one group of speakers may not be so to another. Our knowledge of modern languages usually allows us to appreciate the difference

between such dialectal variation and a genuinely ungrammatical usage. Here again, we have no such luxury for Middle Egyptian. It is not always possible, therefore, to know whether an unusual construction represents a real exception or simply a scribal error. Because languages are capable of great flexibility, however, we have to give the texts the benefit of the doubt: as a rule Egyptologists are (or should be) wary of labeling something an error rather than an exception.

Languages also change over the course of time. When we learn a modern language, we normally study only one stage of its historical evolution, and the knowledge we acquire of that stage ultimately allows us to recognize a different historical usage when we encounter it. Students who learn modern English as a foreign language, for example, soon come to realize that constructions such as *thou art* belong to an earlier stage of the language and are used today only in very limited and narrowly defined contexts, such as prayers or archaic dialects. As you have learned in the course of these lessons, Middle Egyptian was a spoken language for several hundreds of years and was written for many centuries more. Our understanding of the language has improved slowly to the point where we are often able to recognize an archaic usage as such, but it is still evolving and much work remains to be done in this area of Middle Egyptian grammar. Here again, the imperfect state of our knowledge does not always allow us to know when an unusual construction is a deliberate archaism or simply a less common contemporary usage.

All of these factors mean that our appreciation of what actually constitutes Middle Egyptian is less precise than we might like—and correspondingly, the language is more difficult to teach and learn. Nonetheless, it is possible to identify and organize the basic core of Middle Egyptian grammar, and that fundamental core is what we have been studying in the lessons of this book. To make it easier for you to appreciate and remember these basics, the following sections present a summary and overview of Middle Egyptian grammar.

26.2 Categories of words

Middle Egyptian words are normally classified into seven basic categories: nouns, pronouns, adjectives, prepositions, adverbs, particles, and verb forms. Each word in a Middle Egyptian sentence belongs to one of these seven categories.

It is important to remember that these are lexical (dictionary) categories, not syntactic ones. As we have seen throughout these lessons, it is possible for a word of one category to be used in actual sentences like that of another: for example, nouns of time can be used as adverbs (§ 8.14) and prepositional phrases can be used as adjectives (§ 6.7) or nouns (Exercise 15 no. 20), and verb forms can be used like nouns (§ 21.6). Despite this flexibility in use, however, the words themselves are still nouns, prepositions, verbs, and so forth.

26.3 Nouns (Lesson 4)

All Egyptian nouns consist of a root and an ending. The root carries the noun's basic meaning: for example, *sn* "sibling." The ending identifies the noun as belonging to one of two genders, masculine or feminine, and tells whether it is singular, dual, or plural in number. Masculine singular nouns can have no ending, but the other endings consist of one or more consonants.

When they are used in a sentence, nouns are usually defined or undefined. These features are not marked in the form of the noun but by what the noun refers to. Nouns can also be used together in noun phrases of apposition, conjunction ("and"), disjunction ("or"), or possession. These relationships can be expressed simply by putting two nouns together, or by linking them with a separate word such as a preposition or the genitival adjective.

26.4 Pronouns (Lesson 5 and §§ 10.5, 14.5)

There are three kinds of pronouns in Middle Egyptian: interrogative, demonstrative, and personal. Interrogative pronouns have only one form and are used exclusively in questions. Demonstrative pronouns have different forms to distinguish gender and number. They can be used either by themselves or to modify a noun or noun phrase. Personal pronouns distinguish person as well as gender and number, and have five forms: independent, dependent, suffix, stative, and subject.

Independent pronouns are used as the subject or predicate in nominal sentences (§ 7.6), as part of the predicate in nominal sentences of adherence (§ 7.8), to express the agent of the infinitive (§ 13.4.1), and as emphasized subject (§ 25.3). The subject pronouns are another kind of independent pronoun, used as the subject of an adverbial or pseudo-verbal predicate (§§ 10.5, 14.4).

The dependent pronouns always follow some other word. They are used as the subject in adjectival sentences (§ 7.3), as part of the subject in nominal sentences of adherence (§ 7.8), and in adverbial sentences after certain introductory words (§ 10.4), as the expressed subject of the imperative (§ 15.3), and as the object of verb forms.

The suffix pronouns are always attached as part of a word. There are two sets of such pronouns. One is used exclusively with the stative (§ 16.2). The other set has a wider range of use: as the possessor of a noun (§ 5.7), the object of a preposition (§ 8.4), the subject in adverbial sentences after certain introductory words (§ 10.3), the subject or object of the infinitive (§§ 13.4–5), and the subject of verb forms; and for the gender and number markings of the *sḏmtj.fj* (§ 23.13).

The impersonal pronoun *tw* (§ 14.5) is used like both a dependent pronoun and a suffix pronoun, as the subject of an adverbial or verbal predicate. As a suffix it is also used to make the passive of some verb forms.

26.5 Adjectives (Lesson 6)

The category of adjectives is primarily a functional one. There is only one Egyptian word that can only be used as an adjective: *nb* "all, each, every." All other Middle Egyptian adjectives are words of other categories that are used as adjectives. These include demonstrative pronouns, the nisbes of nouns and prepositions (§§ 6.1, 8.6), ordinal numbers (§ 9.3), the relative clause markers *ntj* and *jwtj* (§§ 22.2–8), and the attributive forms of the verb (relative forms, participles, *sḏmtj.fj*). Except for the demonstrative pronouns, these are actually nouns, used as appositives or in a genitival relationship. Adjectives such as *nfr* "good, perfect" are participles of adjective verbs (§ 23.6).

Except for *nb*, adjectives can be used either to modify a preceding noun or noun phrase or as nouns in their own right, without an expressed antecedent. In either case, they are marked for the gender and number of their antecedent, with the same endings used for nouns. Participial adjectives, and some nisbes, can also be used as adjectival predicates (Lesson 7 and §§ 23.8, 24.5). The participial adjective *wr* can also be used as an interrogative meaning "how much?" (§§ 6.6, 7.13 end).

26.6 Prepositions and Adverbs (Lesson 8)

Middle Egyptian has seventeen basic prepositions and a large number of compound prepositions formed from the basic prepositions plus a noun, infinitive, or adverb. The category of adverbs includes three primary adverbs, one interrogative, several adverbs formed from adjectives, and prepositional adverbs. Words of other categories, such as nouns and verb forms, can also be used as adverbs.

26.7 Particles (Lesson 16)

The category of particles includes words that do not fit readily into one of the other categories of Egyptian words. Particles are classified as proclitic or enclitic, depending on whether they can occur at the head of a clause or only after another word. Some particles are interjections.

26.8 Verb forms (Lessons 12–24)

Middle Egyptian verbs belong to one of fifteen root classes and are basically either transitive or intransitive (Lesson 12). When a verb is used in a clause or sentence it must appear in a particular form. Middle Egyptian uses sixteen such forms, which can be divided into five formal categories.

1) **Suffix conjugation**—seven forms, divided into three subcategories:
   a) two *sḏm.f* forms, active (Lesson 18) and passive (Lesson 19)
   b) four biliteral-suffixed forms: the *sḏm.n.f* (Lesson 17), and the *sḏm.jn.f*, *sḏm.ḫr.f*, and *sḏm.kꜣ.f* (Lesson 19)
   c) the *sḏmt.f* (Lesson 19)—probably an infinitival form.

2) **Stative**—a single form, with obligatory pronominal suffixes indicating person, gender, and number (Lesson 16).

3) **Imperative**—a single form (Lesson 15). The spoken language seems to have distinguished between masculine or feminine and singular or plural imperatives, at least for some verbs, but written forms show at most a difference between singular and plural.

4) **Attributives**—three forms: active and passive participles, and the *sḏmtj.fj*, which acts like a participle (Lessons 23–24). Each form is marked for the gender and number of its antecedent by an ending or, in the *sḏmtj.fj*, by a pronominal suffix. The relative *sḏm.f* and *sḏm.n.f* (Lesson 22) are the same as the *sḏm.f* and *sḏm.n.f* of the suffix conjugation with the addition of gender and number endings.

5) **Infinitivals**—four forms, three of which are used as the infinitive, negatival complement, and complementary infinitive (Lesson 13).

26.9 Verb forms: formal features

Each of the sixteen verb forms of Middle Egyptian is composed of one to four formal elements (§ 12.8).

1) The **verb stem** appears in every verb form. There are two such stems in Middle Egyptian, base and geminated, the latter only visible for particular root classes in particular forms (causative stems are considered a separate root). The verb *rdj* has two different base forms.

2) **Endings** are added to the verb stem in some forms. There are two kinds of endings: formal (which distinguish particular forms) and gender/number. The latter are used in the imperative (plural) and the attributive forms (participles and relative forms); they are the same as the gender and number endings of nouns and adjectives, except in the imperative (§ 15.1) and the *sḏmtj.fj* (§ 23.13).

Formal endings are less consistent. The only ones that are used for all verbs of all classes are the endings *–t* of the *sḏmt.f* and the complementary infinitive (§§ 19.13, 13.20) and *–tj* of the *sḏmtj.fj* (§ 23.13). Other formal endings are used for some verbs or classes in the *sḏm.f* (§§ 18.2, 19.2), the *sḏmt.f* (*–yt* in some 3ae-inf. forms: § 19.13), the participles (§§ 23.4, 24.1), the *sḏmtj.fj* (*–wtj* in some 3ae-inf. forms: § 23.13), the relative *sḏm.f* (§ 22.13), and the infinitive and negatival complement (§§ 13.3, 13.17).

Some verb forms can use both kinds of endings together: for example, in the masculine plural active participle *msddyw* "those who hate," *y* is a formal ending (of the geminated form) and *w* is an attributive ending (marking the masculine plural). Only a few verb forms have no ending in any class: these include the *sḏm.n.f* (non-relative); the *sḏm.jn.f*, *sḏm.ḫr.f*, and *sḏm.kꜣ.f*; and the stative.

3) **Suffixes** are added after any endings to distinguish some verb forms. There are five of these in Middle Egyptian: *n*, used in the *sḏm.n.f* (§ 17.2); the biliteral suffixes *jn*, *ḫr*, and *k3*, used in the *sḏm.jn.f*, *sḏm.ḫr.f*, and *sḏm.k3.f* (§ 19.9); and the suffix *tw*, which is used to make the passive of some verb forms (see § 26.12 below). The passive suffix is added after the other four suffixes.

4) The **prefix** *j* can be added before the verb stem in some forms. This is a fairly unusual feature in Middle Egyptian, and may be dialectal in origin. It is used only for some verbs or verb classes, usually as an option, in the imperative (§ 15.2.1), the *sḏm.f* (§ 18.2), and the active participle (§ 23.5).

26.10 Verb forms: action vs. state

The normal meaning of most Middle Egyptian verb forms is that of action. The stative, however, normally expresses a state of being, either as an existing condition or as the result of completed action (Lesson 16). The formal distinction between action and state is not part of the English verbal system. As a result, the stative often has to be translated by an English verb form or construction implying action rather than state, even though the stative itself does not normally have this connotation.

26.11 Verb forms: mood

The Middle Egyptian verbal system has two moods, indicative and subjunctive (§ 12.9.3). The indicative is the normal or unmarked mood, denoting action or state as a statement of fact; the subjunctive is a marked mood, indicating that the action or state is viewed as contingent, possible, or desirable. The only verb form marked for mood is the imperative (Lesson 15). The other verb forms are unmarked for mood. As such, some of them can occasionally be used with subjunctive as well as indicative meaning: for example, the stative or the *sḏm.f* expressing a wish or command (§§ 16.6, 18.8).

26.12 Verb forms: voice

The Middle Egyptian verbal system has two voices, active and passive (§ 12.9.4). Some verb forms are neutral with regard to voice, and can be used with passive as well as the normal active meaning: these include the stative, the *sḏmt.f*, the *sḏmtj.fj*, and the infinitival forms. Only two verb forms are specifically passive: the passive *sḏm.f* and the passive participle. All the other verb forms are active. The imperative and the active participles can only be used with active meaning. The other active forms can be made passive by means of the suffix *tw*.

26.13 Verb forms: tense

Middle Egyptian verb forms can express both absolute and relative tense: that is, action that is past, present, or future with respect to either the moment of speaking or another action (§ 12.9.1). No forms are marked for absolute tense. A few verb forms, however,

are normally associated with a specific relative tense: these include the *sḏmt.f* and *sḏmtj.fj*, denoting action yet to occur with respect to some other action; and the *sḏm.jn.f* and *sḏm.k3.f*, which denote subsequent or consequent action.

26.14 Verb forms: aspect

Aspect in Middle Egyptian is both a lexical feature and a syntactic one. This means that some aspectual features come from the dictionary and others, from verb forms or constructions. Lexical aspect is signaled by the geminated stem (repetitive or normative action) and by the 4-lit. and 5-lit. reduplicated stems (multiple or intensive action). The only verb form marked for aspect is the *sḏm.n.f*, which denotes completed action; the stative often expresses completed action, which was its original meaning. Incomplete action (corresponding to the English progressive forms) is expressed by mean of the pseudo-verbal SUBJECT–*ḫr-sḏm* construction and in older texts by the SUBJECT–*sḏm.f* construction.

26.15 Predicates

Middle Egyptian clauses and sentences are classified into four different types, based on the nature of their predicate.

1) **Nominal** (Lessons 7 and 11)

Clauses or sentences with nominal predicates basically express the identity of their subject. The predicate can be a noun or noun equivalent (noun phrase, pronoun, or noun clause). Because the same elements are used as the subjects of Egyptian sentences, the predicate can be identified only by the composition of the sentence or its context. There are three basic nominal-sentence patterns: A *pw*, A B, and A *pw* B. The predicate in A *pw* is always A. In the A B and A *pw* B patterns it can be either A or B.

2) **Adjectival** (Lessons 7 and 11)

Clauses or sentences with adjectival predicates basically express a quality of their subject. The predicate can be a participial adjective or a nisbe. The predicate always precedes its subject and is always masculine singular (or dual: §§ 7.2, 23.8. 24.5), regardless of the gender and number of the subject.

3) **Adverbial** (Lessons 10–11 and 14)

Clauses or sentences with adverbial predicates basically express the location of their subject. The predicate can be an adverb or adverb equivalent, including prepositional phrases and the pseudo-verbal construction, and usually follows the subject.

4) **Verbal** (Lessons 13–25)

Clauses or sentences with verbal predicates express an action or state of their subject. The predicate can be any verb form that can have a subject of its own, expressed or unexpressed; this includes all forms except the negatival complement and complementary

infinitive. Verbal predicates always precede their subject. Certain verbal constructions—notably, SUBJECT-stative and SUBJECT-*sḏm.f*—require the subject to be expressed before the verb form, but in such cases it is also repeated after the verb in the form of a pronominal suffix. The various elements of a verbal clause follow a specific word order, summarized as **VsdoSOA** (§ 13.6): verb (**V**), pronominal suffix subject (**s**), pronominal dative (**d**), pronominal object (**o**), nominal subject (**S**), nominal object (**O**), and adjuncts (**A**) such as adverbs and prepositional phrases (including nominal datives).

26.16 Clauses

Middle Egyptian sentences have four kinds of clauses: main clauses, noun clauses, adverb clauses, and relative clauses. Main clauses are those that can stand by themselves as independent sentences; all sentences must have a main clause. The others are subordinate and cannot finction as a complete sentence by themselves (Lessons 20–22). Noun clauses serve as nouns: for example, as the object of a preposition or verb or as the subject of another predicate. Adverb clauses have the same function as prepositional phrases and adverbs, describing when, where, why, or how something happens or is true. Relative clauses are those with attributive function, modifying an antecedent (expressed or unexpressed). Main clauses are also known as independent clauses and the others, as dependent.

All four kinds of clauses can be unmarked or marked. Unmarked clauses usually have nothing but the context in which they are used to indicate their function. Marked clauses have a word of some kind, such as particles (Lesson 15), to show how they are being used. The major indicators of this sort are the following:

- main clauses: the introductory words *ꜥḥꜥ.n*, *wn.jn*, and *wn.ḫr*; the proclitic particles *jn*, *jsw*, *m.k*, *nḥmn*, *ḥ3*, and *smwn*
- adverb clauses: the proclitic particles *jst* and *tj*, and the enclitic particle *js*
- noun clauses: the proclitic particles *wnt* and *ntt*, and the enclitic particle *js*
- relative clauses: the relative adjectives *ntj* and *jwtj*.

The function of clauses with a verbal predicate can also be indicated by the form of the verb. Four verb forms are used exclusively in main clauses: the *sḏm.jn.f*, *sḏm.ḫr.f*, *sḏm.k3.f*, and the imperative. The participles are the most common means that Middle Egyptian uses to make relative clauses with a verbal predicate (Lessons 23–24). Noun clauses with a verbal predicate can be expressed with the infinitive; the *sḏm.f*, *sḏm.n.f*, and *sḏmt.f*; and the SUBJECT–stative construction. There are no verb forms specifically marked for use in noun or adverb clauses, although the complementary infinitive serves as complement to another form of the same verb (§ 13.19). Note that the enclitic particle *js* marks both adverbial and nominal subordination.

26.17 Adverb clauses

Middle Egyptian adverb clauses can have all four types of predicate. The following table summarizes their normal distribution in unmarked and marked adverb clauses:

PREDICATE	UNMARKED	WITH *js*	WITH *jst/tj*
nominal	✓	✓	✓ (*jst*)
adjectival	✓		✓ (*jst*)
adverbial	✓		✓
verbal	*sḏm.f*, *sḏm.n.f*, stative, SUBJECT-stative, SUBJECT-*sḏm.f*	*sḏm.f*, *sḏm.n.f* (emphatic clauses)	*sḏm.f*, *sḏm.n.f*, stative, SUBJECT-stative, SUBJECT-*sḏm.f*

Adverb clauses can also be expressed by means of a prepositional phrase consisting of a preposition and a marked or unmarked noun clause (§§ 21.4, 21.9).

Adverb clauses normally follow the clause on which they are dependent. Those with a preposition and an unmarked noun clause, however, can precede their governing clause (§ 21.9). The protasis of a conditional sentence always precedes the main clause, or apodosis (§ 18.12). The particle *ḫr* (§ 15.6.13) can also be used to allow an adverb clause to stand at the head of its sentence.

Syntactically, all adverb clauses are adverbial modifiers of a main or governing clause. Adverb clauses, however, can express a number of different meanings, often depending on the nature of their predicate. These are summarized in the following sections.

26.18 Adverb clauses of circumstance

Circumstantial clauses describe a circumstance or situation under which the governing clause happens or is true. Such clauses express three kinds of circumstance.

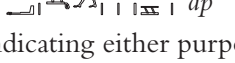
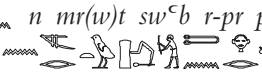
1) **Prior circumstance**—action that happened, or a state or situation that existed, before that of the governing clause. Prior circumstance is expressed by:

- a verb form—the *sḏm.n.f* and passive *sḏm.f* (§§ 20.10, 20.14)
- a preposition plus a noun clause—*m ḫt* and *r sꜣ* "after" plus the infinitive ( *m ḫt jt* (Urk. IV, 916, 3) "after returning"), the *sḏm.f* ( *r sꜣ jr.f jrt.f* (Siut I, 298) "after he does what he should do"), or SUBJECT-stative ( *m ḫt ṯnj gm.twnj* (CT II, 350a) "after the two of you have been found"); *ḏr* "since" plus the infinitive or the *sḏm.f* ( *ḏr prt m ḫt* (Urk. IV, 1198, 16) "since emerging from the womb,"  *ḏr wn ḥm.j m jnp* (Urk. IV, 157, 7) "since (the time) My Incarnation was a child").

2) **Concomitant circumstance**—action that happens, or a state or situation that exists, at the same time as that of the governing clause. Concomitant circumstance is expressed by:

- an adverbial or pseudo-verbal predicate (§ 20.7)
- a verb form or construction—the stative or SUBJECT-stative construction (§ 20.8), the *sḏm.f* or SUBJECT-*sḏm.f* construction (§ 20.11)
- a preposition plus a noun clause—*ḥr*, *m*, or *ḫft* "while, when" plus the infinitive (§ 13.11) or the *sḏm.f* (§ 21.9).

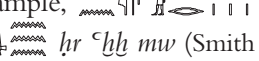
3) **Posterior circumstance**—action that happens, or a state or situation that exists, after that of the governing clause. Posterior circumstance is expressed by:

- the *sḏmt.f*, in the constructions *nj sḏmt.f* "before he heard," *r sḏmt.f* "until he hears," and *ḏr sḏmt.f* "before he hears" (§§ 19.14, 19.16); also the *sḏm.f* after *r* or other prepositions:  *r spr.s r ḏw pn* (Hamm. 110, 4) "until she arrived at this mountain,"  *dp ꜥ sʒḥ.n tʒ* (ShS. 103) "before we could touch land"
- the *sḏm.f*, indicating either purpose or result (§ 20.13)
- the *sḏm.f* or SUBJECT–*sḏm.f* construction after the particles *jḫ* and *kʒ* (§ 18.11), indicating result
- the preposition *r* plus the infinitive, expressing purpose (§ 13.11.3); also the prepositional phrase *n mrwt* "for the sake (literally, "love") of" plus the infinitive or the *sḏm.f*:  *n mr(w)t swꜥb r-pr pn* (Urk. IV, 835, 7) "for the sake of cleaning this temple,"  *n mrwt ꜥḥʒ.tn ḥr.f* (Sethe, *Lesestücke*, 84, 18) "for the sake of you fighting for it."

Result can also be expressed in main clauses by the *sḏm.jn.f*, *sḏm.ḫr.f*, and *sḏm.kʒ.f*, indicating consequence (§§ 19.10–12).

26.19 Adverb clauses of causality

Clauses of causality describe the reason for the statement of the governing clause. Causality is expressed in two ways: by a circumstantial clause or by a preposition plus a noun clause. Clauses of prior circumstance often indicate causality (§ 20.10).

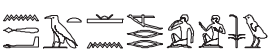
The preposition *ḥr* plus the infinitive can express causality (§ 13.11.1), as can the prepositions *n* and *ḥr* with the *sḏm.f*: for example,  *n njs.k r.n* (Urk. IV, 566, 12) "because you called to us,"  *ḥr ꜥḥḥ mw* (Smith 21, 17) "because the water evaporates." The preposition *ḏr* "since" can also express causality when it governs the *sḏm.f*: for instance,  *ḏr ngg ʒjs* (Smith 2, 21–22) "since the brain is exposed."

More often, prepositional phrases expressing causality govern a noun clause that is introduced by *ntt* (§ 21.4). In older texts, the preposition *n* can also be used with a noun clause marked by *js*: for example,

n ṯwt js sb(3) pw ms.n jmnt nfrt (CT I, 30d–31a B6C)

because you are that star whom the beautiful West has given birth to.

Causality is also expressed with the compound prepositional phrases  *n jqr n* "because of the excellence of,"  *n ꜥ3t n* "because of the greatness of," and  *n wr n* "because of the importance of," all of which mean basically "because of how much," plus a noun clause after the indirect genitive (the second *n*): for instance,



n ꜥ3t n mrr.j sw (Helck, *HBT*, 29)

because of how much I love him.

26.20 Adverb clauses of condition and concession

Conditional clauses are those that describe a condition under which the main clause is true. The conditional clause, introduced by "if," "when," or "should" in English, is called the protasis, and the main clause is known as the apodosis. A conditional protasis can be expressed by *jr* plus the *sḏm.f* or by the *sḏm.f* alone (§ 18.12), or by a balanced sentence (§ 25.9). Questions introduced by *jn* can sometimes be interpreted as conditional clauses: for example,

jn jwsw pw nj gs3.n.f (Peas. B1, 342–43)

If it is a balance, it cannot tilt—or

Is it a balance? (Then) it cannot tilt.

Clauses of concession are a kind of condition on which the statement of another clause is based. Such clauses are normally introduced by "as" or "although" in English; in Egyptian, oaths can also be classified as sentences with a clause of concession. In Middle Egyptian, clauses of concession are usually expressed by means of an emphatic sentence (§ 25.8.1–3) or by the preposition *m* plus the *sḏm.f* (§ 21.9). Like the protasis of a conditional sentence, clauses of concession regularly precede the main clause, but those expressed by *m* plus the *sḏm.f* can follow it.

26.21 Other kinds of adverb clauses

The preceding three sections summarize the major kinds of adverb clauses found in Middle Egyptian sentences. Adverb clauses of other types are expressed by means of a preposition plus a noun clause, and take their meaning from the preposition: for example, clauses of comparison introduced by *mj* "like," or *ḫft* "according as" (§ 21.9).

26.22 Noun clauses

Middle Egyptian noun clauses can have all four types of predicate, but adjectival predicates are rarely used in such clauses and adverbial predicates are limited to marked noun clauses. The following table summarizes the normal distribution of the various kinds of predicates in umarked and marked noun clauses:

PREDICATE	UNMARKED	WITH *js*	WITH *ntt/wnt*
nominal	✓	✓	✓
adjectival		rare	
adverbial			✓
verbal	*sḏm.f*, SUBJECT-stative, *sḏm.n.f*, infinitive	*sḏm.f*, *sḏm.n.f* (emphatic sentences)	*sḏm.f*, *sḏm.n.f*, SUBJECT-stative, SUBJECT-*sḏm.f*

Marked noun clauses are used primarily as the object of a verb or preposition. Unmarked noun clauses can also serve as the subject of another predicate.

26.23 Relative clauses

All four types of predicate can also be used in relative clauses, but nominal and adjectival predicates are mostly limited to unmarked relative clauses. The following table summarizes the normal distribution of the various kinds of predicates in unmarked and marked relative clauses:

PREDICATE	UNMARKED	WITH *ntj*	WITH *jwtj*
nominal	✓		
adjectival	✓	rare	
adverbial	✓	✓	
verbal	attributive forms, stative, *sḏm.f*, *sḏm.n.f*, SUBJECT-stative	*sḏm.f*, *sḏm.n.f*, SUBJECT-stative, SUBJECT-*sḏm.f* (rare)	*sḏm.f*, *sḏm.n.f*

The difference between unmarked and marked relative clauses generally corresponds to a difference in the kind of antecedent. Undefined antecedents are normally modified by unmarked relative clauses, but also by marked ones. Vocatives and proper names can also be modified by an unmarked relative clause (§ 22.16). Defined antecedents are normally modified by marked relative clauses or by the attributive verb forms.

Like adjectives, relative clauses can be used both to modify an expressed antecedent and as nouns by themselves. The latter use is limited to the attributive forms and marked relative clauses, except in nominal sentences of the pattern *jnk mr.f* "I am one who loves" (§ 22.15).

26.24 Clause relationships

All sentences consist of at least one clause, but they can also contain many clauses. In sentences with more than one clause, one of the clauses must be the main clause. In Middle Egyptian sentences this is normally the first clause, but some sentences have the main clause second. This is particularly true of conditional sentences and those with clauses of concession.

Clauses other than the main clause can be dependent on or subordinate to it, or they can be secondary main clauses. Dependent clauses usually follow the main clause, but they can also precede it or be embedded within it. Common examples of embedding are noun clauses or relative clauses serving as subject to the predicate of a main clause, and noun clauses that are the object of a verb in the main clause. Dependent clauses can also be embedded within other dependent clauses (§§ 21.17.4).

Secondary main clauses occur in compound sentences (§§ 16.10, 17.5). In English they are usually linked to the main clause by the conjunction *and*. Compound sentences in Middle Egyptian have no such linking word. Often there is no indication whether two clauses belong to a compound sentence or are consecutive independent statements. The relationship between the two clauses, however, can be signaled overtly by omitting some element in the secondary main clause that is already present in the preceding clause, such as an introductory word or particle or the subject of the verb. This kind of omission, known as "gapping," occurs mostly in compound sentences in Egyptian, as in English.

26.25 Kinds of sentences

Middle Egyptian sentences can be statements or questions, and simple or emphatic. Simple sentences are unmarked constructions: no special features are used to indicate that a sentence is a statement or that it is not emphatic. Because they are unmarked, statements can sometimes be used as "virtual" questions (§ 11.11.1).

Questions are of two kinds: those in which the predicate is questioned, and those in which some other element of the sentence is questioned (§ 17.12). The first kind, which can be called a predicate question, is introduced by the proclitic particle *jn* (§ 15.6.2), sometimes in conjunction with the enclitic particle *tr* (§ 15.7.11). Such questions can have a non-verbal or pseudo-verbal predicate (§§ 11.11, 14.9) or a verbal predicate (§§ 16.11, 17.12, 18.16, 19.8); the *sḏm.jn.f*, *sḏm.ḫr.f*, *sḏm.kꜣ.f*, and *sḏmt.f* are not used as the predicate in questions.

The second kind of question, which can be called an adjunct question, uses an interrogative pronoun (§ 5.12), adjective (§ 6.6), or adverb (§ 8.13). The structure of such questions depends on the function of the interrogative word in the sentence. When it is an adverb, or part of a prepositional phrase, the sentence is usually an emphatic one (§ 25.5), although an interrogative adverb or prepositional phrase can serve

as the predicate itself (§ 10.10). The interrogative pronouns and adjective can also serve as the predicate of an adjectival sentence or nominal sentence (§ 7.13), or as the object of a verb (§ 18.16).

Emphatic sentences are those in which something other than the predicate is the important part, or rheme, of the sentence (Lesson 25). Sentences in which the subject is the rheme normally mark such a subject by using the independent form of the suffix pronoun for pronominal subjects, and by *jn* before other emphasized subjects (§ 25.3). Those in which the rheme is an adverbial adjunct or an adverb clause use the *sḏm.f* or *sḏm.n.f* as the predicate of the main clause. This construction can also be used as way of prioritizing information in the sentence, so that the main clause is "de-emphasized" in favor of a dependent clause; such sentences are often best translated by making the main clause an initial subordinate clause (§ 25.8).

26.26 Negations

Middle Egyptian has eight negative words, which are used for the most part with different constructions and meanings.

1) *nj* (§ 15.6.8)

The negative particle *nj* is primarily a negation of words. It is used both by itself and in combination with other words. When used by itself, *nj* is the normal negation of:

- individual words (§ 11.7)
- the *sḏm.n.f* (§ 17.11)—negation of action, ability, or necessity
- the *sḏm.f* (§ 18.13)—usually past or perfect, sometimes gnomic, in older texts also future
- the passive *sḏm.f* (§ 19.7)—negation of action, ability, or necessity (passive counterpart of *nj sḏm.n.f*)
- the *sḏmt.f* (§ 19.14)—"before he heard" or "he has/had not yet heard."

Combinations of *nj* with other words include the following:

- *nj js* (*nj* followed directly by *js*)—negation of contrastive words or phrases (§ 11.7); *js* serves to subordinate the negative phrase, as it does with words and clauses (§§ 20.5, 21.3, 25.10)
- *nj … js* (*nj* and *js* separated by a word or phrase)—negation of nominal sentences (including the participial statement and statements of adherence), and emphatic sentences (§§ 11.5, 25.11); the use of the particle *js* shows that the negation applies to the sentence as a whole rather than just the word that follows *nj*
- *nj zp sḏm.f* and *nj p3.f sḏm* "he never heard" and "he did not once hear" (§ 18.13)
- *nj wnt* (§ 19.15)—negation of existence, often in dependent clauses and with nominal subject: *nj wnt X* "X being nonexistent, without X"; *wnt* is the *sḏmt.f* of *wnn*.

In early or nonstandard Middle Egyptian texts the particle *nj* can also be used in place of the negative particle *nn* (§ 15.6.8).

2) *nn* (§ 15.6.8)

The negative particle *nn* is primarily a negation of clauses and sentences. It can be used by itself, to mean "or not" (§ 15.6.8). It serves as the negation of:

- existence (of a noun, pronoun, or the infinitive), in main clauses or adverb clauses (§§ 11.4, 13.15, 20.15); also *nn zp sḏm.f*, future counterpart of *nj zp sḏm.f* (§ 18.14)
- the participle *wn*, expressing non-existence (§ 18.14)
- sentences with adverbial or adjectival predicate (§§ 10.4.2, 10.7, 11.4, 11.6)
- sentences with nominal predicate, in later Middle Egyptian; also *nn … js* (§ 11.5)
- sentences with a pseudo-verbal predicate, rarely (§ 14.8)
- the SUBJECT-stative construction, rarely (§ 16.12)
- the *sḏm.f*—normally future (§ 18.14)
- the *sḏm.n.f*—future counterpart of *nj sḏm.n.f* (§ 17.11)

In non-standard Middle Egyptian, *nn* can be used as a spelling of the negative particle *nj* (§ 15.6.8).

3)  *nfr* (§ 15.6.9)

The negative particle *nfr* is used only in combination with other words. It occurs in Middle Egyptian in three constructions:

- *nfr pw* "not at all, not even"—negation of existence, stronger than *nn* or *nn wn*
- *nfr n* plus the non-attributive relative *sḏm.f*—used almost exclusively in place of *tm* to negate the protasis of conditional sentences (compare § 18.15): for example,

  jr nfr n wnn m ꜥ.ṯn (CG 20003 a 3–4)
  if there is nothing at all with you.

- *nfr 3* plus the *sḏm.f* or as a predicate in its own right—a negative counterpart of the *sḏm.f*, in dependent clauses (the latter as variant of *nfr n*) or main clauses: for example,

  nfr 3 dd.j wg n.ṯn (Heqanakht II, 31)
  I won't make it be distressful for you at all.

  nfr 3 ḫr.k r p3 mn (Heqanakht I, 5–6)
  if there is nothing (more) at all with you than that cloth.

Except for *nfr pw*, the negation *nfr* is limited to older Middle Egyptian texts, where it is a holdover from Old Egyptian.

4)  *w* (§ 15.7.4)

The negative particle *w* is used as an enclitic negation after the *sḏm.f* in wishes or commands: for example,

srw.ṯn w mᶜḥᶜt ṯn m st.s tn r nḥḥ (CG 20539 I b 20–21)

You shall not remove this stela from this its place forever.

This is a rare variant of the more common subjunctive negation *jm.f sḏm* (§ 18.15). It is found in older Middle Egyptian texts, as a survival from Old Egyptian.

5)  *jwt* (§ 21.5)

The negative word *jwt* is the noun-clause counterpart of the negative particle *nj*. In Old Egyptian it was used to allow a number of the constructions negated by *nj* to serve as noun clauses, but in Middle Egyptian it is not common.

6)  *jwtj* (§ 22.8)

The negative relative *jwtj* is a nisbe of *jwt* and serves as the relative-clause counterpart of the negative particles *nj* and *nn* in a few constructions:

- in the expressions *jwtj-n.f* and *jwtj-sw* "have-not" and with a following noun or infinitive—relative-clause counterpart of *nn* as a negation of existence
- with the *sḏm.f* or *sḏm.n.f*—relative-clause counterpart of *nj sḏm.f* and *nj sḏm.n.f*

7)  *jm* and  *m*

The negative words *jm* and *m* are the *sḏm.f* and imperative, respectively, of the negative verb *jmj*, the only two forms in which this defective verb appears (§ 12.7). Both are used with the negatival complement. The construction *jm.f sḏm* is used mainly as the negation of the *sḏm.f* as a wish or command in main clauses (§ 18.15). The imperative *m sḏm* is the negative counterpart of the imperative (§ 15.4).

8)  *tm*

The negative *tm* is a 2-lit. verb meaning "fail to do" and is occasionally used with that meaning, but more often it serves as a negative counterpart of various verb forms instead of a verb in its own right. It is followed by the negatival complement or the infinitive (the latter usually in texts later than the Middle Kingdom). The verb *tm* serves as negative counterpart of:

- the infinitive (§§ 13.16, 13.18)
- the *sḏm.f*—in particular kinds of clauses and constructions (§§ 18.15, 25.11)
- the *sḏm.kꜣ.f* (§ 19.12)
- the relative *sḏm.f* and *sḏm.n.f* (§ 22.23)
- the participles and the *sḏmtj.fj* (§§ 23.14, 24.8).

The *sḏm.ḥr.f* and *sḏmt.f* are also negated by *tm*, but examples are quite rare. In each of its uses *tm* takes the same form as that of the verb form it negates.

In addition to these negative words, Middle Egyptian also has a negative interjection *m bj3*, meaning "no" (§ 15.8.3).

Essay 26. Grammatical Theory

If you have made your way through either of the first two editions of this book, you will realize that there are some very substantial differences between those editions and this one in the way the verbal system is explained. That is because our understanding of Middle Egyptian, and its ancestor, Old Egyptian, has undergone considerable revision just in the past few years.

The first grammars of the Egyptian language were written in the early nineteenth century, not long after the hieroglyphs themselves were deciphered, and our understanding of Egyptian grammar has been evolving ever since. Those original grammars depended greatly on Coptic, since that stage of the language had been known even before the hieroglyphic texts could be read. As the study of Egyptian progressed, scholars began to realize that earlier stages of the language were quite different from Coptic. We now know that written Egyptian passed through five major stages in its historical evolution, from Old Egyptian to Coptic (§ 1.2).

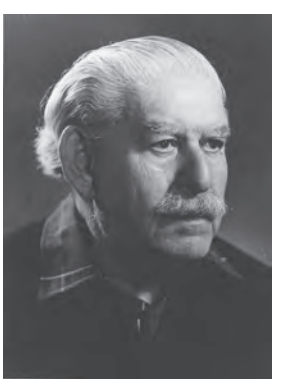
It was not until the middle of the twentieth century that the distinction between Old and Middle Egyptian was fully described. Egyptologists are still refining our understanding of Middle Egyptian grammar, particularly in the area of its greatest complexity, the verbal system. In the process there have been historically three major schools of thought about how the verbal system of Middle Egyptian works.

The earliest approach was conditioned by the belief that Egyptian was essentially a Semitic language (§ 1.1). There are, in fact, many features that Egyptian shares with its Asiatic relatives: in particular, some of its verb and noun roots and its pronouns; its use of two genders, with the feminine marked by the ending *–t*; its system of number and the endings used to denote the plural and dual; and its stative form. Historically, the verbal system of most Semitic languages has a primary distinction between two kinds of forms, sometimes labeled "perfective" and "imperfective." Those labels were adopted for the Egyptian verbal system and applied to three of its categories: the *sḏm.f*, the participles, and the relative forms. Although the labels themselves are in some ways less than ideal, they have proved to be a useful way of analyzing and describing one of the major distinctions between different forms of the participles, and so have been almost universally accepted for this category.

Until about 1970, most Egyptologists analyzed the *sḏm.f* semantically, on the basis of meaning. The chief proponent of this approach was a British Egyptologist, Alan H. Gardiner. In 1927 Gardiner published a monumental study of Middle Egyptian, whose third edition is still in print and remains the primary reference tool for this phase of the language.[1] Gardiner's grammar recognizes two basic forms of the active *sḏm.f*, "perfective" and "imperfective," distinguished largely by the use of the geminated stem in the imperfective *sḏm.f*, as in the attributive forms—e.g., perfective *mꜣ.f* and *mr.f* vs. imperfective *mꜣꜣ.f* and *mrr.f*. In the last edition of his grammar, Gardiner conceded that his perfective *sḏm.f* probably concealed more than one form, but he still attempted to explain the uses of the *sḏm.f* primarily on the basis of an aspectual distinction between perfective and imperfective forms like that seen to exist in the attributive forms. Gardiner even went beyond mere similarity, arguing that the perfective and imperfective *sḏm.f* derived historically from the perfective and imperfective passive participles.

A second method of understanding the *sḏm.f* began in 1884, when the German Egyptologist Adolf Erman published an article in which he identified the *rdj sḏm.f* construction as the ancestor of the Coptic **ⲧ**–causative (§ 21.3). Erman called the *sḏm.f* in this construction a "dependent" form, meaning that he understood it as expressing not a particular meaning, such as perfective or imperfective, but a specific syntactic use: in this case, the object of *rdj*. Erman's syntactic analysis languished in the shadow of the dominant semantic approach until 1944, when another German (later, Israeli) scholar of ancient Egyptian grammar, Hans Jakob Polotsky, published a ground-breaking study of the Coptic "Second Tenses."

Adolf Erman



Hans J. Polotsky

Alan H. Gardiner

Fig. 21. Three giants of ancient Egyptian grammar studies

1 Sir Alan Gardiner, *Egyptian Grammar*, 3d ed., revised (Oxford: Griffith Institute, and London: Oxford University Press, 1957). The book remains in print thanks to a subsidy from Gardiner's estate.

Coptic has two different forms for some of its verbal categories, generally known as "First Tenses" and "Second Tenses": for example, the First Perfect ⲁϥⲥⲱⲧⲙ and the Second Perfect ⲛⲧⲁϥⲥⲱⲧⲙ, both of which mean "he heard" or "he has heard." The existence of these separate forms was not in question, but the reason for their existence was unknown. Polotsky discovered that the Second Tenses were consistently used in emphatic sentences, where the interest was not on the verb but on an adverbial adjunct, while the First Tenses were used in normal, non-emphatic statements. A good example is the following:

> As long as you did it (First Perfect ⲁⲧⲉⲧⲛⲁⲁⲥ) to one of the least of these brothers, you did it (Second Perfect ⲛⲧⲁⲧⲉⲧⲛⲁⲁⲥ) to me (Matt. 25:40),

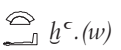
where the verb in the second clause simply repeats that of the first clause and the rheme is the prepositional phrase "to me." Since Coptic is simply the latest phase of Egyptian, Polotsky also reasoned that similar uses might underlie some of the formal distinctions that could be observed in earlier stages of the language. In the same study he was able to show that Gardiner's imperfective *sḏm.f* was in fact used in many of the same kinds of sentences as the Coptic Second Tenses. Polotsky argued that this verb form was not simply an imperfective form of the *sḏm.f* but a non-attributive use of the imperfective relative *sḏm.f*.

Because the relative *sḏm.f* was understood as a nominal form of the verb, Polotsky analyzed the emphatic sentence on the basis of the adverbial sentence. He saw the non-attributive relative form as the nominal subject of an adverbial predicate: i.e.,

	SUBJECT		PREDICATE
Adverbial	 *rᶜ*		 *m pt*
Sentence	The Sun	(is)	in the sky.
Emphatic	 *ḫᶜᶜ rᶜ*		 *m pt*
Sentence	That the Sun appears	(is)	in the sky.

Although Polotsky retained the analysis of the verb forms in such emphatic sentences as non-attributive uses of the relative forms, other Egyptologists identified them as special nominal forms of the *sḏm.f* because they are also found in noun clauses (§ 21.6). Gardiner's imperfective *sḏm.f* thus became the "nominal" or "emphatic" *sḏm.f*, and the *sḏm.n.f* was divided into two forms, the "nominal" or "emphatic" *sḏm.n.f* and the "regular" *sḏm.n.f*; the ungeminated relative *sḏm.f* was not generally recognized as a nominal or emphatic form. As with Erman's "dependent" *sḏm.f*, this was a syntactic analysis. Regardless of whether the "emphatic" *sḏm.f* was understood as a separate nominal form or as a non-attributive relative form, its use was analyzed on the basis of function (to serve as the nominal subject of an adverbial predicate) rather than meaning.

Polotsky went on to propose a new understanding of non-emphatic constructions as well. Based again on the structure of the adverbial sentence, he analyzed the verb forms in the SUBJECT-stative and SUBJECT-*sḏm.f* constructions as adverbial predicates. The comparison can be illustrated by the following hypothetical examples:

	SUBJECT		PREDICATE
Adverbial	 *jw rˁ*		 *m pt*
Sentence	The Sun	(is)	in the sky.
SUBJECT–stative	 *jw rˁ*		 *ḫˁ.(w)*
	The Sun	(is)	appeared.
SUBJECT–*sḏm.f*	 *jw rˁ*		 *ḫˁ.f*
	The Sun	(is)	appearing.

As a result of this analysis, the verb forms used in such constructions, as well as those used in adverb clauses, were identified as adverbial (or "circumstantial") forms of the verb. Particles such as *jw* and introductory words such as *ˁḥˁ.n* and *wn.jn* were seen as converters allowing such adverbial forms to function as the predicate of a main clause. Forms appearing without such converters were analyzed as either adverbial or nominal. Thus, for example, the *sḏm.n.f* after *jw*, *ˁḥˁ.n*, or *wn.jn* was seen as an adverbial form serving as the predicate of a main clause, while the *sḏm.n.f* standing at the head of its clause without such introductory words was understood as either adverbial (the predicate of a circumstantial clause) or a nominal/emphatic form.

In place of Gardiner's perfective and imperfective *sḏm.f*, Polotsky and his followers eventually posited four forms of the active *sḏm.f*, based primarily on criteria of their syntactic use:

- indicative—used in the Middle Egyptian negation *nj sḏm.f* and in main clauses as a past tense
- circumstantial—used in the SUBJECT–*sḏm.f* construction and adverb clauses, largely with gnomic or present meaning
- prospective—Erman's "dependent" form, used after *rdj*, in wishes or commands, and as a future
- nominal—used in noun clauses and emphatic sentences.

The existence of a separate passive *sḏm.f* was also universally recognized. A sixth form was added in the 1950s, when the active *sḏm.f* with the ending *–w* was proposed as a distinct form of the *sḏm.f*, called the "*sḏmw.f*"; this came to be seen as either a future form of the *sḏm.f* or a nominal counterpart of the prospective. The geminated passive *sḏm.f*, or *sḏmm.f*, was later recognized as a distinct passive counterpart of the *sḏmw.f*.

In the 1970s and 1980s, Polotsky's method of syntactic analysis, and the seven forms of the *sḏm.f* that it included, replaced Gardiner's system as the dominant model of the Middle Egyptian verbal system, so much so that it became known as the "Standard Theory" of Egyptian grammar. Already in the 1980s, however, scholars began to realize that neither the semantic nor the syntactic approach was totally satisfactory as a way of understanding the verbal system. While the semantic school was rightly criticized for ignoring syntactic function as a criterion of analysis, the syntactic approach also came to be seen as too "mechanical," dismissing meaning as a factor of usage. Moreover, a number of scholars pointed out that syntactic function does not necessarily involve a difference in form: since nouns can be used as adverbs (§ 8.14) and prepositional phrases as nouns (§ 17.7, last example), adverbial or nominal use of a verb form is not necessarily evidence for the existence of distinct adverbial or nominal *forms* of the verb.

Since the 1990s, scholars have been working to find a new analysis of the Middle Egyptian verbal system that takes meaning as well as syntactic function into account. That "post-Polotskyan" approach was the basis of the first two editions of this book. Those editions followed the standard division of the *sḏm.f* into four active and two passive forms, albeit with different names:

- perfective (the indicative of the Standard Theory)
- imperfective (circumstantial)
- subjunctive (prospective)
- prospective (the "*sḏmw.f*")
- prospective passive (the *sḏmm.f*)
- passive.

The nominal *sḏm.f* of the Standard Theory was presented as the relative *sḏm.f* used non-attributively, following Polotsky's original analysis. The use of those seven forms, however, was described in terms of meaning rather than, or as well as, syntax: the use of the "imperfective" *sḏm.f* in adverb clauses of concomitant circumstance, for example, was explained as a function of the form's meaning (incomplete action) rather than by interpreting it as a form specifically marked for adverbial function. In keeping with more recent scholarship, the emphatic use of the non-attributive relative forms was described in terms of their thematic function rather than Polotsky's analysis of them as the nominal subject of an adverbial predicate.

Most recently, however, it has become clear that two unwarranted assumptions underlie that approach: first, that a difference in meaning should necessarily correspond to a difference in form; and second, that gemination is an inflectional feature rather than a lexical one. This new edition represents an attempt to describe the verbal system of ancient Egyptian without such assumptions.

The first two editions of this book present a table like the following, which shows the paradigm of the six supposed non-relative forms of the *sḏm.f*.[2]

	PERF.	IMPERF.	SUBJ.	PROSP.	PROSP. PASSIVE	PASSIVE
2-lit. *ḏd* "say"	*ḏd*	*j–ḏd*	*j–ḏd*	*ḏd*	*ḏdd*	*ḏd–w*
2ae-gem. *tmm* "close"	*tm, mɜn*★	*tmm*	*tm, mɜn*★	*tmm*	*tmm*	*tm*
3-lit. *nḫm* "remove"	*nḫm*	*nḫm*	*nḫm*	*nḫm*	*nḫmm*	*nḫm–w*
3ae-inf. *jtj* "take"	*jṯ*	*jṯ–y*	*jṯ–y, jnt*★	*jṯ–w/y*	*jṯ–w/y*	*jṯ–w/y*
4/5-lit. *gmgm* "crack"	*gmgm*	*gmgm*	*gmgm*	*gmgm–w*	*gmgm–w*	*gmgm–w*
4ae-inf. *nḏrj* "grab"	*nḏr*	*nḏr–y*	*nḏr–y*	*nḏr–w/y*	*nḏrr*	*nḏr–w*
caus. 2/3/4-lit. *sḫr* "fell"	*sḫr*	*sḫr*	*sḫr*	*sḫr–w/y*	*sḫr–w/y*	*sḫr–w*
caus. 2ae-gem. *sqbb* "cool"	*sqbb*	*sqbb*	*sqbb*	*sqbb–w/y*	*sqbb–w/y*	*sqbb–w*
caus. 3/4ae-inf. *shɜj* "bring down"	*shɜ*	*shɜ–y*	*shɜ–y*	*shɜ–w/y*	*shɜ–w/y*	*shɜ–w*
anom. *rdj* "give, put, cause"	*rdj*	*dj*	*dj*	*rdj–w/y*	*rdj–w/y*	*rdj–w/y* *dj–w/y*
anom. *jwj/jj* "come"	*jj, jw*	*jw, jy, jj*	*jwt*★	*jw–y*	—	—

What is clear from this table is that there is not a lot of difference between the forms: in most verb classes, they all look alike except for the occasional prefix or ending, and the fact that those features are rare and optional indicates that they are not significant. There are only a few really obvious differences:

- base vs. geminated stems in the 2ae-gem. class: perfective and subjunctive *tm* vs. imperfective and prospective *tmm*
- the two base stems of *rdj*: perfective and prospective *rdj* vs. imperfective and subjunctive *dj*
- the geminated prospective passive forms of 2-lit., 3-lit., and some 4ae-inf. verbs.

2 In the table, a dash (–) follows or precedes optional features: for example, *j–ḏd* indicates that the form can be *j.ḏd* rather than *ḏd*, and *jṯ–w/y* means that the form can occasionally have a final *w* or *y*. An asterisk (★) marks forms peculiar to one particular verb.

Of these, only the first is really significant. The two base stems of *rdj* both appear in other forms (for example, the passive *sḏm.f* in the table above) without any apparent difference in meaning or use, and there are enough exceptions to the distribution of the two in the active *sḏm.f* to indicate that they probably do not reflect a difference in form there either (for example, *nj dj* in later Middle Egyptian texts instead of the usual *nj rdj*, and in Old Egyptian *rdj rdj.f* instead of *rdj dj.f* in the *rdj sḏm.f* construction). The geminated passive forms are limited to Old Egyptian and early Middle Egyptian religious texts; their precise significance remains unexplained, though a recent study has argued that they are phonologically conditioned.

If we leave aside for the moment the difference between base and geminated forms of the 2ae-gem. *sḏm.f*, it seems clear that the evidence really supports only one active form of the *sḏm.f*. That is the analysis underlying the presentation of the *sḏm.f* in this book. It may seem incredible that Egyptian would use only a single verb form to express so many different meanings, as we have seen in Lesson 18: past/perfect, gnomic, and future or subjunctive. That incredulity, however, reflects the bias of the languages most of us are familiar with, such as English, which use different verb forms for those meanings. Other languages are closer to the Egyptian model presented here. Modern Egyptian Arabic, for example, uses a single form, the imperfect, with a range of meanings similar to those of the active *sḏm.f*:

Tišrab šây? "Do you drink tea?" (gnomic)
Tišrab šây! "You should drink tea!" (subjunctive)
Ruḥt tišrab šây? "Did you go to drink tea?" (purpose)
Šuftak tišrab šây "I saw you drinking tea" (concomitant circumstance).

The analysis of the active *sḏm.f* as a single verb form is therefore not inconceivable.[3] As far as can be seen in writing, Late Egyptian and Demotic, too, have only a single active *sḏm.f*, with much less variation in form than its Middle Egyptian ancestor.

The clear difference between base and geminated forms in the 2ae-gem. *sḏm.f*, however, would seem to argue for two forms of the *sḏm.f*, particularly since there seems to be a parallel dichotomy in the relative *sḏm.f* and the participles: i.e.,

	Base	Geminated	
sḏm.f	*mꜣ.f*	*mꜣꜣ.f*	"he sees"
participle	*mꜣt*	*mꜣꜣt*	"she who sees, she who is seen"
relative	*mꜣt.f*	*mꜣꜣt.f*	"she whom he sees."

3 It could even be argued that the passive *sḏm.f* represents only a passive *use* of the same form, but its geminated variant and more common ending *–w* argue for a separate form. The existence of a distinct passive participle also argues for a similar distinction in the *sḏm.f*.

This is only true, however, if gemination is an inflectional feature: that is, a feature that appears in certain verb forms. Gemination has always been understood as such, but in fact there is no reason why it could not be a lexical feature instead: that is, a modification of the root similar to reduplication (as in *sn* "kiss" → *snsn* "fraternize") or the causative stem (e.g., *m33* "see" → *sm33* "cause to see"). In that case, *m3.f* and *m33.f* need not represent distinct forms of the *sḏm.f*, just as *m33.f* and *sm33.f* do not.

This means that there is not really any solid evidence for more than one form of the active *sḏm.f*. In addition, it means that the traditional distinction between perfective (base) and imperfective (geminated) forms of the participles and relative *sḏm.f* also has no basis: there is only one active participle, one passive participle, and one relative *sḏm.f*, and the "imperfective" forms are merely the participle of the geminated stem. We don't know why the geminated stem of verbs other than those of the 2ae-gem. class is visible in the attributives and some uses of the active *sḏm.f*, but its absence in writing does not necessarily mean that it didn't exist in the spoken language: *pr.f* "he emerges," for example, could represent both ⋆*piriáf* and geminated ⋆*pirriáf* (see § 2.8.2). The geminated stem does appear sporadically in other verb forms that represent only a single form, such as the stative (e.g., *h3.w* and *h33.w*, § 16.3), and Coptic preserves evidence of a geminated infinitive of some verbs as well as the usual base form: for example, *prt* "to emerge" representing both ⋆*pírit* > ⲡⲓⲣⲉ and ⋆*pírriat* > ⲡⲣⲣⲓⲉ. When the geminated stem is shown in writing, it may reflect only a difference in pronunciation (§ 21.6): e.g., *pr.f* representing ⋆*pirriáf* and *prr.f* representing ⋆*pirríaf*.

A further distinction between earlier editions of this book and this one is the description of the *sḏm.f* and *sḏm.n.f* used in noun clauses and emphatic sentences. The earlier editions identified these, after Polotsky, as non-attributive relative forms. Even though Late Egyptian, Demotic, and Coptic clearly have such forms, however, it is not certain that Old and Middle Egyptian did. Except for the gender/number endings attached to it in attributive use (§ 22.12), the *sḏm.n.f* shows absolutely no difference in form, regardless of usage. For the *sḏm.f*, only the geminated form of some verbs could be evidence for a distinct nominal (or non-attributive relative) form, and this can be explained without assuming the existence of such a form. Moreover, it is clear that Middle Egyptian can use other constructions, such as SUBJECT–stative, in both nominal and non-nominal environments without any difference in form.

The current theory of Egyptian grammar is still in the process of formation, and the years following the publication of this book will undoubtedly see more advances and refinement in our understanding of Middle Egyptian. Although the "Standard Theory" is increasingly regarded as outmoded, some Egyptologists still adhere to it, and you should be aware of this when you read other grammatical studies. This discussion and the lessons in this book should give you enough information to allow you to make up your own mind on the question.

Where to Go from Here

This book was written to give you a fundamental understanding of the essentials of Middle Egyptian grammar based on the most recent advances in grammatical theory. It was also written because, when the first edition was published, there were very few such grammars in English intended specifically for the serious beginner, other than Gardiner's *Egyptian Grammar*.

The basic reference book for Middle Egyptian remains Gardiner's grammar (see n. 1, above). That book is still in print, and if you intend to continue working with Middle Egyptian texts you owe it to yourself to have your own copy. Its grammatical theory is now outdated but it is still unmatched in depth and detail, including a number of the more unusual constructions not included in the current book. Another grammar written in English and directed at the beginning student is James E. Hoch's *Middle Egyptian Grammar* (Society for the Study of Egyptian Antiquities Publications, 15; Mississauga: Benben Publications, 1996), which uses the Standard Theory approach. A handy summary of the main points of Middle Egyptian can be found in Gertie Englund's *Middle Egyptian, an Introduction*, 2nd ed. (Uppsala: Uppsala University, Department of Egyptology, 1995). A very popular and extremely accessible introduction to basic Middle Egyptian is *How to Read Egyptian Hieroglyphs: a Step-by-Step Guide to Teach Yourself*, by Mark Collier, Bill Manley, and Richard Parkinson, revised edition (Berkeley: University of California Press, 2003). More recently, a new grammar was published in English, which rivals Gardiner's in detail but uses a modified Standard Theory approach: Joris F. Borghouts's *Egyptian: an Introduction to the Writing and Language of the Middle Kingdom*, 2 vols. (Egyptologische Uitgaven 24; Leuven and Leiden: Peeters and Nederlands Instituut voor het Nabije Oosten, 2010).

One thing you will learn if you continue studying Egyptian is that many Egyptological studies are written in French and German. In fact, universities require a reading knowledge of both these languages in their Egyptological curricula. If you read French, a good counterpart to Gardiner is Gustave Lefebvre's *Grammaire de l'Égyptien classique*, 2nd ed. (Bibliothèque d'étude, 12; Cairo: Institut français d'archéologie orientale, 1955). Although this book is as outdated as Gardiner's in theory and is not as detailed, it is much better organized and easier to use. For German readers, an excellent introductory grammar is Erhart Graefe's *Mittelägyptisch: Grammatik für Anfänger*, 5th ed. (Wiesbaden: Harrassowitz, 1997). For French speakers there is also *Cours d'égyptien hiéroglyphique*, by Pierre Grandet and Bernard Mathieu (Paris: Khéops, 2003), and a more recent counterpart to Gardiner's grammar by Michel Malaise and Jean Winand, *Grammaire raisonnée de l'égyptien classique* (Aegyptiaca Leodiensia 6; Liège: Centre Informatique de Philosophie et Lettres, 1999).

The fundamental dictionary of Egyptian is the *Wörterbuch der Aegyptischen Sprache*, by Adolf Erman and Hermann Grapow (Berlin, 1971), in seven volumes with five volumes of references. As you may imagine, this work can be found only in specialized Egyptological libraries and those of professional Egyptologists; an online version can be found at http://aaew2.bbaw.de/tla/servlet/TlaLogin. There is a smaller, one-volume dictionary, in English, that is based specifically on Middle Egyptian texts and is still in print: Raymond O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford, 1988). For German readers there is also Rainer Hannig's *Großes Handwörterbuch Ägyptisch-Deutsch* (Kulturgeschichte der Antiken Welt, 64; Mainz, 1995). Also in one volume, this is much more comprehensive than Faulkner's dictionary, including special lists of the names of gods, kings, and places; Hannig has also published a more extensive, two-volume dictionary of Middle Egyptian, *Ägyptisches Wörterbuch II: Mittleres Reich und Zweite Zwischenzeit*, 2 vols. (Kulturgeschichte der Antiken Welt 112; Mainz, 2006). Some grammars also include limited dictionaries, such as the one in the present book.

There are as few generally available collections of hieroglyphic texts as there are grammars and dictionaries. Two of the best are Adrian de Buck's *Egyptian readingbook*, 2nd ed. (Leiden, 1963), and Kurt Sethe's *Ägyptische Lesestücke*, 3rd ed. (Hildesheim, 1959). A number of individual texts are also available in hieroglyphic transcription: A. M. Blackman, *Middle Egyptian Stories* (Bibliotheca Aegyptiaca 2; Brussels, 1932), and *The Story of King Kheops and the Magicians*, ed. by W.V. Davies (Reading, 1988); Roland Koch, *Die Erzählung des Sinuhe* (Bibliotheca Aegyptiaca, 17; Brussels, 1990); Richard B. Parkinson, *The Tale of the Eloquent Peasant* (Oxford, 1991). A number of wisdom texts have been edited by Wolfgang Helck in the series "Kleine Ägyptische Texte" (Wiesbaden: Otto Harrassowitz), including the Instruction of Amenemhat, the Instruction for King Merikare, the Satire of the Trades, the Prophecy of Neferti, and the Admonitions of Ipuwer.

These publications only include the texts themselves. Several good English translations of Egyptian literature are readily available, including William Kelly Simpson, ed., *The Literature of Ancient Egypt: an Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*, 3rd ed. (New Haven and London, 2003); Miriam Lichtheim, *Ancient Egyptian Literature*, Vol. 1: *The Old and Middle Kingdoms* (Berkeley, 1973); Richard B. Parkinson, *The Tale of Sinuhe and Other Ancient Egyptian Poems 1940–1640 BC* (Oxford, 1997); and Stephen Quirke, *Egyptian Literature 1800 BC, Questions and Readings* (London, 2004). It is a good idea to use a number of such translations when you work with Middle Egyptian texts, to see how different Egyptologists have understood them.

As you have probably already discovered, the only books on Egyptian language or texts that can be found in most bookstores are reprints of works by E. A. W. Budge, which were not too reliable when they first appeared and are now woefully outdated. Many Egyptologists rely on book dealers specializing in current Egyptological publica-

tions, especially Wiley-Blackwell (www.wiley.com), Brill (www.brill.nl), David Brown (www.oxbowbooks.com), Cybèle (www.egypt.edu/egypte/egypte.htm), ISD Books (www.isdistribution.com), Eisenbraun's (www.eisenbrauns.com), and Museum Books (www.museumbooks.demon.co.uk).

There are a number of sites that can provide you with information and links to other reputable Egyptological resources, including one at Cambridge University (www.fitzmuseum.cam.ac.uk/er). Also check out the Egyptologists' Electronic Forum (http://www.egyptologyforum.org). The Ancient Egyptian Language discussion group is especially devoted to beginners studying Middle Egyptian (including earlier editions of this book); you can find it on the web at www.rostau.org.uk/AEgyptian-L/index.html. An excellent free program for composing hieroglyphic texts on the computer is available online at jsesh.qenherkhopeshef.org/en/download.

The best way to find other resources and to keep in touch with what is happening in Egyptian studies is through the national Egyptological societies, such as the American Research Center in Egypt (www.arce.org), the (Canadian) Society for the Study of Egyptian Antiquities (www.thessea.org), and the (British) Egypt Exploration Society (www.ees.ac.uk). There are similar national societies in most countries. Most of them publish a newsletter and an annual journal of Egyptological studies, and welcome individual members, amateur as well as professional.

*****

Finally, if you have made it through all of these lessons, congratulations! The course has not always been easy, and sometimes was probably frustrating, but in the end it is worth the time and effort you put into it. With the foundation you have learned here, you can now go on to begin reading the ancient texts for yourself. No matter how much grammar you study, reading texts is ultimately the best way to learn Egyptian. The more you read, the easier you will find it. And the reward is discovering for yourself the thoughts of people who lived thousands of years ago but whose hopes and dreams were not all that different from our own.

Sign List

Listed below are the hieroglyphic signs most often found in Middle Egyptian texts, arranged into twenty-six groups on the basis of what they depict. The selection and order are those most commonly used by Egyptologists, based on the list in Gardiner's *Egyptian Grammar*, with some additional signs.[1] Each sign is identified as to what it depicts (insofar as possible) and its uses, whether phonogram, ideogram, or determinative, arranged in order of frequency; words in small capitals indicate the class of words with which a sign is used as determinative. At the end of the sign list is a supplemental list of signs arranged by shape.

A. Human Beings, Male

A 1  Seated man. Phonogram *j* (1s suffix pronoun). Determinative MAN; also in 1s pronouns *jnk*, *wj*, *.kw/kj*. Ideogram for *zj* "man" or *rḫw* "companion." With B1 and plural strokes, determinative PEOPLE and ideogram for *rmṯ* "people."

A 2  Man with hand to mouth. Determinative SPEAK, THINK, EAT, DRINK, and for emotions such as LOVE and HATE.

A 68  Man exclaiming. Variant of A2.

A 84  Man with hand to mouth. Variant of A2.

A 3  Man sitting on heel. Determinative SIT.

A 4  Man with hands raised. Determinative WORSHIP; also HIDE (for A5).

A 5  Man hiding behind wall. Variant  . Determinative HIDE.

A 6  A1 + W54. Variant of D60  .

1 A number of signs that Gardiner placed in category Aa ("Unclassified") have since been identified. The sign R13 is included as a separate entry in G. The supplemental sign R61 is listed under I as well as R, and Y10 under M as well as Y. Additional signs are numbered, where possible, after the list in N. Grimal, J. Hallof, D. van der Plas, eds., *Hieroglyphica* (Publications interuniversitaires de recherches égyptologiques informatisées, 1: Utrecht, Centre for Computer-aided Egyptological Research, Utrecht University, 1993). Such signs are placed where they belong in each group rather than in their numerical position: thus, for example, A68 after A2.

A 7  Fatigued man. Determinative WEARY, WEAK, SOFT, also SIT.

A 8  Man beating his chest. Determinative in *hnw* "jubilation."

A 9  Man with basket on head. Determinative LOAD, CARRY, WORK. Ideogram for *3tp* "load," *f3j* "carry, lift," *k3t* "work."

A 119  A9 with I9 in place of basket. Ideogram for *f3j* "carry, lift."

A 10  Man with oar. Determinative SAIL, ROW.

A 11  Man with scepter and crook. Determinative FRIEND.

A 12  Soldier. Determinative SOLDIER. Ideogram with plural strokes for *mšʿ* "expeditionary force, army."

A 13  Prisoner. Determinative ENEMY.

A 14  Wounded man. Determinative DIE, ENEMY.

A 14a  Variant of A14.

A 15  Man falling. Determinative FALL, DIE. Ideogram for *ḫr* "fall."

A 97 Variant of A15.

A 16  Man bowing. Determinative BOW.

A 17  Child. Determinative CHILD, YOUNG; in hieratic also SIT (for A3). Ideogram for *ḫrd* "child." Phonogram *nnj* "child" in *nnj-nswt* "Herakleopolis."

A 17a  Variant of A17.

A 18  Child with Red Crown. Determinative CHILD-KING.

A 19  Determinative OLD, DISTINGUISHED. Ideogram for *j3w* "old," *smsw* "eldest," *wr* "great, chief." Phonogram *jk* in *jkɣ* "miner" (from *j3k* "age"). In hieratic sometimes for A25  .

A 20  Old man with forked staff. Variant of A19. Determinative in *smsw* "elder," also ideogram for same.

A 21  Dignitary. Determinative DIGNITARY. Ideogram for *srj* "official." Variant of A11  and A22 . In hieroglyphic not always distinguishable from A19–20.

A 22  Statue on Base. Determinative STATUE. The form often varies.

A 23  King. Determinative KING.

A 24  Man striking. Determinative FORCE, EFFORT. Ideogram for *nḫt* "force."

A 25  Man striking. Determinative in *ḥwj* "hit"; often  (striking phonogram).

A 59  Man threatening. Determinative DRIVE OFF.

A 26  Man beckoning. Determinative CALL. Ideogram for *j* "oh!" and *ꜥs* "call."

A 366  Variant of A26.

A 27  Man running. Phonogram *jn* in particle *jn* (from *jn* "messenger").

A 28  Excited man. Determinative HIGH, JOY, MOURN, FRUSTRATION.

A 359  Man with arms clasped. Determinative in *ḥsj* "freeze." Also, as man pointing to himself, rare variant of A1  .

A 29  Man upside down. Determinative INVERT.

A 30  Man worshipping. Determinative WORSHIP, RESPECT.

A 31  Man shunning. Determinative TURN AWAY.

A 32  Man dancing. Determinative DANCE.

A 33  Man with stick and bundle. Determinative in *mnjw* "herdsman," also ideogram for same. Determinative WANDER, STRANGER.

A 166  Variant of A33.

A 34  Man pounding. Determinative in *ḫwsj* "pound, construct."

A 35  Man building a wall. Determinative in *qd* "build," also ideogram for same.

A 36  Variant of A37.

A 37  Man in vat. Determinative in *ꜥftj* "brewer," also ideogram for same.

A 38  Man with two animals. Ideogram for *qjs/qsj* "Qus" (town).

A 39  Man with two giraffes. Variant of A38.

A 40  Seated god. Determinative GOD, KING. Variant of A1  for 1s pronouns when the speaker is a god or the king.

A 41  Seated king. Determinative KING. Variant of A1  for 1s pronouns when the speaker is the king.

A 42  Seated king with flail. Variant of A41  .

A 43  King with White Crown. Determinative of *nswt* "king," also ideogram for same. Determinative of *jsjr* "Osiris."

A 44  King with White Crown and flail. Variant of A43.

A 45  King with Red Crown. Variant  (A46). Determinative of *bjtj* "hereditary king," also ideogram for same.

A 46  King with Red Crown and flail. Variant of A45.

A 47  Shepherd seated. Determinative in *z3w* "guard," also ideogram for same. Ideogram for *mnjw* "herdsman." Sometimes variant of A48.

A 48  Seated man with knife. Phonogram *jr* in the nisbe *jrj* "pertaining to."

A 49  Foreigner with stick. Determinative FOREIGNER.

A 50  Man on chair. Determinative DIGNITARY, DECEASED. Variant of A1  for 1s pronouns when the speaker is deceased. Also variant of A51.

A 51  Man on chair, with flail. Determinative in *špsj/špss* "noble," also ideogram for same. Determinative DIGNITARY, DECEASED.

A 52  Seated man with flail. Determinative DIGNITARY, DECEASED.

A 53  Mummy standing. Determinative MUMMY, STATUE, LIKENESS, FORM. Ideogram for *twt* "likeness, statue."

A 54  Mummy recumbent. Determinative DEAD.

A 55  Mummy on bed. Determinative LIE, DEAD. Ideogram for *sḏr* "lie down." The mummy is sometimes replaced by a man when used in/for *sḏr* "lie down."

B. HUMAN BEINGS, FEMALE

B 1  Seated woman. Determinative FEMALE. Rarely variant of A1  when the speaker is female.

B 24  Standing woman. Variant of B1.

B 2  Pregnant woman. Determinative PREGNANT.

B 3  Woman giving birth. Determinative in *msj* "give birth," also ideogram for same.

B 4  Variant of B3.

B 5  Woman nursing. Determinative in *mnᶜt* "nurse."

B 6  Nurse with child. Determinative in *rmn* "rear, foster."

B 7  Seated queen. Determinative in queens' names.

C. Anthropomorphic Gods

C 1  God with sun-disk. Determinative in *rᶜ* "Re," also ideogram for same.

C 2  Variant of C1, falcon-headed.

C 3  Ibis-headed. Determinative in *ḏḥwtj* "Thoth," also ideogram for same.

C 4  Ram-headed. Determinative in *ḫnmw* "Khnum," also ideogram for same.

C 5  Variant of C4.

C 6  Jackal-headed. Determinative in *jnpw* "Anubis" and *wp-w3wt* "Wepwawet," also ideogram for same.

C 7  Seth-animal-headed. Determinative in *stḫ/stš* "Seth," also ideogram for same

C 8  Min figure. Determinative in *mnw* "Min," also ideogram for same.

C 9  Goddess with horned disk. Determinative in *ḥwt-ḥrw* "Hathor," also ideogram for same.

C 10  Goddess with feather. Determinative in *m3ᶜt* "Maat" (as goddess), also ideogram for same.

C 10a  Variant of C10.

C 175a  Variant of C10.

C 11  *ḥḥ*-figure. Ideogram for *ḥḥ* "million" (§ 9.1) and "Heh" (god supporting the sky).

C 12  Amun figure. Determinative in *jnmw* "Amun," also ideogram for same.

C 17  Montu figure. Determinative in *mnṯw* "Montu," also ideogram for same.

C 18  Tatjenen figure. Determinative in *t3-ṯnnj* "Tatjenen," also ideogram for same.

C 19  Ptah figure. Determinative in *ptḥ* "Ptah," also ideogram for same.

C 20  Ptah figure in shrine. Variant of C19.

D. PARTS OF THE HUMAN BODY

D 1  Head. Ideogram for *dp* and *ḏ3ḏ3* "head." Phonogram *dp* in *dpj* "first." Determinative HEAD.

D 2  Face. Ideogram for *ḥr* "face." Phonogram *ḥr*.

D 3  Hair. Determinative HAIR, SKIN, COLOR; also words associated with hair: BALD, MOURN, WIDOW. Ideogram for *wš* "missing."

D 4  Eye. Phonogram *jr*. Determinative for actions associated with the eye. Ideogram for *jrt* "eye."

D 5  Eye with paint. Determinative for actions associated with the eye.

D 6  Variant of D5.

D 7  Eye with paint. Determinative ADORN. Also determinative in *ꜥn* "beautiful" and *ꜥnw* "Tura" (quarry near Cairo), from the Semitic root *ꜥjn* "eye."

D 7a  Variant of D5.

D 140  Two eyes. Determinative in *ptr* "see, look," also ideogram for same.

D 8  Eye enclosed. Variant of D7 as determinative in *ꜥn* "beautiful" and *ꜥnw* "Tura."

D 9  Eye weeping. Determinative in *rmj* "weep," also ideogram for same.

D 10  Eye with falcon markings. Determinative in *wḏ3t* "Sound Eye (of Horus)," also ideogram for same.

D 11  Part of D10. Ideogram for $^1/_2$ heqat (§ 9.7.4).

D 12 Part of D10. Ideogram for $^1/_4$ heqat (§ 9.7.4). Also determinative in *ḏfḏ* "pupil" and *m33* "see," the latter as variant of D4.

D 13  Part of D10. Ideogram for $^1/_8$ heqat (§ 9.7.4). Also determinative EYEBROW.

D 14  Part of D10. Ideogram for $^1/_{16}$ heqat (§ 9.7.4).

D 15  Part of D10. Ideogram for $^1/_{32}$ heqat (§ 9.7.4).

D 16  Part of D10. Ideogram for $^1/_{64}$ heqat (§ 9.7.4).

D 17  D15 + D16. Determinative of *tjt* "image," also ideogram for same.

D 18  Ear. Determinative in *msḏr* "ear," also ideogram for same.

D 19  Face in profile. Determinative NOSE, FACE, and associated actions. Ideogram for *fnḏ* "nose." Phonogram *ḫnt*. In hieratic not always distinguishable from U31  or Aa32  .

D 20 Variant of D19.

D 21 Mouth. Phonogram *r*. Ideogram for *r* "mouth."

D 154  Mouth plus water. Determinative in *jᶜw-r* "breakfast," also ideogram for same.

D 22  Mouth plus 2 strokes. Ideogram for *rwj* $^{2}/_{3}$ (§ 9.6).

D 23  Mouth plus 3 strokes. Ideogram for *ḫmt-rw* $^{3}/_{4}$ (§ 9.6).

D 24  Lip with teeth. Determinative in *spt* "lip," also ideogram for same. Sometimes in error for F42 .

D 24a  Variant of D24.

D 25  Two lips and teeth. Determinative in *sptj* "lips," also ideogram for same.

D 26  Lips and water. Determinative SPIT, SPEW.

D 27  Breast. Determinative BREAST, NURSE. Ideogram for *mnḏ* "breast."

D 27a  Variant of D27.

D 28  Two arms. Phonogram *kꜣ*. Ideogram for *kꜣ* "ka."

D 29  Two arms on standard. Variant of D28.

D 30  Two arms and tail. Determinative in *nḥb-kꜣw* "Assigner of Kas" (a god).

D 31  D32 + U36. Ideogram for *ḫm-kꜣ* "ka-servant" (mortuary priest). Variant  .

D 32  Two arms embracing. Determinative EMBRACE, OPEN. Variant  in hieratic.

D 33  Arms and oar. Phonogram *ḫn* (from *ḫnj* "row").

D 34  Arms with shield and mace. Ideogram for *ᶜḥꜣ* "fight."

D 34a  OK–MK variant of D34.

D 35  Gesture of negation. Ideogram for *nj* "not" and phonogram *nj* or *n* (§ 8.2.6), especially in *nn* "not"; *jw* or *jwt* in *jwt* "that not" and *jwtj* "which not" (§§ 20.5, 20.16). Determinative NEGATION.

D 36  Forearm. Phonogram *ᶜ*. Ideogram for *ᶜ* "arm, hand." Variant of D37–44.

D 36a  Forearm. Ideogram for *ᶜwj* "arms, hands."

D 212a  Forearm with water. Determinative in *jᶜj* "wash," also ideogram for same.

D 37  Forearm with X8. Phonogram *dj* in forms of *rdj* "give." Also variant of D38.

D 38  Forearm with bread. Phonogram *mj*. Determinative in *jmj* "give!" (§ 15.2.3).

D 39  Forearm with pot. Determinative OFFER. Sometimes variant of D37–38.

D 218a  Forearm with O43. Ideogram for *šzp* "receive."

D 40 Forearm with stick. Determinative ACTION, FORCE, EFFORT. Ideogram for *ḫ3j* "measure, evaluate." Rarely variant of D37.

D 41  Forearm with palm down. Determinative ARM and actions associated with the arm or hand. Ideogram *rmn* "shoulder." Phonogram *nj*.

D 42  Forearm with palm down. Determinative in *mḏ* "cubit" (§ 9.7.1), also ideogram for same.

D 43  Forearm with flail. Phonogram *ḫw*.

D 44  Forearm with scepter. Determinative in *ḫrp* "manage," also ideogram for same.

D 45  Forearm with brush. Determinative in *ḏsr* "sacred, clear away, raise the arm," also ideogram for same.

D 251  Variant of D45.

D 46  Hand. Phonogram *d*. Ideogram for *ḏrt* "hand."

D 46a  Hand with water. Ideogram for *jdt* "fragrance."

D 47  Hand. Determinative of *ḏrt* "hand" when spelled with phonograms.

D 48  Hand without thumb. Ideogram for *šzp* "palm" (§ 9.7.1).

D 49  Fist. Determinative GRASP.

D 50  Finger. Ideogram for *ḏbꜥ* "finger" and *ḏbꜥ* 10,000 (§ 9.1). When doubled, determinative ACCURATE.

D 51  Finger. Determinative for actions associated with fingers: *ḫ3j* "measure," *ṯ3j* "take," *dqr* "press." Determinative in *ꜥnt* "fingernail," also ideogram for same. Determinative FRUIT, FLOWER, also ideogram for *dqrw* "fruit," *3qw* "flour."

D 52  Penis. Determinative MALE. Phonogram *mt*. Variant of D53. With E1  , ideogram for *k3* "bull."

D 53  Penis with fluid. Determinative PENIS and associated actions, also MALE. Determinative of *b3ḥ* in *m b3ḥ* "in the presence of," *ḏr b3ḥ* "since," *r b3ḥ* "before," also ideogram for same.

D 279  Testicles. Determinative in *ḫrwj* "testicles," also ideogram for same.

D 280a  Pelvis and vulva. Phonogram *ḥm*. Ideogram for *jdt* "vulva, cow."

D 54 Walking legs Determinative MOTION. Phonogram *jw* in forms of the verb *jjj* "come." Ideogram for *nmt/nmtt* "step."

D 55  Legs walking backwards. Determinative REVERSE.

D 56  Leg. Determinative FOOT and associated actions. Ideogram for *rd* "foot." Phonogram *pd* (from *p3d* "knee"). Ideogram for *wꜥrt* "district" (from *wꜥrt* "shin"), *sbq* "excellent" (from *sbq* "leg"), *gḥs* "gazelle."

D 57  Leg with knife. Determinative MUTILATE. Ideogram for *j3ṯw* "place of execution" and *sj3t* "shorten, short, cheat" (from *j3ṯ* "short").

D 58  Foot. Phonogram *b*; also for *b(w)* "place, thing."

D 59  D36 + D58. Phonogram *ᶜb*.

D 60  D58 + W54. Ideogram for *wᶜb* "clean, pure."

D 61  Stylized toes. Determinative in *sꜣḫ* "toe; kick, endow," also ideogram for same.

D 62  Variant of D61.

D 63  Variant of D61.

E. MAMMALS

E 1  Bull. Determinative CATTLE. Ideogram for *kꜣ* "bull, ox" *jḫw* "cattle."

E 166  Bulls. Plural of E1.

E 177  Two bulls joined. Determinative in *ḫns* "go back and forth."

E 176  Bull tied for slaughter. Determinative *rḫs* "slaughter," also ideogram for same. Ideogram for *kꜣ* "bull" as offering.

E 2  Bull charging. Determinative in *smꜣ* "wild bull." Ideogram for *kꜣ* in *kꜣ nḫt* "forceful bull" (epithet of the king).

E 3  Calf. Determinative in *bḥz* "calf" and *wnḏw* "short-horned cattle."

E 4  Sacred cow. Determinative in *ḥzꜣt* "sacred cow."

E 5  Cow and calf. Determinative in *ꜣms* "solicitous."

E 6  Horse. Determinative HORSE. Ideogram for *ssmt* "horse."

E 7  Donkey. Determinative in *ᶜꜣ* (originally *jᶜꜣ*) "donkey."

E 8  Kid. Phonogram *jb*. Determinative GOAT.

E 8a  Variant of E8.

E 9  Newborn bubalis. Phonogram *jw*.

E 10  Bearded ram. Determinative SHEEP. Ideogram for *bꜣ* "ram," *ḫnmw* "Khnum."

E 11  Variant of E10, without beard.

E 12  Pig. Determinative PIG.

E 13  Cat. Determinative in *mjw/mjt* "cat."

E 14  Dog (saluki). Determinative DOG.

E 15  Jackal recumbent. Determinative in *jnpw* "Anubis," also ideogram for same. Ideogram for title *ḫrj-sštꜣ* "master of secrets."

E 16  Jackal recumbent on shrine. Variant of E15 for *jnpw* "Anubis."

E 17  Jackal. Determinative in *z3b* "jackal; dignitary," also ideogram for same.

E 18  Jackal on standard. Determinative in *wp-w3wt* "Wepwawet (Parter of the Ways)," also ideogram for same.

E 19  Variant of E18.

E 20  Seth animal. Ideogram for *stḫ/stš* "Seth." Determinative TURMOIL, CHAOS. In hieratic often for E7 and E27.

E 21  More common variant of E20.

E 22  Lion. Determinative in *m3j* "lion," also ideogram for same.

E 23  Lion recumbent. Phonogram *rw* (from *rw* "lion"). In hieratic often for U13  .

E 128  Two lions joined. Determinative in *3kr* "Horizon (god)," also ideogram for same.

E 24  Leopard. Determinative in *3by* "leopard," also ideogram for same.

E 25  Hippopotamus. Determinative HIPPOPOTAMUS.

E 26  Elephant. Determinative in *3bw* "elephant." Ideogram for *3bw* "Elephantine" (in modern Aswan).

E 27  Giraffe. Determinative in *sr* "foretell." Determinative in *mmj* "giraffe," also ideogram for same.

E 28  Oryx. Determinative in *m3ḥd* "oryx."

E 29  Gazelle. Determinative in *gḥs* "gazelle."

E 30  Ibex. Determinative in *nj3w*, *nr3w*, *n3w* "ibex."

E 31  Goat with collar. Determinative in *sʿḥ* "privilege," also ideogram for same.

E 32  Baboon. Determinative BABOON, MONKEY, FURIOUS.

E 33  Monkey. Determinative in *gjf* "monkey."

E 34  Hare. Phonogram *wn*.

F. PARTS OF MAMMALS

F 1  Head of ox. Ideogram for *k3* "cattle" (in offering formulas).

F 63  Variant of F1.

F 2  Head of charging bull. Determinative in *ḏnd* "rage."

F 3 Head of hippopotamus. Determinative in *3t* "power," and *3t* "moment," also ideogram for latter.

F 4  Forepart of lion. Ideogram for *ḥ3t* "front" and related words.

F 5  Head of bubalis. Determinative in *ḫs3* "skilled," and related words, also ideogram for same. Determinative in *sḫ3* "prayer" and *bḫnt* "pylon."

F 6  Variant of F5.

F 7  Head of ram. Determinative in *ḫfyt* "awe" (from *ḫft* "ram's head"), also ideogram for same.

F 8  Variant of F7.

F 9  Head of leopard. Determinative in *pḥtj* "strength," also ideogram for same (often doubled).

F 10  Head and neck of animal. Determinative NECK, THROAT and related actions.

F 11  Variant of F10.

F 12  Head and neck of jackal. Phonogram *wsr*.

F 13  Horns. Phonogram *wp*. Ideogram for *wpt* "brow." For  see O44.

F 14  F13 + M4. Ideogram for *wpt-rnpt* "Opening of the Year" (New Year's Day).

F 15  Variant of F14.

F 16  Horn. Phonogram *ꜥb*. Determinative HORN, also ideogram for same.

F 17  F16 + W54. Determinative in *ꜥbw* "purification," also ideogram for same.

F 18  Tusk. Determinative TOOTH and associated actions. Phonograms *bḥ* and *ḫw*. Determinative in words with root *bj3*.

F 19  Jawbone of ox. Determinative in *ꜥrt* "jaw."

F 20  Tongue. Phonogram *ns*. Determinative for actions associated with the tongue. Ideogram for *ns* "tongue" and *jmj-r* "overseer" (§ 8.9). Sometimes for Z6  .

F 21  Ear of bovine. Phonograms *sḏm* and *jdn*. Determinative EAR and associated actions. Ideogram for *msḏr* "ear" and *ḏrḏ* "leaf."

F 22 Hindquarters of feline. Phonogram *pḥ*. Determinative END, BOTTOM. Ideogram for *pḥwj* "end" and *kf3* "discreet" (from *kf3* "bottom").

F 23 Foreleg of ox. Determinative in *ḫpš* "strong arm; foreleg," also ideogram for same. Determinative in *mshtjw* "Foreleg" (Ursa Major).

F 24 Variant of F23.

F 25  Leg and hoof of ox. Phonogram *wḫm*. Ideogram for *wḫm/wḫmt* "hoof."

F 26  Goatskin. Phonogram *ḫn*. Ideogram for *ḫnt* "hide, skin."

F 27  Cowskin. Determinative HIDE, MAMMAL. Sometimes for N2  .

F 28  Cowskin. Phonogram *s3b* in *s3b* "dappled." Sometimes for U23 .

F 29  Cowskin with arrow. Determinative of *stj* "shoot," also ideogram for same. Phonogram *st*.

F 30  Water-skin. Phonogram *šd*.

F 31  Three fox-skins. Phonogram *ms*.

F 32  Animal's belly and udder. Phonogram *ḫ*. Ideogram in *ḫt* "belly, body."

F 33  Tail. Determinative in *sd* "tail," also ideogram for same.

F 34  Heart. Ideogram for *jb* "heart, mind." Determinative in *ḥ3tj* "heart."

F 35  Heart and windpipe. Phonogram *nfr*.

F 36  Lung and windpipe. Phonogram *zm3*.

F 37  Spine and ribs. Determinative BACK. Ideogram for *j3t* "back." Sometimes for M21  .

F 37b  Variant of F37.

F 38  Variant of F37.

F 39  Spine and spinal cord. Determinative in *jm3ḫ* "worth, honor" (Essay 21), also ideogram for same. Determinative in *jm3ḫ* "spinal cord," also ideogram for same. Occasionally for F37 as determinative.

F 49  Spine and spinal cord. Phonogram *3w*.

F 41  Vertebrae. Determinative in *psḏ* "back." Variant of Y10  .

F 42  Rib. Phonogram *spr*. Determinative in *spr* "rib," also ideogram for same.

F 43  Ribs. Determinative in *spḥt* "ribs."

F 44  Joint of meat. Determinative in *jwʿ* "inherit" and related words, also ideogram for same. Phonogram *jsw*. Determinative in *jwʿ* "femur," *swt* "tibia."

F 45  Cow uterus. Determinative in *jdt* "vulva, cow," also ideogram for same.

F 46 Intestine. Variants  (F47),  (F48), (F49). Determinative MIDST, TURN, INTESTINE. Determinative in *wḏb* "shore" (from *wḏb* "turn").

F 50  S29 + F46. Phonogram *spḫr*.

F 51 Piece of meat. Also , ,  . Determinative FLESH. Ideogram for *kns* "vagina" and (tripled) *ḥ ᶜw* "body." Phonogram *js* in *jst* "Isis" and *jsr* "Osiris" in some Coffin Texts.

F 52  Excrement. Determinative in *ḫs* "excrement."

G. BIRDS

G 1  Egyptian vulture. Phonogram *3*. Often distinguishable from G4 only by flatter head.

G 2  Two vultures. Phonogram *33*.

G 3  U1 + G1. Phonogram *m3*.

G 4  Buzzard. Phonogram *tjw*. G4 is often distinguishable from G1 only by rounder head.

G 4a  Variant of G4, from hieratic.

G 5  Falcon. Ideogram for *ḥrw* "Horus."

G 6  Falcon with flail. Determinative in *bjk* "falcon."

G 7  Falcon on standard. Determinative DIVINE. Also variant of A1  when the speaker is a god or the king.

R13  Falcon on standard. Ideogram for *jmnt* "West" (older form of R14 ).

G 7  Falcon on crescent. Ideogram for *nmtj* "Nemti" (a god).

G 7b  More common variant of G7.

G 8  G5 + S12. Ideogram for *bjk nbw* "Gold Falcon" (title of the king: Essay 6).

G 9  Falcon with sundisk. Ideogram in *rᶜ-ḥrw-3ḫtj* "Re-Harakhti" (Essays 4, 12, 16).

G 10  Falcon in Sokar bark. Determinative in *zkr* "Sokar" (a god) and *ḫnw* "Sokar-bark."

G 11  Falcon image. Determinative in *ᶜḫm/ᶜšm/ᶜḫm* "idol" and *šnbt* "breast."

G 12  Falcon image with flail. Variant of G11.

G 13  Falcon image with plumes. Determinative in *spdw* "Sopdu" (a god). Ideogram for *ḥrw nḫnj* "Horus of Hierakonpolis."

G 14  Phonogram *mjwt/mjt/mwt/mt*, most common in *mjwt* "mother." Determinative in *nrt* "vulture" and words with root *nr*.

G 14a  Vulture on basket. Determinative in *nḫbt* "Nekhbet" (goddess).

G 15  Vulture with flail. Determinative in *mjwt* "Mut" (goddess), also ideogram for same.

G 16  G14a + I13. Ideogram for *nbtj* "Two Ladies" (title of the king: Essay 6).

G 17  Owl. Phonogram *m*.

G 18  Two owls. Phonogram *mm*.

G 19  G17 + D37. Phonogram *mj*, *m*.

G 20  G17 + D36. More common variant of G19.

G 21  Guinea-fowl. Phonogram *nḥ*. Ideogram for *nḥ* "guinea-fowl." Often with body like G1 or G43, but with "horns" and lappet of G21.

G 22  Hoopoe. Phonogram *ḏb/db* in *ḏbt/dbt* "brick."

G 23  Lapwing. Determinative in *rḫwt/rḫyt* "subjects," also ideogram for same.

G 24  Variant of G23.

G 25  Crested ibis. Phonogram *3ḫ*.

G 26  Ibis on standard. Ideogram for *ḏḥwtj* "Thoth." Determinative in *ḥbj* "ibis."

G 26a  Ibis. Variant of G26 in *ḥbj* "ibis."

G 27  Flamingo. Phonogram *dšr* "red." Determinative in *dšr* "flamingo."

G 28  Black ibis. Phonogram *gm*.

G 29  Saddle-billed stork. Phonogram *b3*.

G 30  Three jabirus. Ideogram for *b3w* "impressiveness"; plural of G29.

G 31  Heron. Determinative HERON.

G 32  Heron on a perch. Determinative in *bʿḥj* "inundate," also ideogram for same.

G 33  Egret. Determinative in *sd3/sd3d3* "tremble."

G 34  Ostrich. Determinative in *njw* "ostrich."

G 35  Cormorant. Phonogram *ᶜq*.

G 36  Forktailed swallow. Phonogram *wr*. Determinative of *mnt* "swallow."

G 37  Sparrow. Determinative SMALL, BAD. Distinguished from G36 by the rounded tail.

G 38  Goose. Phonogram *gb* in *gbb*, *gbw* "Geb." Determinative BIRD, INSECT. Variant of G39 as phonogram *z3*. Determinative in *wf3* "discuss," *wzf* "idle," *wdf* "delay," *ḥtm* "perish, destroy."

G 39  Pintail duck. Phonogram *z3*. Determinative in *zr/zrt/zj/zjt* "pintail duck." Often distinguishable from G38 only by more pointed tail.

G 40  Pintail duck flying. Phonogram *p3*. Occasional variant of G41.

G 41  Pintail duck landing. Phonogram *p3*, especially in hieratic. Determinative in *ḫnj* "land, alight" and other words with *ḫn*. Determinative in *sḫwj* "gather" and *qmyt* "gum." In combination with T14  , determinative in *qm3* "throw," *qm3j* "create," and words with *ṯn/tn*.

G 42  Fattened bird. Determinative in *wš3* "fatten," also ideogram in same. Determinative in *ḏf3w* "food."

G 43  Quail chick. Phonogram *w*. Ideogram for *w* "chick."

G 44  Two quail chicks. Phonogram *ww*.

G 45  G43 + D36. Phonogram *wᶜ*.

G 46  G43 + U1. Phonogram *m3w*.

G 47  Duckling. Phonogram *ṯ3*. Ideogram *ṯ3* "duckling, chick."

G 48  Ducklings in nest. Determinative in *zš* "nest," also ideogram for same.

G 48a  Duckling in nest. Variant of G48.

G 49  Birds in nest. Variant of G48.

G 50  Two plovers. Ideogram for *rḫtj* "washerman."

G 51  Bird and fish. Determinative in *ḥ3m/ḫjm* "net (fish or birds)."

G 52  Bird eating grain. Determinative in *snm* "feed."

G 53  Human-headed bird with lamp. Ideogram for *b3* "ba."

G 54  Plucked bird. Phonogram *snḏ/snd*. Determinative in *wšn* "wring the neck of birds."

H. PARTS OF BIRDS

H 1  Head of duck. Ideogram for *3pd* "bird" (in offering formulas). Determinative in *wšn* "wring the neck of birds." Variant of H2.

H 2  Head of a crested bird. Determinative in *m3ᶜ* "temple (of the head)," occasionally also *m3ᶜ* "correct, true, real." Phonograms *p3q* (variant of H3), *wšm*.

H 3  Head of spoonbill. Phonogram *p3q*.

H 4  Head of vulture (G14). For G14 as determinative in *nrt* "vulture" and words with root *nr*. Ideogram for *rmṯ* "people."

H 5 Wing. Determinative WING and associated actions.

H 6  Feather. Phonogram *šw*. Ideogram for *šwt* "feather." Determinative in *m3ᶜt* "Maat" (Essay 10), also ideogram for same.

H 6a  Variant of H6.

H 6b  Variant of H6.

H 7  Claw. Phonogram *š3* in *š3t* "Shat" (a place). Determinative in *j3ft* "claw."

H 8 Egg. Ideogram for *z3* "son" in proper names. Determinative in *swḫt* "egg." Determinative in *pᶜt* "the elite."

I. REPTILES, AMPHIBIANS AND THEIR PARTS

I 1  Gecko. Phonogram *ᶜš3*. Determinative LIZARD.

I 2  Turtle. Determinative in *štjw* "turtle," also ideogram for same.

I 3  Crocodile with straight tail. Determinative CROCODILE, AGGRESSION. When doubled, ideogram for *jty* "sire."

I 4  Crocodile on shrine. Determinative in *sbkw* "Sobek," also ideogram for same.

I 5  Crocodile. Determinative in *s3q* "collect," also ideogram for same.

I 5a  Crocodile image. Variant of I4.

I 6  Crocodile scales. Phonogram *km*.

I 7  Frog. Determinative FROG. Ideogram for *wḫm ᶜnḫ* "repeating life."

I 8  Tadpole. Ideogram for *ḥfn* 100,000 (§ 9.1). Determinative TADPOLE.

I 9  Horned viper. Phonogram *f*. Determinative in *jtj* "father."

I 10  Cobra. Phonogram *ḏ*.

R 61  Cobra emblem. Determinative in *ṯnjw* "desert border," also ideogram for same.

I 11  Two cobras. Phonogram *ḏḏ*.

I 12  Erect cobra. Determinative in *jꜥrt* "uraeus" and names of goddesses.

I 64  Variant of I12.

I 13  Cobra on basket. Determinative in *wꜣḏt* "Wadjet" (a goddess) and names of goddesses.

I 14  Snake. Determinative SNAKE, WORM.

I 15  Variant of I14.

K.[2] FISH AND THEIR PARTS

K 1  Bulti. Phonogram *jn*. Determinative in *jnt* "bulti."

K 2  Barbel. Determinative in *bwt* "abomination."

K 3  Mullet Phonogram ꜥ*ḏ* in  ꜥ*ḏ-mr* "district administrator." Determinative in ꜥ*dw* "mullet."

K 4  Oxyrhynchus. Phonogram *ḥꜣ*. Ideogram in *ḥꜣt* "oxyrhynchus."

K 5  Pike. Determinative in *bzj* "introduce." Determinative FISH.

K 6  Fish scale. Variant  . Determinative in *nšmt* "fish scale," also ideogram for same.

K 7  Blowfish. Determinative in *špt* "angry."

L. INSECTS AND INVERTEBRATES

L 1  Scarab beetle. Phonogram *ḫpr*. Determinative in or ideogram for *ḫprr* "scarab beetle."

L 2  Bee or wasp. Ideogram for *bjt* "bee, wasp; honey," and *bjtj* "hereditary king."

L 3  Fly. Determinative in ꜥ*ff* "fly."

L 4  Locust. Determinative in *znḫm* "locust."

L 5  Centipede. Ideogram in *spꜣ* "Sepa" (place near Heliopolis). Determinative in *zpꜣ* "centipede."

2 There is no category J.

L 6  Shell. Phonogram *ḫ3* in *ḫ3wt* "offering table."

L 7  Emblematic scorpion. Determinative in *srqt* "Selket" (a goddess), also ideogram for same.

L 7a  Emblematic scorpion on standard. Variant of L7.

M. VEGETATION

M 1  Tree. Determinative TREE; also in *mᶜr* "fortunate." Phonogram *jm3*, often with only G17 *m* as complement = *jm(3)*.

M 1a  Variant of M1, with M3.

M 2  Plant. Determinative PLANT. Phonogram *ḥn*. Determinative in *jzj* "light," *jz* "tomb," *js* "old" (from *jzw* "reeds"). Rarely for A1  as determinative or in 1s pronouns (from *j* "reed"). Occasional variant of T24  .

M 3 Stick. Phonogram *ḫt*. Determinative WOOD. Ideogram for *ḫt* "wood, stick, tree, mast." Also vertically as determinative of *ḏᶜr* "seek."

M 4  Rib of palm branch. Ideogram for *rnpt* "year" and *rnpt-ḥsb* "regnal year" (§ 9.9). Determinative in *rnpj* "young." Determinative TIME in *tr* "time, season." When doubled, ideogram for *snf* "last year."

M 5  M4 + X1. Determinative TIME in *tr* "time, season," also ideogram for same. Variant of M6.

M 6  M4 + D21. Determinative TIME in *tr* "time, season," also ideogram for same. Determinative of some roots ending in *tr* and *rj*.

M 7  M4 + Q3. Determinative in *rnpj* "young," also ideogram for same.

M 8  Pool with lotuses. Phonogram *šꜣ*. Ideogram for *3ḫt* "Inundation (season)" (§ 9.8). Ideogram for *šꜣ* "pool, marsh."

M 9  Lotus (water lily). Determinative in *zššnj* "lotus," also ideogram for same.

M 10  Lotus (water lily) bud. Determinative in *nḥbt* "lotus bud."

M 11 Flower on stem. Determinative in *wdn* "dedicate, offer," also ideogram for same. Occasional variant of F46 as determinative in *wḏb* "shore."

M 12  Lotus (water lily) plant. Phonogram *ḫ3*. Ideogram for *ḫ3* 1,000 (§ 9.1) and "lotus."

M 13  Papyrus. Phonogram *w3ḏ/w3d*, also *wḏ/wd* in later texts. Ideogram for *w3ḏ* "papyrus column."

M 14  M13 + I10. Variant of M13.

M 15  Clump of papyrus with buds. Determinative for *mḥw* "Delta," also ideogram for same. Determinative PAPYRUS, SWAMP. Phonogram *3ḫ* in *3ḫ-bjt* "Chemmis" (Delta town).

M 16  Clump of papyrus. Phonogram *ḥ3*. Variant of M15 in *mḥw* "Delta."

M 17  Reed. Phonogram *j*. When doubled, phonogram *y*. Occasional variant of A1  . Ideogram for *j* "reed."

M 18  M17 + D54. Phonogram *j* in forms of *jjj* "come."

M 19  Emblem for offerings. Determinative in *ꜥ3b* "offer," also ideogram for same.

M 20  Field of reeds. Determinative in *sḫt* "field" and *sḫtj* "farmer," also ideogram for same. Occasional variant of M21.

M 21  Reeds with root. Determinative in *sm* "grass, plants" and *sm* "help."

M 22  Rush. Phonogram *nḫb*. When doubled, phonogram *nn*.

M 23  Sedge. Phonogram *sw*. Ideogram for *nswt* "king." Ideogram for *swt* "sedge." Occasional variant of M24 and M26.

M 163  M23 + Aa1. Ideogram for *rḫ-nswt* "king's acquaintance."

M 24  M23 + D21. Ideogram for *rsw* "south."

M 25  Variant of M24.

M 26  Flowering sedge. Phonogram *šmꜥ*. Ideogram for *šmꜥw* "Nile Valley" (Upper Egypt).

M 27  M26 + D36. Variant of M26.

M 28  M26 + V20. Ideogram in title *wr mḏw-šmꜥw* "chief of the ten (districts) of the Nile Valley."

M 29  Carob pod. Phonogram *nḏm* "pleasant, sweet, easy."

M 30  Root. Determinative in *bnr* "sweet," also ideogram for same.

M 31  Rhizome. Determinative in *rd* "grow," also in *rwḏ* "firm."

M 32  More common variant of M31.

M 33  Grain. Variants  ,  . Ideogram for *jtj* "grain." Determinative GRAIN.

M 34  Sheaf of wheat. Ideogram for *btj* (originally *bdt*) "emmer (wheat)," also determinative for same.

M 35  Heap of grain. Determinative HEAP.

M 36  Bundle of flax. Phonogram *ḏr*. Determinative in *dm3* "bundle."

M 37  Older variant of M36.

M 38  Bundle of flax. Determinative in *mḥꜥw* "flax" and *dm3* "bundle."

Y 10  Bundle of stems. Determinative in *sḫꜥt* "viciousness" (from *sḫꜥ* "cut").

M 39  Basket of plants. Determinative VEGETABLES.

M 40 Tied bundle of reeds. Phonogram *jz*.

M 41 Chip of wood. Determinative WOOD.

M 42  Rosette. Phonogram *wn*. In hieratic indistinguishable from Z11  .

M 43  Grapes on trellis. Determinative VINE, WINE, GARDENER, FRUIT. Ideogram for *jrp* "wine" and *kꜣnỉ* "gardener."

M 43a  Trellis. Variant of M43.

M 44  Wine or olive press. Determinative in *šzmw* "Shesmu" (god of the wine or olive press), also ideogram for same.

M 45 Thorn. Determinative in *spd* "sharp," also ideogram for same. Determinative in *srt* "thorn." Determinative in *t-ḥḏ* "white-bread" (as bread of this form).

N. SKY, EARTH, WATER

N 1  Sky. Determinative SKY, ABOVE. Ideogram for *ḥrỉ* "upper" (§ 8.6.7). Determinative in *rwt* "gate" and *hꜣyt* "ceiling, portal," also ideogram for latter.

N 2  Sky with scepter. Determinative NIGHT. Ideogram for *grḥ* "night."

N 3  Sky with oar. Variant of N2.

N 46b  Sky with star. Variant of N2.

N 4  Sky with rain. Determinative DEW, RAIN. Ideogram for *jꜣdt* "dew."

N 5 Sun. Determinative SUN, DAY, TIME. Ideogram for *rᶜ* "sun, Re, day," *hrw* "daytime," and *sw* "day" (in dates: § 9.8).

N 5a  Sun with two strokes. Determinative TIME.

N 5b  N5 + N23. Variant of N5a.

N 6  Sun with uraeus. Determinative in *rᶜ* "Sun, Re," also ideogram for same.

N 7  N5 + T28. Ideogram for *ḫrt-hrw* "course of the day."

N 8  Sun with rays. Determinative SUNLIGHT. Phonogram *wbn* (from *wbn* "rise"). Ideogram for *ḥnmmt* "human beings."

N 9  Moon. Phonogram *psḏ* in *psḏt* "Ennead" and *psḏntjw* "new-moon festival." Variant of X6 in *pꜣt* "origin."

N 10  Variant of N9.

N 11  Crescent moon. Also vertically as determinative. Determinative in *jꜥḥ* "moon," also ideogram for same. Ideogram for "month" (*jbd*) in dates (§ 9.8). Occasional variant of F42  . Determinative in *wꜥḥ* "carob," also ideogram for same. Determinative in *šzp* "palm" (measure: § 9.7.1), also ideogram for same.

N 12  Crescent moon. Also vertically as determinative. Determinative in *jꜥḥ* "moon," also ideogram for same. Occasional variant of F42  .

N 64  N11 + N14. Ideogram for *jbd* "month."

N 13  Half N11 + N14. Ideogram for *mḏdjnt* "day-15 festival."

N 14  Star. Determinative STAR, *TIME*. Phonogram *sbꜣ* (from *sbꜣ* "star"). Phonogram *dwꜣ* (from *dwꜣ* "morning"). Ideogram for *wnwt* "hour."

N 15  Encircled star. Ideogram for *dwꜣt* "Duat" (Essay 2).

N 16 Strip of land with sand. Ideogram for *tꜣ* "land, earth, world." Phonogram *tꜣ*. Determinative in *ḏt* "estate" and *ḏt* "eternity."

N 16d Variant of N16.

N 17 Variant of N16.

N 18  Strip of land (thicker than N17). Ideogram for *jw* "island." Determinative DESERT, FOREIGN LAND. Ideogram for *sṯꜣt* "aroura" (§ 9.7.2).

N 19  Two strips of land. Ideogram for *ꜣḫt* "Akhet" (Essay 2) in *ḥrw-ꜣḫtj* "Harakhti" (Essay 12).

N 20  Tongue of land. Phonogram *wḏb/wdb* in *wḏb* "turn." Determinative LAND, especially in *wḏb* "shore." Determinative in *ḥꜣb-sd* "Sed Festival."

N 21  Tongue of land. Determinative LAND. Ideogram for *jdb* "bank"; when doubled, *jdbwj* "Two Banks" (a term for Egypt).

N 22  Variant of N20.

N 23 Irrigation canal. Variants  , . Determinative LAND, especially IRRIGATED LAND. Also used in variant of N5a. Ideogram for *ḏbb/ḏbw* "Geb."

N 24  Irrigation canal system. Determinative of *spꜣt* "nome, cultivation, estate, farm," also ideogram for same. Determinative in names of nomes and divisions of Egypt, also in *ḥzp* "garden."

N 25 Mountain range. Ideogram for *ḫꜣst* "desert cliffs, foreign land." Determinative DESERT, FOREIGN LAND.

N 76  N25 on standard. Ideogram for *ḥꜣ* "Ha" (desert god).

N 26  Mountain. Phonogram *ḏw*. Ideogram for *ḏw* "mountain."

N 27  Sun rising between mountain peaks. Ideogram for *ꜣḫt* "Akhet" (Essay 2).

N 28  Sun's rays above hill. Phonogram *ḫᶜ*, especially in *ḫᶜj* "appear."

N 29  Sandy slope. Phonogram *q*. Different from X7  .

N 30  Hill with shrubs. Determinative in *jꜣt* "mound," also ideogram for same.

N 31  Path with shrubs. Determinative for *wꜣt* "road," also ideogram for same. Determinative ROAD, DISTANCE, POSITION. Ideogram for *wꜣj* "tend, start" (from *wꜣt* "road"). Phonogram *ḥr* in *jn-ḥrt* "Onuris" (a god), *ḥrw* "Horus," and *ḥrw r* "except" (from *ḥrj* "go far away").

N 31e  Variant of N31.

N 32 Lump of clay. Variant of Aa2  and F52 .

N 33 Grain of sand. Determinative SAND, MINERAL, PELLET. When single, occasional substitute for signs with bad connotations, such as A14  and Z6 . When triple (N33a), occasional substitute for plural strokes. Determinative in words with *qd* (from *qdj* "go around").

N 33a Also  , , . Plural of N33 as determinative.

N 34  Ingot of metal. Ideogram for *ḥmt* "copper," and *ḥsmn* "bronze." Determinative COPPER, BRONZE.

N 34a  Variant of N34.

N 35  Ripple of water. Phonogram *n*.

N 35a  Three ripples of water. Ideogram for *mw* "water." Determinative WATER. Phonogram *mw*.

N 36  Canal. Determinative BODY OF WATER. Phonogram *mr* and *mj*. Ideogram for *mr* "canal."

N 37  Depression. Variants have inner details:  (N37a), (N38), (N39), etc. Phonogram *š*. Ideogram for *šj* "basin, depression, lake." Determinative of *sṯꜣt* "aroura" (§ 9.7.2), also ideogram for same. Variant of X4 as determinative of *zn* "open" and *znj* "pass." Variant of N36.

N 40  N37 + D54. Phonogram *šm* in forms of *šmj* "go."

N 41 Well with water. Determinative WELL. Determinative in *bjꜣ* "cauldron, copper" and words with root *bjꜣ*. Determinative in *pḥww* "outer limits," also ideogram for same (tripled).

N 42 More common variant of N41. Often for D280a .

O. STRUCTURES AND THEIR PARTS

O 1  Schematic house plan (proportions vary). Ideogram for *pr* "house." Phonogram *pr*. Determinative BUILDING, PLACE.

O 2  O1 + T3. Ideogram for *pr-ḥḏ* "treasury."

O 3  O1 + P8 + X3 + W22. Ideogram for *prt-ḫrw* "invocation offering."

O 4  Reed shelter. Phonogram *h*. Ideogram for *h*(?) "courtyard."

O 5  Winding wall. Phonogram *nm*. Determinative in *mrrt* "street." Phonogram *mr* in *mr-wr* "Mnevis" (sacred bull of Heliopolis) and "Moeris" (Fayum lake).

O 6  Plan of enclosure. Ideogram for *ḥwt* "enclosure."

O 7  O7 + X1. Variant of O6.

O 8  O7 + X1 + O29. Ideogram for *ḥwt-ʿ3t* "Great Enclosure" (temple of Heliopolis).

O 9  V30 + O6. Ideogram for *nbt-ḥwt* "Nephthys."

O 10  O6 + G5. Ideogram for *ḥwt-ḫrw* "Hathor."

O 11  Palace plan with battlements.. Ideogram for *ʿḥ* "palace."

O 12  O11 + D36. Variant of O11.

O 104  O11 + T3. Ideogram for *ʿḥ-ḥḏ* "White Palace" or "Mace Palace" (a shrine).

O 13  Enclosure with battlements. Determinative in *sbḫ* "wall in" and related words.

O 14  Variant of O13.

O 15  Enclosure + W10 + X1. Ideogram for *wsḫt* "broad hall."

O 15a  Variant of O15.

O 16  Cornice with cobras. Determinative for *t3yt* "curtain," also ideogram for same and *t3jtj* "he of the curtain" (title of the vizier).

O 17  Variant of O16, and of S22 in *t3-wr* "starboard."

O 18  Shrine in profile. Determinative in *k3r* "shrine," also ideogram for same.

O 19  Shrine with poles. Determinative in *pr-wr* "Great House" (original shrine of Upper Egypt at Hierakonpolis), also in *jtrt šmʿt* "Nile Valley Shrine" (same).

O 20  Shrine. Determinative SHRINE.

O 21  Shrine façade. Determinative in *zḫ* "booth," also ideogram for same.

O 22  Tent with pole. Determinative in *zḫ* "counsel, advice" and *zḫ* "tent, booth," also ideogram for latter.

O 23  Double pavilion. Determinative in *ḥ3b-sd* "Sed Festival," also ideogram for same.

O 24  Pyramid and enclosure wall. Determinative PYRAMID.

O 25  Obelisk. Determinative in *tḫn* "obelisk," also ideogram for same.

O 26  Stela. Determinative STELA, also ideogram for *wḏ* "stela."

O 27  Columned hall. Determinative HALL. Determinative of *ḫ3wj* "dusk" (from *ḫ3* "office"), also ideogram for same.

O 28  Column with tenon. Phonogram *jwn*. Ideogram for *jwn* "column."

O 29 Wood column; also vertical. Phonogram *ꜥ3*.

O 30  Support. Determinative SUPPORT, also ideogram for *zḫnt* "support."

O 31 Door leaf. Determinative OPEN. Determinative in *ꜥ3* "door," also ideogram for same. When doubled vertically, determinative or ideogram for *ꜥ3wj* "door."

O 31a Variant of O31.

O 32  Gateway. Determinative DOORWAY, also ideogram for *sb3* "doorway."

O 33  Palace façade. Determinative in *srḫ* "serekh" (Essay 6).

O 34 Doorbolt. Phonogram *z*. Ideogram for *z* "doorbolt." Variant of R22 .

O 35  O34 + D54. Ideogram for *zj* "go away, perish." Phonogram *z* in *zy* "which?" (§ 5.12), *zbj* "send away, go away," and *mz* "bring."

O 36  Wall. Determinative WALL. Ideogram for *jnb* "wall."

O 37  Wall falling. Determinative TOPPLE, TILT.

O 38  Corner. Determinative CORNER. Ideogram for *qnbt* "council." Determinative or ideogram for *tm* in the administrative title *ḫrj (n) tm* "chief of the *tm*."

O 39  Stone block or brick. Determinative STONE, BRICK.

O 40  Stairs. Determinative STAIRWAY, TERRACE. Ideogram for *rwd* "stairs" and *ḫtjw* "terrace."

O 41		Double stairs. Determinative STAIRWAY, ASCEND.
O 42		Later variant of O43.
O 43		Fence. Phonogram *šzp*, *sšp*.
O 44		Emblem of Min. Determinative in *j3t* "office," also ideogram for same.
O 44a		Variant of O44.
O 45		Domed structure. Determinative in *jp3t* "private quarters," also ideogram for same.
O 46		Variant of O45.
O 47		Enclosed mound. Ideogram for *nḫn* "Hierakonpolis" and *mḫnt* "jasper."
O 48		Variant of O47.
O 49		Area with intersection. Ideogram for *njwt* "town." Determinative TOWN, SETTLEMENT.
O 49a		Variant of O40.
O 50		Threshing floor with grain. Phonogram *zp* in *zp* "occasion, event," *zpj* "be left over," and related words. Determinative in *zpt* "threshing floor."
O 51		Pile of grain Determinative in *šnwt* "granary," also ideogram for same.
O 51b		Variant of O51.

P. BOATS AND THEIR PARTS

P 1		Boat on water. Determinative BOAT. Ideogram for "boat" (various readings: *dpt*, *ḥ^{c}w*, *jmw*, *q3q3w*).
P 1a		Boat capsized. Determinative in *pn^{c}* "capsize."
P 1c		Variant of P1.
P 26		Variant of P1.
P 2		Boat under sail. Determinative in *ḫntj* "sail upstream."
P 3		Sacred boat. Determinative GOD'S BOAT. Ideogram for *wj3* "sacred bark."
P 30		Variant of P3.
P 34		Variant of P3.
P 3a		P3 + M23. Ideogram for *wj3-nswt* "king's bark."
P 4		Boat with net. Phonogram *wḥ^{c}*.

P 4a  Variant of P4.

P 5  Mast with sail. Determinative WIND, AIR. Ideogram for *ṯ3w* "air" and *nfw* "sailor."

P 5f  Sail. Determinative in *ḥt3w* "sail" (noun).

P 6  Mast. Phonogram *ᶜḥᶜ*.

P 7  P6 + D36. Variant of P6.

P 8 Oar. Also horizontal in in  *m3ᶜ ḫrw* "justified" (Essay 8). Phonogram *ḫrw*. Determinative OAR. Ideogram for *ḫjpt* "oar."

P 9  P8 + I9. Ideogram for *ḫr.fj* "says, said" (§ 19.18).

P 10  Steering oar with rope. Determinative in *ḥmw* "rudder" and *ḥmy* "steerer."

P 11  Mooring stake. Determinative in *mjnj* "moor, die" and related words. In hieratic often identical with T14  .

Q. Domestic and Funerary Furniture

Q 1  Seat. Ideogram for *jst* "seat, place." Phonogram *st*. Phonogram *js* in *jst* "Isis" and *jsjr* "Osiris." Phonogram *ḥtm*.

Q 2  Carrying chair. Phonogram *js* in *jsjr* "Osiris." Ideogram for *st* "seat."

Q 3  Stool. Phonogram *p*.

Q 4  Headrest. Determinative in *wrsw* "headrest."

Q 5  Chest. Determinative CHEST, BOX.

Q 6  Coffin. Determinative in *qrs* "entomb," also ideogram for same.

Q 7  Brazier with flame. Determinative FIRE. Ideogram for *srf* "temperature." When doubled, ideogram for *nsrsr* "flame" in *jw-nsrsr* "Island of Flame" (locality of creation and in the Duat).

R. Temple Furniture and Sacred Emblems

R 1  Stand with offerings. Determinative in *ḫ3wt/ḫ3yt* "altar," also ideogram for same.

R 2  Variant of R1.

T 36a  Variant of R1.

R 3  Table with offerings. Determinative in *wḏḥw* "offering table," also ideogram for same.

R 4  Bread loaf on mat. Phonogram *ḥtp*. Ideogram for *ḥtp* "offering slab."

R 5  Censer. Phonogram *k3p/kp*. Determinative in *k3p* "fumigate," also ideogram for same.

R 6  Older variant of R5.

R 7  Vessel with smoke. Determinative of *snṯr* "incense," also ideogram for same. Variant of W10a/Aa4  .

R 8  Flag on pole. Ideogram for *nṯr* "god." Phonogram *nïr*. Determinative GOD.

R 9  R8 + V33. Determinative for *bd* "incense," also ideogram for same.

R 10  R8 + T28 + N29. Ideogram for *ḫrj-nṯr/ḫrt-nṯr* "necropolis."

R 10e  Variant of R10.

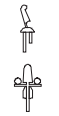
R 50  Variant of R10 without N29.

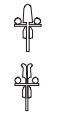
R 11  Reed column. Phonogram *ḏd*, also doubled in *ḏdw* "Busiris." Ideogram for *ḏd* "*djed*-column/amulet."

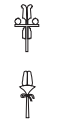
R 12  Carrying standard. Determinative in *j3t* "standard." Usually part of other signs.

R 13  Falcon on standard. Ideogram for *jmnt* "West" (older form of R14).

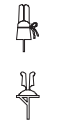
R 14  Feather on standard. Ideogram for *jmnt* "West" and *wnmj* "right."

R 15  Spear emblem. Ideogram for *j3b* "East, left." Variant of U23 .

R 15b  Variant of R15.

R 16  Scepter with plumes. Determinative in *wḫ* (emblem of Qus), also ideogram for same.

R 17  Wig with plumes on pole. Determinative in *t3-wr* "This" (nome of Abydos), also ideogram for same.

R 17b  Variant of R17.

R 18  Variant of R17.

R 19 S40 with feather. Ideogram for *w3st* "Thebes" (town and nome).

R 20  Seshat emblem. Ideogram for *sš3t* "Seshat" (a goddess).

R 21 Variant of R20.

R 22  Min emblem. Ideogram for *mnw* "Min" (a god). Phonogram *ḫm* in *ḫm* "shrine" and *ḫm* "Letopolis" (town in the Delta).

R 23 Older variant of R22.

R 22a  R22 on standard. Variant of R22 as ideogram for *mnw* "Min."

R 23a  R23 on standard. Variant of R23 as ideogram for *mnw* "Min."

R 24  Neith emblem, also vertical. Determinative in *njt* (originally *nrt*) "Neith" (a goddess), also ideogram for same.

R 24a  R24 vertical on standard. Variant of R24.

R 24b  R24 on standard. Variant of R24.

R 24c  Crossed arrows on standard. Variant of R24.

R 25  Older variant of R24 vertical.

R 25a  R25 on standard. Variant of R25.

R 25b  R25 horizontal on standard. Variant of R25.

R 61  Cobra emblem. Determinative in *ṯnjw* "desert border," also ideogram for same.

S. Regalia and Clothing

S 1  White Crown. Determinative WHITE CROWN. Ideogram for *ḥḏt* "White Crown."

S 2  White Crown in basket. Variant of S1.

S 47a  S1 on standard with flail. Determinative in *ꜣbꜣy* "Babay" (a god), also ideogram for same.

S 3  Red Crown. Determinative RED CROWN. Phonogram *n*. Variant of L2  as emblem of *ḥjtj* "hereditary king."

S 4  Red Crown in basket. Variant of S3 as determinative.

S 5  Double Crown. Determinative in *sḫmtj* "Double Crown," also ideogram for same. Determinative CROWN.

S 6  Double Crown in basket. Variant of S5.

S 7  Blue Crown. Determinative in *ḫprš* "Blue Crown," also ideogram for same.

S 8  Atef Crown. Determinative in *ꜣtf* "Atef Crown," also ideogram for same.

S 9  Two plumes. Determinative in *šwtj* "double plumes," also ideogram for same.

S 10  Headband. Phonogram *mḏḥ*. Determinative in *wꜣḥw* "wreath" and *mḏḥ* "headband," also ideogram for latter.

S 11 Broad collar. Determinative in *wsḫ* "broad collar," also ideogram for same. Phonogram *wsḫ*.

S 12  Bead collar. Ideogram for *nbw* "gold" and related words. Determinative PRECIOUS METAL.

S 12a  Variant of S12.

S 13  S12 + D58. Phonogram *nb*.

S 14  S12 + T3. Ideogram for *ḥḏ* "silver."

S 14a  S12 + S40. Ideogram for *ḏʿm* "electrum."

S 15  Faience pectoral. Determinative in *ṯḥn* "sparkle" and related words, also ideogram for same. Ideogram for *šzmt* "malachite" and related words.

S 16  Variant of S15.

S 17  Variant of S15.

S 17a  Variant of S15.

S 18  Bead necklace. Determinative in *mnjt* "bead necklace, counterweight," also ideogram for same.

S 19  Seal on necklace. Ideogram for *ḫtm* "seal" and related words.

S 20  Seal on necklace. Determinative SEAL. Ideogram for *ḫtm* "seal" and *š(n)ʿtj* "ring" (§ 9.7.3). Variant of E31  .

S 21  Ring. Determinative RING.

S 22  Shoulder knot. Phonogram *s3ṯ/sṯ*. Determinative in *t3-wr* "starboard (of ship)," also ideogram for same.

S 23  Knotted cloth. Phonogram *dmḏ/dmd*. Different from Aa6  .

S 24 Knotted belt. Phonogram *ṯ3z*. Ideogram for *ṯ3zt* "knot, vertebra."

S 25  Garment with ties. Ideogram for *jʿ3w* "guide, dragoman, interpreter."

S 26  Kilt. Determinative in *šndyt* (originally *šnḏwt*) "kilt," also ideogram for same.

S 130a Strip of cloth; same form as N18. Determinative in *d3jw* "cloak," also ideogram for same.

S 27  Cloth with two threads. Determinative in *mnḫt* "cloth," also ideogram for same.

S 113  S27 + V6. Ideogram for *šsr mnḫt* in offering formulas.

S 116  Cloth with four threads. Determinative in *jfdj* "four-ply linen," also ideogram for same.

S 118  Cloth with six threads. Determinative in *sjsj* "six-weave linen," also ideogram for same.

S 28  Cloth with fringe + S29. Determinative CLOTH.

S 29  Folded cloth. Phonogram *s*. Abbreviation for *snb* in  *ꜥnḫ-wḏꜣ-snb* (§ 21.8.2).

S 30  S29 + I9. Phonogram in *sf* "yesterday."

S 31  S29 + U2. Phonogram *smꜣ*.

S 32  Cloth with fringe. Phonogram *sjꜣ*. Ideogram for *sjꜣt* "fringed cloth."

S 33  Sandal. Determinative SANDAL. Ideogram for *ṯbt* "sandal," *ṯbw* "sandalmaker."

S 34  Sandal strap. Phonogram *ꜥnḫ*. Ideogram for *ꜥnḫ* "sandal strap" and "mirror."

S 35  Sunshade or fan. Ideogram for *šwt* "shadow, shade." Determinative in *sryt* "fan," also ideogram for same.

S 36  More common variant of S35. Doubled, ideogram for *ḥjpwj* "Hepwi" (a god).

S 37  Fan. Determinative in *ḫw* and *sryt* "fan," also ideogram for same.

S 38  Crook. Phonogram *ḥqꜣ*. Determinative in *ḥqꜣt* "scepter," also ideogram for same. Variant of S39.

S 39  Shepherd's crook. Phonogram *ꜥwt* in *ꜥwt* "flock" (from *ꜥwt* "crook").

S 40  Animal-headed staff. Phonogram *wꜣs*. Ideogram for *wꜣs* "staff" of this shape. Ideogram for *jꜣtt* "milk, cream" and "Iatet" (milk goddess). Doubled, phonogram *wꜣb* in *wꜣbwj* "Wabwi" (name of a nome) and *wꜣbwt* "Wabut" (a town). Variant of S41 and R19.

S 40a  R19 on standard. Variant of S40 as ideogram for *jꜣtt* "milk, cream" and goddess Iatet.

S 41  Animal-headed staff. Phonogram *ḏꜥm* in *ḏꜥmw* "electrum" (from *ḏꜥm* "staff" of this shape).

S 42  Scepter. Phonogram *sḫm*. Determinative in *ḫrp* "manage, direct" also ideogram for same, especially in titles. Phonogram *ꜥbꜣ*. Ideogram for *ꜥbꜣ* "scepter" and "offering slab." Ideogram for *sḫm* "sistrum."

S 42a  Lotus-bud scepter. Determinative in *nḥbt* "lotus-bud scepter," also ideogram for same.

S 43  Staff. Phonogram *md*. Ideogram for *mdw* "staff."

S 44  Staff with flail. Determinative for *ꜣms* "staff," also ideogram for same.

S 45  Flail. Determinative in *nḫꜣḫꜣw* "flail," also ideogram for same.

T. WARFARE, HUNTING, SLAUGHTER

T 1  Mace with flat head. Phonogram *mn*.

T 2  T3 tilted. Determinative SMITE.

T 3  Mace with round head; also, onion (leek). Phonogram *ḥḏ*. Ideogram for *ḥḏ* "mace, onion" of this shape and *ḥḏ* "bright, silver, white."

T 4  Variant of T3 as mace.

T 5  T3 + I10. Phonogram *ḥḏ*.

T 6  T3 + I10 + I10. Phonogram *ḥḏḏ*.

T 7  Axe. Determinative AXE and related words.

T 7a  Axe. Determinative in *ꜣqḥw* "axe" of this shape.

T 8 Dagger. Phonogram *dp*. Determinative in *mtpnt* "dagger" of this shape.

T 8a Dagger. Determinative in *bꜣgsw/mꜣgsw* "dagger" of this shape.

T 9 Bow. Phonogram *pḏ/pd*. Determinative in *pḏt* "bow," also ideogram for same and words of the same root.

T 9a Older form of T9.

T 10 Composite bow. Variant of T9.

T 11  Arrow. Phonogram *zwn*. Determinative ARROW.

T 12  Bowstring. Phonogram *nwḏ/nwd*. Determinative in words with *ꜣr* (*ꜣj*, *ꜣjr*; from *ꜣr* "restrain"). Ideogram for *dꜣr* "subdue." Determinative for *nwḏ* "bowstring," also ideogram for same.

T 13  Pieces of wood tied. Phonogram *rs* in *rs* "wake" and related words.

T 14  Throw-stick. Determinative with G41  in words with *ṯn/tn*. Determinative FOREIGN. Determinative in *qmꜣ* "throw" and *qmꜣj* "create," also ideogram for same. Ideogram for *ꜥꜣm* "Asiatic," *ṯḥnw* "Libya." Ideogram for *ḥqꜣt* "heqat" (§ 9.7.4). Variant (doubled) of D50  as determinative ACCURATE. Variant of M3  as determinative in *ḏꜥr* "seek"; of P11  as determinative in *mjnj* "moor, die"; of S39 as phonogram in *ꜥwt* "flock"; and of T13 and Aa6 .

T 15  Variant of T14.

T 16 Scimitar. Determinative in *ḫpš* "scimitar."

T 17  Chariot. Determinative in *wrrt* "chariot," also ideogram for same.

T 18  Crook with bundle attached. Phonogram *šms*.

T 19  Bone harpoon head. Phonogram *qs*. Determinative BONE, TUBE. Determinative in *qrs* "bury," *twr* "pure" (from *twr* "tube"). Ideogram for *gnwt* "annals" and *gnwtj* "sculptor" (often doubled in the last).

T 20  Older variant of T19.

T 21  Harpoon. Also vertical. Phonogram *wꜥ* in *wꜥ* "one" and related words.

T 22  Arrowhead and spear. Phonogram *sn*. Determinative in *mꜥb3* "spear," also ideogram for *mꜥb3* "30."

T 23  Later variant of T22 as phonogram *sn*.

T 24  Fishing net. Phonogram *ꜥḥ/jḥ*. Determinative NET.

T 25  Reed float. Phonogram *ḏb3/db3*.

T 26  Bird trap. Determinative in *sḫt* "trap, weave," also ideogram for same.

T 27  Older variant of T26.

T 28  Butcher's block. Phonogram *ḫr*.

T 29  T30 + T28. Determinative in *nmt* "slaughtering place," also ideogram for same.

T 30  Knife or saw. Determinative KNIFE, SHARP. Ideogram for *dmt* "knife."

T 31  Knife sharpener. Phonogram *sšm* in *sšm* "guide" and related words.

T 32  T31 + D54. Variant of T31.

T 33  Older variant of T31.

T 34  Butcher knife. Phonogram *nm*. Determinative in *nm* "butcher knife."

T 35  Variant of T34.

U. AGRICULTURE, CRAFTS, PROFESSIONS

U 1  Sickle. Phonogram *m3*. Determinative REAP, CROOKED.

U 2  Variant of U1.

U 3  U1 + D4. Phonogram *m3* in *m33* "see."

U 4  U1 + Aa11. Phonogram *m3ꜥ* in *m3ꜥ* "true, correct," and related words.

U 5  Variant of U4.

U 6  Hoe. Phonogram *mr*. Determinative HACK. Variant of U8.

U 6a  Variant of U6.

U 7  Variant of U6.

U 7a  Variant of U6.

U 8  Hoe. Phonogram *ḥn* (from *ḥnn* "hoe").

U 9  Grain-measure with grain. Determinative GRAIN. Ideogram for *ḥqꜣt* "heqat" and *jpt* "oipe" (§ 9.7.4).

U 10  M33 + U9. Ideogram for *jtj* "barley, grain." Variant of U9 as determinative.

U 11  S38 + U9. Ideogram for *ḥqꜣt* "heqat" (§ 9.7.4).

U 12  Variant of U11.

U 109  Pitchfork. Determinative in *sḏb* "obstacle," also ideogram for same. Determinative in *ʿbj* "collect" and *ʿbt* "pitchfork."

U 109a  Variant of U109 in *ʿbj* "collect" and *ʿbt* "pitchfork."

U 13  Plow. Phonogram *šnʿ*. Phonogram *hb*. Determinative PLOW. Ideogram for *prt* "seed."

U 14  Older variant of U13.

U 15  Sled. Phonogram *tm*.

U 16  Loaded sled with jackal's head. Determinative in *bjꜣ* "wonder" and related words, also ideogram for same. Determinative SLED.

U 17  Pick and depression. Phonogram *gr*.

U 18  Older variant of U17.

U 19  Adze. Phonogram *nw*.

U 20  Older variant of U19.

U 21  Adze and block of wood. Phonogram *stp/sṯp*.

U 22  Chisel. Determinative in *mnḫ* "functional." Determinative CARVE.

U 23  Chisel. Phonograms *ꜣb* and *mr*.

U 24  Drill for stone. Ideogram for *ḥmwt* "craft" and related words.

U 25  Older variant of U24.

U 26  Drill for beads. Ideogram for *wbꜣ* and related words. Occasional variant of U24–25.

U 27  Older variant of U26.

U 28  Fire-drill. Phonogram *ḏꜣ*. Abbreviation for *wḏꜣ* in  *ʿnḫ-wḏꜣ-snb* (§ 20.9.2).

U 29  Older variant of U28.

U 30  Kiln. Phonogram *t3*.

U 31  Baker's rake. Also vertical. Determinative in *ḫnr* "restrain" and related words, also ideogram for same. Determinative in *rtḥ/jtḥ* "restrain." Determinative in *rtḥtj* "baker," also ideogram for same. Variant of D19–20  /  .

U 32  Pestle and mortar. Determinative in *smn* "set, fix" (from *smn* "flatten dough"). Determinative POUND, HEAVY. Determinative in *ḫzmn* "natron," and *ḫsmn* "bronze," also ideogram for same.

U 33  Pestle. Phonogram *tj/t*.

U 34  Spindle. Phonogram *ḫsf*. Determinative in *ḫsf* "spin."

U 35  U34 + I9. Variant of U34 as phonogram.

U 36  Launderer's club. Phonogram *ḫm*.

U 37  Razor. Determinative in *ḥ^{c}q* "shave."

U 38  Scale. Determinative in *mḫ3t* "scale," also ideogram for same.

U 39  Upright of scale. Determinative in *wṯz* "hold up, carry, wear" and *ṯzj* "pick up."

U 40  Variant of U39.

U 40a  Variant of U39.

U 41  Plumb bob. Determinative in *tḫ* "plumb bob."

V. ROPE, BASKETS, AND CLOTH

V 1  Coil of rope. Determinative ROPE, TIE, COIL. Ideogram for *šṯ* 100 (§ 9.1). Phonogram *šn* in *šnt* "dispute." Different from Z7.

V 1a  Variant of V1.

V 2  V1 + O34. Determinative in *sṯ3* "pull" and *3s* "hasten." Ideogram for *sṯ3t* "aroura" (§ 9.7.2).

V 3  Three V1 + O34. Ideogram *sṯ3w* in *r-sṯ3w* "necropolis" (of Giza).

V 4  Lasso. Phonogram *w3*.

V 5  Looped rope. Determinative in *sntj* "design," also ideogram for same.

V 6  Cord with ends up. Phonogram *šs* and *šsr*. Ideogram for *šsrw/šs* "linen." Variant of V33.

V 7  Cord with ends down. Phonogram *šn*.

V 8  Later variant of V7.

V 9  Round cartouche. Determinative in *šnw* "circuit" (of the sun), also ideogram for same. Determinative in *šnw* "cartouche."

V 10  Oval cartouche. Surrounding names of kings, queens, and some gods. Determinative in *šnw* "cartouche" and *rn* "name."

V 11 End of cartouche. Determinative in *dnj* "dam" and *pḫ3* "split." Ideogram for *pḫ3*, a kind of grain. Ideogram for *djwt/dyt* "shriek."

V 12  String. Determinative in *fḫ* "loosen," *ᶜrq* "bind," *šfdw* "papyrus scroll," and other words associated with STRING. Determinative in *ᶜrq* "swear" and *ᶜrqy* "last day of the month" (§ 9.8) (from *ᶜrq* "bind"), also ideogram for last. Ideogram for *fḫ* "loosen." Determinative in *fnḫw* "Fenekhu" (a people).

V 13  Hobble. Phonogram *ṯ/t*.

V 14  Variant of V13.

V 15  V13 + D54. Phonogram *jṯ/jt* in forms of *jṯj* "take possession."

V 16  Hobble for cattle. Phonogram *z3* in *z3* "protection" and related words.

V 16a  Variant of V16.

V 17  Rolled-up tent. Same value as V16.

V 18  Older variant of V17.

V 19  Hobble for cattle. Determinative SHRINE in *k3r* "shrine," *qnj* "palanquin" (also *qnj* "sheaf"), *šṯyt* "Sokar shrine." Determinative in *tm3* "mat" and *ṯm3* "cadaster," also ideogram for latter. Determinative in *ḫ3r* "sack" (§ 9.7.4), also ideogram for same. Determinative in *mḏt* "stable, stall," also ideogram for same.

V 20  V19 without horizontal. Ideogram for *mḏw* "10" (§ 9.1).

V 21  V20 + I10. Phonogram *mḏ*.

V 22  Whip. Phonogram *mḥ*.

V 23  Older variant of V22.

V 24  Cord wound on stick. Phonogram *wḏ/wd*.

V 25  Later variant of V24.

V 26 Spool with thread. Phonogram *ᶜḏ/ᶜd*. Determinative in *ᶜḏ* "reel," also ideogram for same.

V 27 V26 without thread. Older variant of V26.

V 28  Wick. Phonogram *ḥ*.

V 29  Swab. Phonograms *w3ḥ* and *sk*. Determinative in *ḫsr* "ward off." Variant of M1 in *mꜥr* "fortunate."

V 30  Basket. Phonogram *nb*.

V 31  Basket with handle. Usually reversed in hieroglyphic transcriptions of hieratic texts, where the handle always faces the front. Phonogram *k*.

V 32  Wicker satchel. Determinative in *g3wt* "bundle," hence also in *g3w* "absence, lack," hence also in *ḏ3rw* "need." Determinative in *msnw* "harpooner." Phonogram *msn* in *msn* "Mesen" (a Delta town).

V 96  Older variant of V32 in *g3w* "absence, lack."

V 33  Bag. Determinative in *ꜥrf* "pack, sack," *stj* "perfume," and *šs(r)* "fine linen." Phonogram *g* in a few words. Ideogram for *sšrw* "grain." Determinative LINEN.

V 34  Older variant of V33.

V 35  Later variant of V33.

V 48  Bag + S29. Variant of S28.

V 36  Receptacle of cloth. Phonogram *ḫn*.

V 37  Bandage. Determinative in *jdr* "herd," also ideogram for same. Determinative in *jdr* "bandage."

V 38  Bandage. Determinative in *wt* "wrapping."

V 39  Tie. Ideogram for *tjt* "Isis-knot" (amulet).

W. VESSELS

W 1  Oil-jar. Determinative OIL. Ideogram for *mrḥt* "oil."

W 2  W1 without ties. Phonogram *b3s* in *b3stt* "Bastet" (goddess). Determinative in *b3s* "oil jar." Variant of W1.

W 3  Alabaster basin. Determinative FEAST. Ideogram for *ḥ3b* "feast."

W 4  W3 + O22. Variant of W3.

W 5  T28 + W3. Ideogram for *ḫrj-ḥ3bt* "lector priest."

W 6  Metal vessel. Determinative in *wḥ3t* "cauldron."

W 7  Granite bowl. Determinative in *m3ḫ* "granite; proclaim." Determinative in *3bw* "Elephantine," also ideogram for same. Determinative in *3bt* "family."

W 8 — Variant of W7.

W 9 — Stone jug. Also reversed. Phonogram *ḫnm*.

W 10 — Cup. Determinative in words with *ꜥb*. Determinative in *wsḫ* "wide" and related words, also ideogram for same. Phonogram *ḥnw* in *ḥnwt* "mistress" (from *ḥnt* "cup"). Determinative CUP. Variant of N41 in words with *bj3*.

W 10a — Pot. Phonogram *b3* in conjunction with E10 or G29 .

W Aa4 — Variant of W10a.

W 11 — Later variant of W12.

W 12 — Jar stand. Phonogram *g*. Determinative in *nst* "seat," also ideogram for same. Variant of W13 and O45.

W 13 — Pot. Determinative in *dšrt* "red-ware," also ideogram for same.

W 14 — Water jar. Phonogram *ḥz/ḥs*. Determinative in *ḥzt* "water jar" and *snbt* "jar," also ideogram for former.

W 15 — Water jar with water. Determinative in *qbb* "cool" and *qbḥ* "cool, cool water," also ideogram for latter.

W 16 — W15 in jar stand. Variant of W15.

W 17 — Variant of W18. Also .

W 18 — Water jars in a rack. Phonogram *ḫnt*. Ideogram for *ḫntw* "jar-rack." Also .

W 19 — Milk jug with handle. Phonogram *mj* (originally *mr*). Determinative in *mhr* "milk jug."

W 20 — Milk jug with cover. Determinative in *jrṯt* "milk."

W 59 — Variant of W20.

W 21 — Wine jars. Determinative in *jrp* "wine."

W 22 — Beer jug. Determinative POT. Ideogram for *ḥnqt* "beer" in offering formulas. Ideogram for *wdpw* "waiter."

W 23 — Variant of W22.

W 24 — Pot. Phonogram *nw*. Phonogram *jn* in *jnk* (1s pronoun). Variant of N33 in words with *qd*. Determinative in *ḏ3ḏ3t* "council" and *nḫbt* "Nekhbet" (goddess), for unknown reasons. Often combined with Aa27 as phonogram *nḏ*. Variant of W22–23 as determinative.

W 24a — W24 + N35a. Ideogram for *m-ḫnw* "inside" (§ 3.6).

W 25 — W24 with legs. Phonogram *jn* in forms of *jnj* "get, fetch, bring."

W 54 — Pot pouring water. Variant of D60 and A6 .

X. BREAD

X 1 Flat loaf of bread Phonogram *t*. Ideogram for *t* "bread." Often phonogram for *(j)t(j)* "father," alone or in conjunction with I9  .

X 2  Tall loaf of bread. Determinative BREAD, FOOD. Ideogram for *t* "bread" in offering formulas. Ideogram for *ḏḥwtj* "Thoth." Variant of X1 as phonogram for *(j)t(j)* "father."

X 3  Variant of X2.

X 4  Bread roll. Determinative BREAD, FOOD. Determinative in words with *zn* (from *znw* "food offerings"). Variant of W3.

X 4a  Variant of X4. Also without details ().

X 5  Variant of X4.

X 6  Round loaf of bread. Determinative in *p3t* "loaf" and in *p3t* "origin" and related words.

X 7  Half-loaf of bread. Determinative BREAD. When doubled vertically, ideogram for *wnm* "eat." Different from N29 .

X 8  Bread mold. Phonogram *dj/d* (originally *ḏj*) in forms of *rḏj* "give," rarely in other words.

Y. WRITING, GAMES, MUSIC

Y 1  Papyrus scroll. Also vertical. Determinative WRITING, ABSTRACT CONCEPTS. Ideogram for *dmḏ* "total." Ideogram for *mḏ3t* "scroll" and *mḏ3t* "chisel."

Y 1a Variant of Y1.

Y 2  Older variant of Y1.

Y 3  Scribe's kit. Ideogram for *zḫ3* "write" and related words. Determinative in *nᶜᶜ* "smooth" and *ṯms* "ruddy" and related words, also ideogram for same. Determinative in *mnhd* "scribe's kit."

Y 4  Variant of Y3.

Y 5 Game board and pieces. Phonogram *mn*.

Y 6  Game piece. Determinative in *jb3* "game piece," also ideogram for same. Determinative in *jb3* "dance," also ideogram for same.

Y 7  Harp. Determinative in *bjnt* "harp."

Y 8  Sistrum. Determinative in *zšš t* "sistrum." Variant of S42.

Y 10  Bundle of stems. Determinative in *sᶜt* "viciousness" (from *sᶜ* "cut").

Z. STROKES AND FIGURES

Z 1
Stroke. Used as determinative of signs meant to be read as ideograms rather than phonograms (§ 3.3). Occasionally transferred to phonograms: e.g.,  *ḥr* "upon" (preposition) from *ḥr* "face." Determinative in *wˁ* "one," also ideogram for same. Written one to nine times (usually taller) as ideogram for numerals 1 to 9 (§ 9.1). Substitute for A1  .

Z 5
Diagonal stroke. Replacement for complex or dangerous signs.

Z 4
Two strokes. Phonogram *j* as ending. Determinative DUAL.

Z 49
Variant of Z4.

Z 2
Three strokes. Also grouped more closely (), or vertical; sometimes with four strokes or replaced by N33a. Determinative plural. Also used with words that are plural in meaning, such as collectives, food, and minerals, and with singular words ending in *w* or *wt* ("false plurals": § 4.6). Determinative in *ḫmt* "think" (from *ḫmtw* "three").

Z 2a–b
Variants of Z2.

Z 2c 
Variant of Z2. Also vertical.

Z 3 
Variant of Z2.

Z 6
Variant of A13–14  /  derived from hieratic. Determinative DIE, ENEMY. Sometimes similar to F20  .

Z 7
Curl, from hieratic variant of G43  . Phonogram *w*. Different from V1  .

Z 8
Oval. Determinative ROUND, OVAL.

Z 9
Crossed sticks. Determinative BREAK, CROSS, NUMBER. Phonograms *sw3/zw3* in *sw3j* "pass" and *zw3* "cut off," *sḏ* in *sḏt* "flame," *šbn* in *šbn* "mix" and related words, *ḫbs* in *ḫbsw* "cultivation," *wp* in *wp-st* "detail, breakdown," and *wr* in a few words.

Z 10
Older variant of Z9.

Z 11
Crossed planks. Phonogram *jm*. Variant of M42  .

AA. UNCLASSIFIED

Aa 1
Unknown, possibly bread loaf. Also without inner details (). Phonogram *ḫ*.

Aa 2
Pustule. Determinative SWELLING, UNHEALTHY. Variant of F52 and N32 as determinative EXCREMENT, CLAY; M41 as determinative in *ˁš* "cedar"; V32 as determinative in *g3w* "absence, lack" and *g3wt* "bundle"; V38 as determinative in *wt* "bandage" and *srwḫ* "treat," also ideogram for former; W6  as determinative in *wḥ3t* "cauldron," also phonogram *wḥ3* in same and in *wḥ3t* "oasis"; W7 as determinative in *m3ṯ* "granite" and *3bw* "Elephantine"; Z10  as determinative in *ḫsb* "count," also ideogram for same.

Aa 3		Aa2 with liquid. Variant of Aa2 as determinative SWELLING, UNHEALTHY.
Aa 4		Pot. Variant of W10a.
Aa 5		Part of a ship. Phonogram *ḥjp/ḥp*. Ideogram for *ḥjpt* "oar."
Aa 5a		Variant of Aa5.
Aa 6		Unknown. Determinative in *ṯm3/tm3* "cadaster; mat." Different from S23  .
Aa 7		Unknown. Also reversed. Determinative in *sqr* "smash."
Aa 8		Possibly irrigation channel. Phonogram *qn*. Determinative of *sp3t* "estate, farm," also ideogram for same. Determinative of *ḏ3ḏ3t* "council." Variant of N24  as ideogram in *sp3t* "nome"; O34  as phonogram *z* in *zmjt* "desert"; V26 as phonogram *ᶜḏ*.
Aa 9		Unknown. Determinative in *ḫwd* "rich."
Aa 10		Possibly reed brush. Determinative in *drf* "writing."
Aa 11		Platform. Also vertically. Phonogram *m3ᶜ*. Determinative in *ṯnt3t* "platform."
Aa 12		Older variant of Aa11.
Aa 13		Unknown. Phonograms *jm* and *m*. Variant of Aa16.
Aa 14		Variant of Aa13.
Aa 15		Aa13 with horizontals parallel. Variant of Aa13.
Aa 16		Front half of Aa13. Ideogram for *ḏs* "side, half," phonogram *ḏs*.
Aa 17		Lid of a chest. Phonogram *s3*. Ideogram for *s3* "back."
Aa 18		Later variant of Aa17.
Aa 19		Unknown. Determinative in *ḥr* "prepare" and *ḥrj* "terrified" and related words. Determinative in *ṯ3r* "secure."
Aa 20		Bag for clothing. Phonogram *ᶜpr*.
Aa 21		Unknown. Phonogram *wḏᶜ*. Ideogram for *wḏᶜw* "judged one" (term used in place of *stḫ/stš* "Seth").
Aa 22		Aa21 + D36. Variant of Aa21.
Aa 23		Warp stretched between stakes. Determinative in *mḏd* "puncture, press, adhere" and related words, also ideogram for same.
Aa 24		Older variant of Aa23.
Aa 25		Unknown. Ideogram in *zm3tj/zm3* "stolist" (priest's title).

Aa 26  Unknown. Determinative in *sbj* "rebel."

Aa 27  Spindle. Phonogram *nḏ*. Often used in conjunction with W24.

Aa 28  Builder's level. Phonogram *qd*.

Aa 29  Older variant of Aa28.

Aa 30  Frieze element; also horizontal. Determinative in *ḫkr* "adorn" and related words, also ideogram for same.

Aa 31  Older variant of Aa30.

Aa 32  Bow. Also horizontal. Phonogram *stj/stj* in *t3-stj* "Nubia" and *stj* "ocher."

SIGNS ARRANGED BY SHAPE

Often the category to which a particular hieroglyph belongs is not immediately evident from the sign itself. To make it easier to find such signs in the preceding list, they are arranged below in four groups according to their shape. Signs that are readily identifiable, such as figures of people and animals, are not included.

The size and proportions of the signs in the groups below are those most often found in hieroglyphic inscriptions. Because hieroglyphs can vary in size and proportion depending on the surrounding signs, however, you may need to look in more than one group before you find a particular sign:  , for example, appears under "Small Signs" ( , its usual shape) rather than in "Horizontal Signs."

SMALL SIGNS


N33

D12

S21

Aa1

N5

N9

N10

O48

X6

Aa1

O50

O49

O49a


N15

N5a

N5b

N7

N8

N27

V9

W24

S10

N6

S11

H8

Aa2


Aa3

Z8

O47

N22

N21

X1

X3

X2

M35

Y6

U22

O46

O45

N28

X7

N29

N26

V20

V19

Aa19

V7

V8

S20

V6

N41

N42

D280a

V37

D27

D27a

V33

V34

N32

F52

V35

F51

F21

F43

F41

N34

U30

D279

N34a

W13

W11

W12

T28

W10

W10a

Aa4

R7

M39

M36

M37

M38

U9

U10

F34

W6

W7

W22

W23

W59

W20

W21

U41

W9

M31

I6

D11

D14

K6

K6

L6

M41

Q3

O39

Aa17

Aa18

O38

Aa5a

Aa5

O1

O4

O5

Aa16

N23

N23

Z9

V1

V1a

Z7

T12

V11

T24

F22

F37b

F38

N33a

N33a

M33

HORIZONTAL SIGNS

3 In M, after M38.

VERTICAL SIGNS


T14 T13 T15 T18 O30 F45 O44 U39 Aa26 U40 U40a U109 U109a


Aa21 S27 Z11 Aa25 M22 M23 M26 M163 M28 M24 M25 V24 V25


T3 T4 U34 Aa27 S42a S42 Y8 O29 T8 T8a U23 U26 U27


U24 U25 P6 S39 S38 U11 F12 S40 S41 R19 S40a F11 F10


M4 M5 M6 M7 Aa29 Aa28 Y1 M40 D16 P11 T20 T19 T21


T22 T23 P8 S43 S44 D50 U12 T35 T34 F25 F35 F36 V29


V28 M29 M30 M32 Aa30 U30 U29 Aa31 M1 M1a M12 W14 M13


W15 W16 U36 U33 U32 M17 M18 N11 N12 V38 M44 O24 X8


O26 O25 R11 F28 F27 F29 R20 R21 F31 S16 S17 S36 S35


R8 T7a R9 R10★ S37 R14 L7 L7★ R24★ R24★ R15 R15★ R16


R17 R17b R18 S9 H6 H6a H6b S29 V48 S33 S34 V39 V17


V18 W19 S45 Q7 T25 Aa32 U6 U1 Y7 W25 W54 O28 V3


Aa206 Q1 O31 O2 O6 O7 O11 R36a O36 M33 N33a

Large Signs and Combinations

Dictionary

This dictionary lists the words that appear in hieroglyphs in the Exercises, in alphabetical order. Words that share a common root are normally grouped together, with the root word first and related words in indented entries beneath; causatives, however, are listed alphabetically (under *s*) rather than under the root verb. Feminine endings are disregarded in alphabetizing: for example, *sḫt* "field" (root *sḫ*) is listed before *sḫ3j* "recall" rather than after *sḫt* "strike" (root *sḫt*). Usually only the most representative spellings are listed. For nouns, only the meaning is given; for other words, the lexical category is noted in parentheses; for verbs, the root class is given in parentheses.

 *3t* "moment; moment of rage"

 *3wj* (3ae-inf.) "be long; extend"; *3wj jb* "happy" ("long of heart")

 *3w* "length"; *r 3w* "complete, entire" (§ 6.7)

 *3wt* "offering-gifts"

 *3wt-ᶜ* "gift" ("extending of the arm")

 *3wt-jb* "happiness"

 *3b* (2-lit.) "stop"

 *3bj* (3ae-inf.) "desire, wish"

 *3bḫ* (3-lit.) "mix, mingle"

 *3bḏw* "Abydos" (see map)

 *3pd* "bird"

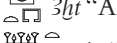
 *3m* (2-lit.) "burn up"

 *3ḥw* "needy person"

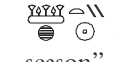
 *3ḫt* "field, plot of (cultivated) land"

 *3ḫ* (2-lit.) "be useful, effective"

 *3ḫt* "Akhet" (see Essay 2)

 *3ḫt* "Inundation (season)" (§ 9.8)

 *3ḫtj* (nisbe) "of the Inundation season"

 *3tp* (3-lit., originally *3ṯp*) "load"

 *3d* (2-lit.) "get angry, aggressive"

 *3d* (2-lit.) "be weak, feeble"

 *j* (interjection: § 15.8.1) "oh"

 *j* "say" (§ 19.18)

 *j33t* "branch"

 *j3jw* "praise"

 *j3wt* "office, profession"

 *j3wj* "old age"

 *j3bt* "East," also *j3btt* (nisbe)

 *j3btj* (nisbe) "eastern"

 *j3dr* — see *jdr*

 *jjj*, *jw* (anom.) "come, return"; *jj.tj* (stative) "welcome!"; *jjwj* (participle) "welcome!"

 *jyt* "wrong"

 *jᶜb* (3-lit.) "join together, unite"

 *jᶜrt*, *ᶜrᶜt* "uraeus" (protective serpent)

 *jᶜḥ* "moon" (also as a god, identified with Thoth)

 *jw* (particle: §§ 10.3, 15.6.1)

 *jw* "island"

 *jw* — see *jjj*

 *jw* "complaint, error, wrong"

 *jw3* "ox"

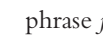
 *jwᶜ* (3-lit.) "inherit"

 *jwᶜt* "inheritance"

 *jwᶜw* "heir"

 *jwf* — see *jf*

 *jwms* "exaggeration" — from the phrase *jw ms*: § 15.7.7)

 *jwntj* "desert Nubian"

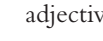
 *jwr* (3-lit.) "conceive (a child)"

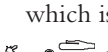
 *jwsw* "balance" (a scale with two pans:)

 *jwtj* (negative relative adjective) "who/which not"; *jwtt* "that which is not"

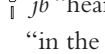
 *jwd* (3-lit.) "push off" (*r* "from")

 *jb* "heart, mind"; *jmj-jb* "confidant"; *ḥr jb* "in the midst of"; *ḥrj jb* "middle"

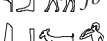
 *jb* (2-lit.) "think, suppose"

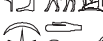
 *jbj* (3ae-inf.) "thirst"

 *jbd* "month"

 *jp* (2-lit.) "allot, assign"; *jp ḏt* "collect (one)self"

 *jpt-jswt* "Karnak" (temple: see map) ("(Most) Select of Places"); also singular *jpt-jst*

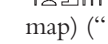
 *jf* "meat" — often written *jwf*

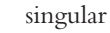
 *jm* (preposition, adverb) — see *m*

 *jmy* — see § 8.10

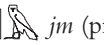
 *jmj* (prepositional nisbe) — see *m*

 *jm3* "tent" (the writing shows loss of final *3* in pronunciation)

 *jmj* (imperative: § 15.2.3) "give, put, cause"

 *jmj* (negative verb: § 12.7)

 , *jm3ḫ* "worth, honor" (see Essay 21)

 *jm3ḫyy* (participle/noun) "worthy" (*ḫr* "with")

 *jmw* "boat"

 *jmw* "mourning"

 *jmn* "hide"

 *jmnw* "Amun" (see Essay 15)

 *jmnt* "West," also *jmntt* (nisbe)

 *jmntj* (nisbe) "western"

 jmḫt "Cavern" (place in the Duat)

 jn (preposition: § 8.2.2) "by"; (particle: § 15.6.2)

 jn "say" (§ 19.18)

 jnj (3ae-inf.) "fetch, get, use"; *jnj m* "turn to, have recourse to"

 jnw "produce, products, tribute"

 jnb "wall"

 jnpw (proper noun) "Anubis" (god of the cemetery)

 jnm "skin"

 jnr "stone"

 jnq (3-lit.) "embrace"

 jnk (1s independent pronoun: § 5.5)

 j.nḏ ḥr (interjection: § 15.8.2) "greetings"

 jr, *r* (preposition: § 8.2.7) "with respect to, toward"

 jrj (prepositional adverb) "thereunto, with respect to it/them"

 jrj (nisbe) "he who is at, who pertains to"; *jrj*, *jrt* "duty"

 jrt "eye"

 — see *jsjr* "Osiris"

 *jrj* (3ae-inf.) "make, do"; "pass" (time); "act as" (a function); "beget" (children); "work" (a field); *jrj r* "act against (someone), make for (a place)," *jrj n* "act/do for"; *jrj ḥnᶜ* "deal/act with"

 *jrw* "form"

 *jrp* "wine"

 *jhm* (3-lit.) "stall"

 *jḫ* "cattle"

 *jḫ* (particle: § 15.6.3) "then"

 — see *zj*

 *jz* "tomb"

 *jzwt* "crew"

 *jzr* "tamarisk"

 *js* (particle: § 15.7.3)

 *jsjr* "Osiris," literally "engendering principle" (see Essays 8 and 12); also  *jsr*

 *jst* "place, seat, throne"

 *jsw* (particle: § 15.6.4) "indeed"

 *jsṯ, jst* (particle: § 15.6.5)

 *jšwt* — see *ḫt* "thing"

 *jšst* (interrogative pronoun: § 5.12) "what?"; *ḫr zj jšst* "how?, why?"

 *jqr* (3-lit.) "be able, accomplished, excellent, successful"

 *jkmw* "shield"

 *jkn* (3-lit. and noun) "scoop"

 *jtj* "father"

 *jty* or *jtjj* "sire" (Essay 6)

 *jtj* "barley, grain"

 *jtj-mḥ* "full barley" (a species)

 *jtmw* "suffocation"

 *jtn* "sun disk"

 *jtn* (3-lit.) "contradict"

 *jtnw* "ashes"

 *jtrw* "river"; measurement "river" (§ 9.7.1)

 *jtḥ* (3-lit.) "draw, pull"

 *jtj*,  *jtj* (3ae-inf.) "take possession of, rob"

 *jdj* (3ae-inf.) "be senseless, deaf, dumb"

 *jdyt* "girl"

 *jdw* "pestilence"

 *jdr* "herd"

 *ᶜ* "hand, arm"; *m ᶜ* "with, from"

 *3wt ᶜ* "gift" (see *3wj*)

 *nt-ᶜ* "custom, practice, procedure" ("what belongs to the hand")

 *ᶜt* "limb"

 ᶜt "room"

 *ᶜ3* (adverb) "here"

 *ᶜ3* "doorleaf"; often dual  ,  *ᶜ3wj* "door"

 *ᶜ3* "donkey"

 *ᶜ3j* (3ae-inf.) " be big, important"

 *ᶜ3* "greatness"

 *ᶜ3wt* "lump"

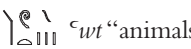
 *ᶜ3ppj* "Apophis" (giant snake who inhabits the Duat and tries to prevent the sun's nightly journey through it)

 *ꜥ3m* "Asiatic"

 *ꜥ3g* (3-lit.) "pound, thrash"

 *ꜥjꜥj* (4-lit.) "wail"

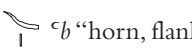
 *ꜥꜥft* "rate of payment"

 *ꜥwt* "animals"

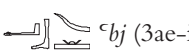
 *ꜥw3j* (4ae-inf.) "rob, steal"

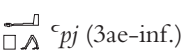
 *ꜥw3y* "robber"

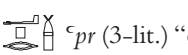
 *ꜥwn* (3-lit.) "be greedy"

 *ꜥb* "horn, flank"

 *ꜥb* "horned crocodile"

 *ꜥbj* (3ae-inf.) "collect"; *ꜥbj m t3* "bury" (literally "collect in the ground")

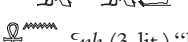
 *ꜥpj* (3ae-inf.) "pass" (*ḫr* "by")

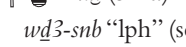
 *ꜥpr* (3-lit.) "equip"; *ꜥpr* (adjective) "experienced"

 *ꜥf3y* "camp"

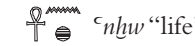
 *ꜥm* (2-lit.) "swallow"

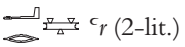
 *ꜥmꜥm* (4-lit.) "massage"

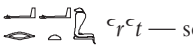
 *ꜥnḫ* (3-lit.) "live" (*m* "on"); *ꜥnḫ-wḏ3-snb* "lph" (see § 20.9.2)

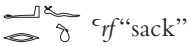
 *ꜥnḫ* "living person"

 *ꜥnḫw* "life"

 *ꜥr* (2-lit.) "ascend, penetrate"

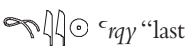
 *ꜥrꜥt* — see *jꜥrt*

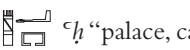
 *ꜥrf* "sack"

 *ꜥrryt* "gate"

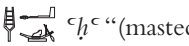
 *ꜥrq* (3-lit.) "bend"

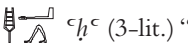
 *ꜥrqy* "last day of the month" (§ 9.8)

 *ꜥḥ* "palace, cabin"

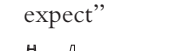
 *ꜥḥ3* (3-lit.) "fight"

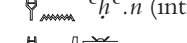
 *ꜥḥ3* "arrow, weapon"

 *ꜥḥꜥ* "(masted) boat"

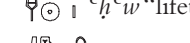
 *ꜥḥꜥ* (3-lit.) "stand up, go on duty"; "steadfast" (adjective)"; *ꜥḥꜥ n* "wait for, expect"

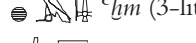
 *ꜥḥꜥ.n* (introductory word) "then"

 *ꜥḥꜥ* "heap, pile" (often, of riches)

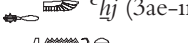
 *ꜥḥꜥw* "lifetime"

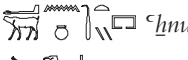
 *ꜥḫm* (3-lit.) "quench, douse"

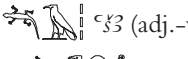
 *ꜥḫḫw* "nightfall, darkness"

 *ꜥḫj* (3ae-inf.) "fly off"

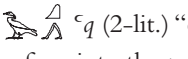
 *ꜥḫnwtj* "chamber"

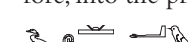
 *ꜥš3* (adj.-verb 3-lit.) "many"

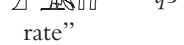
 *ꜥš3t* "multitude"

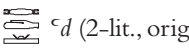
 *ꜥq* (2-lit.) "enter" (*r* "into," *ḫr* "before, into the presence of")

 *ꜥqw* "rations, salary"

 *ꜥq3* (3-lit.) "be straight, accurate"

 *ꜥd* (2-lit., originally *ꜥḏ*) "be safe"

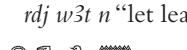
 *w3t* "road, path, way"; *rdj ḫr w3t* "show the way" ("put on the way"), *rdj w3t n* "let leave" ("give the road to")

 *w3w* "wave"

 w3ḥ (3-lit.) "set, place; add; stop; remain, last, keep"; *w3ḥ* (adjective) "lasting"; *w3ḥ jb* "be patient" ("lasting/set of mind")

 *w3ḥyt* "abundance (of grain)"

 *w3ḫj* "columned hall" ("marsh" of papyrus and lotus columns)

 *w3s* "authority, dominion"

 *w3st* "Thebes" (nome and town)

 *w3gj* (4ae-inf.) "make festival"

 *w3ḏ* (3-lit.) "be green, blue-green, fresh; fortunate"

 *w3ḏ* "malachite"

 *w3ḏ-wr* "sea" ("great blue-green")

 *w3ḏyt* "Wadjyet" (cobra goddess of Lower Egypt)

 — see *wḏ*

 *wj* (1s dependent pronoun: § 5.4)

 *wj* "mummiform coffin"

 *wj3* "bark"

 *wjn* (3-lit.) "reject, put aside"

 *wˁ* (number) "one"; (adjective) "unique, sole"

 *wˁj* (3ae-inf.) "be alone"

 *wˁ3* (3-lit.) "blaspheme"

 *wˁw* "soldier"

 *wˁb* (3-lit.) "be clean, pure"

 *wˁb* "laypriest" (Essay 5)

 *wˁbt* "cleansing"

 *wˁrt* "flight"

 *wˁrt* "district"

 *wb3yt* "maid"

 *wbn* (3-lit.) "rise, swell"

 *wbnw* "wound"

 *wpj* (3ae-inf.) "part, split, open"

 *wp-w3wt* "Wepwawet" ("Parter of Ways," jackal god of Abydos)

 *wpw ḫr* "except"

 *wpt* "land-register"

 *wpwt* "assignment, mission, message"

 wpwtj "messenger"

 *wmt* (3-lit.) "be thick, stout"

 *wmwt* "niche"

 *wn* (2-lit.) "open"

 *wn* "sanctuary"

 *wnwt* "hour"

 *wnwt* "hourly staff"

 *wnm* (3-lit.) "eat"

 *wnmw* "food"

 *wnn* (2ae-gem.) "exist, be"

 *wn mˁ3* "reality"; *n wn mˁ3* "truly"

 *wn.jn* "then, so"

 *wnn-nfr.w* "Wenennefer, Onnophris," epithet of Osiris ("He who is continually young")

 *wnnt* (particle: § 15.7.5) "really, indeed"

 *wnḏw* "short-horned cattle"

 *wnḏwt* "tenants"

 *wr* (adjective) "great, elder, important" (from 2ae-gem. verb *wrr*)

 *wrt* (adverb) "greatly, much"

 *wrrt* "crown"

 *wrš* (3-lit.) "spend the day"

 *wršy* "watchman"

 *wrd* (3-lit., originally *wrḏ*) "tire" (intransitive); also euphemism for "die"

 *wḥyt*, *wḥwt*, *wḥyw* "tribe"

 *wḥm* (3-lit.) "repeat"

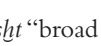
 *wḥmw* "herald"

 *wḥ3* "fool"

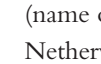
 *wḥdw* "forbearance, tolerance"

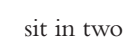
 *wzfw* "negligent"

 *wsḫ* (3-lit.) "be broad, wide"

 *wsḫt* "broad hall";  *wsḫt nt mɜᶜtj* "Hall of the Two Maats" (name of the Hall of Judgment in the Netherworld, so called because the judges sit in two rows on either side of it)

 *wsḫt* "barge (broad boat)"

 *wstn/wstn* (4-lit.) "stride"

 *wšb* (3-lit.) "answer"

 *wsᵏ* (3-lit.) "chew"

 *wšd* (3-lit.) "address, question"

 *wt* (2-lit.) "bandage"

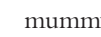
 *wt* "bandage, mummy-wrappings"

 *jmj wt* "he who is in the mummy-wrappings" (epithet of Anubis)

 *wtt* (3-lit., originally *wtt*) "beget"

 *wdj* (3ae-inf.) "put, set, push"

 *wdpw* "waiter"

 *wḏfj* (4ae-inf.) "be late, dawdle"

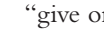
 *wḏ*, also *wd* (2-lit.) "command"; *wḏ dp* "give orders" ("command head"); *wḏ mdw* "govern" ("command speech")

 *wḏ* "stela"

 *wḏ*,  *wḏt* "decree, command"

 *wḏ3* (3-lit.) "proceed"

 *wḏyt* "(military) campaign"

 *wḏᶜ* (3-lit.) "sever, separate"

 *wḏb* "bank (of a canal or river)"

 *bɜ* "ba" (see Essay 7)

 *bɜw* "impressiveness"

 *bɜt* "bush, sprig"

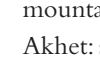
 *bɜḥ* "presence"; *m bɜḥ* "in the presence of"

 *bɜḥj* (nisbe) "ancestor, predecessor"

 *bɜḫw* "Bakhu" (a western mountain range on the horizon of the Akhet: see Essay 2)

 *bɜk* "worker, servant"; *bɜk jm* "your humble servant"

 *bɜkw* "tribute"

 *bɜgj* (4ae-inf.) "be lazy"

 *bjn* (3-lit.) "be bad"

 *bjn* "badness"

 *bjnt* "harp"

 *bjk* "falcon";  *bjk nbw* "Gold Falcon" (royal title: Essay 6)

 *bw* "thing, place"; also a means of forming abstract nouns:

 *bw-nb* "everyone"

 *bw-nfr* "goodness"

 *bw-ḏw* "evil"

 — see *bjnt*

 *bnr* (3-lit.) "be sweet"

 *btj* (noun, feminine: originally *bdt*) "emmer" (a kind of wheat)

 *pt* "sky"

 *p3* (demonstrative pronoun: § 5.8)

 *p3y* — see §§ 5.11

 *p3* (2-lit.) "once do, ever do"

 *p3wt* "original time, creation"

 *p3qt* "fine linen"

 *p3qyt* "sherd"

 *p3d* "ball"

 *pᶜt* "loaf of bread"

 *pᶜt* "the elite"

 *pw* (demonstrative pronoun: § 5.8)

 *pwy* (demonstrative pronoun: § 5.10.1)

 — see *ptr*

 *pf* (demonstrative pronoun: § 5.8)

 *pn* (demonstrative pronoun: § 5.8)

 *pr* "house";  *pr-nswt* "king's house, palace"

 *prj* (3ae-inf.) "go up, emerge, issue"

 *prt* "Growing (season)" (§ 9.8)

 *prt* "seed"

 *prt-ḫrw* "invocation offering" ("sending forth of the voice")

 *pḥ* (2-lit.) "reach, catch, attack"

 *pḥ* "result, end"

 *pḥtj* "(physical) strength"

 *pḥrr* (3ae-gem.) "run"

 *pḫr* (3-lit.) "go around"; *pḫr n* "serve"

 *pḫrt* "prescription, remedy"

 *pzšt* "division"

 *psḏt* "Ennead" (see Essay 12)

 *psḏj* (4ae-inf., originally *psḏḏj*) "shine"

 *pšš* (2ae-gem.) "spread out"

 *ptpt* (4-lit.) "trample"

 *ptr, ptj, pw-trj* (interrogative pronoun: §§ 5.12, 7.13.2)

 *pḏt* "bow"

 pḏtj/pdtj (nisbe) "bowman"

 *fȝj* (3ae-inf.) "carry, lift"

 fn (2-lit.) "be miserable"

 fnṯ "worm, maggot"

 *fnd* (originally *fnḏ*) "nose"

 *fḫ* (2-lit.) "lose, loosen"

 m, jm (preposition: § 8.2.3) "in, by, with"

 jm (prepositional adverb) "there, thereby, therewith, therein"

 jmj (prepositional nisbe) "who/which is in"

 jmj-jb "confidante" ("one who is in the mind")

 *jmj-r* "overseer" (§ 8.9)

 jmj-r pr "steward"

 *jmj-r šj* "quarry-overseer"

 *m-n.k* (imperative: § 15.2.4) "take!"

 *m* (imperative: § 15.4) "don't!"

 *mj* (interrogative pronoun: § 5.12)

 *mj* (particle: § 15.7.6) "now, please"

 *m.k* (particle: § 15.6.7) "look" (2ms); also 2fs *m.ṯ/m.t*, 2pl *m.ṯn/m.tn*

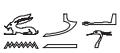
 *mj*, *my* (imperative: § 15.2.2) "come!"

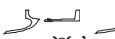
 *m3j*, *m3w* "lion"

 *m33* (2ae-gem.) "see, regard"; *m33 n* "look at"

 *m3ᶜ* (3-lit.) "guide, direct"

 *m3ᶜt* "Maat" (Essay 10)

 *wn m3ᶜ* — see *wnn*

 *m3ᶜ* (adjective) "true, proper, correct" (i.e. "Maat-like")

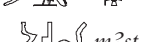
 *m3ᶜ ḫrw* (adjective phrase) "justified" (see Essay 8); also "justification" (noun phrase)

 *m3ᶜw* "proper wind"

 *m3wj* (4ae-inf.) "be new"

 *m3r*/*m3j* (3-lit.) "be poor, needy"

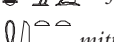
 *m3ḥ* (3-lit.) "smolder"

 *m3st* "lap"

 *mj* (preposition: § 8.2.4) "like"

 *mj n3* "here" (literally "like this")

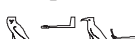
 *mjtj*, *mjtw* "one like, equal"

 *mjtt* "likeness"; *m mjtt* "likewise"

 *mjwt* "mother"

 *mjn* "now"; *m mjn* "now" (adverb)

 *mjnj* (4ae-inf.) "moor" (often, a euphemism for "die")

 *mjk3* (adjective) "brave"

 *mjtn* (originally *mjṯn*) "path"

 *mw* "water"

 *mwt* (3-lit.) "die"

 *m-bj3* (interjection: § 15.8.3) "no"

 *mjf3kt* (for *mfk3t*) "turquoise"

 *mmj* (preposition: § 8.2.5) "among"

 *mn* "be set, be fixed, remain"

 — see *mjnj*

 *mnjw* "herder"

 *mnw* "Min" (god)

 *mnw* "monument, monuments"

 *mnmn* (4-lit.) "quake"

 *mnmnt* "herd (of cattle)"

 *mnḫ* "wax"

 *mnḫ* (3-lit.) "be functional, worthwhile, effective, potent"

 *mnḫt* "clothing"

 *mntw* (noun, originally *mnṯw*) "Montu" (patron god of Thebes)

 *mnḏ* "breast"

 *(j)m(j)-r* — see *m* (preposition)

 *mr* "pyramid"

 *mr* (2-lit.) "be sick, painful"

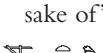
 *mr* (2-lit.) "bind"

 *mryt* "riverbank"

 *mrwt* "serfs, dependents"

 *mrj* (3ae-inf.) "desire, want, like"

 *mrwt* "love," *n mrwt* "for the sake of"

 *mrt* "Meret" (goddess of song)

 *mrḥt* "oil, ointment"

 *mḥ* (2-lit.) "fill"

 *mḥ* with numerals: see § 9.3

 *mḥ* "cubit" (§ 9.7.1)

 *mḥj* (3ae-inf.) "be in water, flood, swim"

 *mḥj* (3-lit.) "care, worry" (spelling influenced by *mḥ* "cubit")

 *mḥtj* (nisbe) "northern"

 *mḥyt* "north-wind"

 , *mḫ3t* "scale"

 *mḫr* "storehouse"

 *ms* (particle: § 15.7.7) "truly"

 *msj* (3ae-inf.) "give birth, bear"

 *ms* "child, offspring"

 *mswt* "birth"

 *msyt* "supper"

 *msyt* (noun) "waterfowl"

 *msnḥ* (4-lit.) "spin around"

 *msḥ* "crocodile"

 *mskj* "gossip"

 *msḏj/msdj* (4ae-inf.) "hate"

 *msḏr* "ear"

 *mšᶜ* "expeditionary force, army"

 *mšrw* "evening"

 *mkj* (3ae-inf.) "protect"

 *mkwt* "protection"

 *mktj* "protector"

 — see *mwt*

 *mt* "vessel" (of the body)

 , *mtr/mtj* (3-lit.) "testify, bear witness"; (adjective) "straightforward"; *mt(r)t nt jb* "innermost thoughts"

 *mtrt* "noon"

 *mṯ3* (3-lit.) "taunt"

 *mdw* "staff"; *mdw j3wj* "staff of old age" (a son who cares for his father)

 *mdwj* (4ae-inf.) "speak, say"; *mdwj m* "contest"

 *mdt* "word, matter"

 *mdw* "speech"; *mdw-nṯr* "hieroglyphs"

 *n* (preposition: § 8.2.6) "to, for"

 *n(j)* (prepositional nisbe: § 4.13.2) "belonging to, of"

 *n* (1pl dependent pronoun: § 5.4)

 *n3* (demonstrative pronoun: § 5.8)

 *mj n3* "here" (literally "like this")

 *n3y* — see §§ 5.11

 *nj* (particle: § 15.6.8) "not, no"

 *njwt* "town"

 *njs* (3-lit.) "call, summon" (with *r* "to")

 *njtjt* (5-lit.) "stutter"

 *nᶜj* (3ae-inf.) "sail, travel by boat"

 *n(j)w* (plural nisbe) — see *n*

 *nw* (demonstrative pronoun: § 5.8)

 *nw* "time"

 *nw* (2-lit.) "look after, see to"

 *nwj* (3ae-inf.) "bring back"

 *nwt* "Nut" (the sky: see Essay 2)

 *nwy* "waters"

 *nwt* "wave, swell"

 *nb* (adjective) "all, each, every, any"

 *nb* "lord, master, owner "

 *nbt* "lady, mistress, owner"

 *nbtj* "Two Ladies" (royal title: see Essay 6)

 *nbw* "gold"

 *nf3* (demonstrative pronoun: § 5.8)

 *nfᶜ* (3-lit.) "remove, take away"

 *nfr* (adj.-verb 3-lit.) "perfect, good, beautiful"

 *nfr* (particle: §§ 15.6.9, 26.26.3) "not at all"

 *nfrw* "beauty"

 *nfryt* "tiller (rope)"

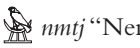
 *nftft* (5-lit.) "leap"

 *nmj* (3ae-inf.) "travel (by foot)"; *nmj-šᶜ* "Nomad" ("sand traveler")

 *nmt*, *nmtt* "steps"

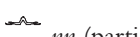
 *nmj* (3-lit.) "moan"

 *nmtj* "Nemti" (a god)

 *nmḫw* "orphan"

 *nn* "this, here" (demonstrative pronoun: § 5.8)

 *nn* (particle: § 15.6.8) "not, no"

 *nnm* (3-lit.) "transgress"

 *nnk* — for *n(j)-(j)nk* (§ 7.8)

 *nht* "sycamore"

 *nhj* "little, few"

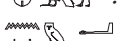
 *nhw* "loss, need"

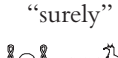
 *nḥ* "prayer, entreaty"

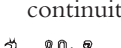
 *nḥbt* "neck"

 *nḥp* "potter's wheel"

 *nḥm* (3-lit.) "take away, save"

 *nḥmn* (particle: § 15.6.10) "surely"

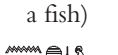
 *nḥḥ* "eternal repetition, continuity, eternity, forever" (Essay 9)

 *nḥsj* "Nubian" (see map)

 *nḫ* (2-lit.) "be pitiful"

 *nḫ3w* "pendant" (shaped like a fish)

 *nḫt* (3-lit.) "be forceful, successful"

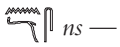
 *nḫt* "force"

 *nḫt* (participle/noun) "champion"

 *ns* "tongue"

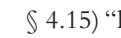
 *nswt* "(tongue of) flame"

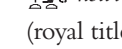
 *ns* — for *n(j)-sj* (§ 7.8)

 *nsw* — for *n(j)-sw* (§ 7.8)

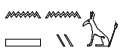
 *nswt* (noun, originally *nj-swt*: § 4.15) "king"

 *nswt-bjt* (noun phrase) "Dual King" (royal title: see Essay 6)

 *nswyt* "kingship"

 *nšnj* "tempest, thunderstorm"

 *nkn* "harm, punishment"

 *ng3w* "steer"

 *nt-ᶜ* — see *ᶜ*

 *ntj* (relative adjective) "who, which"; *ntt* "that, that which exists"

 *ntf* (3ms independent pronoun: § 5.5)

 *ntk* (2ms independent pronoun: § 5.5)

 ntt (2fs independent pronoun: § 5.5)

 *nṯr* "god"

 *nṯrj* (nisbe) "divine"

 — see *sntr*

 *nṯrt/ntrt* "goddess"

 *nḏb* for *ndb* (3-lit.) "sip"

 *ndbyt* "full sail"

 *nḏtj* "savior"

 *nḏm* (3-lit.) "be sweet, easy"

 *nḏrj* (4ae-inf.) "seize"

 *nḏs* (3-lit.) "be little"

 *nḏs* "commoner, mister"

 *r* (preposition) — see *jr*

 r with numerals: see § 9.6

 *r* "mouth, speech"

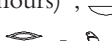
 *r-ᶜwj* "activity"

 *r pw* "or, either" (§ 4.12)

 *r-pr* "temple, chapel"

 *r-ḫt* "stomach, belly" ("mouth of the belly")

 *rᶜ* (actually, *rᶜw*) "sun, day (of 24 hours)";  *rᶜ nb* "every day"

 *rᶜ* "Sun, Re" (god)

 — see *r*

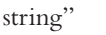
 *rwt* "gate"

 *rwtj* (nisbe) "outside"

 *rwj* (3ae-inf.) "go away, escape; drive off"

 *rwḏ/rwd* (3-lit.) "be firm"

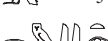
 *rwd* (originally *rwḏ*) "bowstring"

 *rwd* "strongroom, vault"

 — see *r*

 *rm* "fish"

 *rmj* (3ae-inf.) "cry, weep for"

 *rmyt* "tears" (also infinitive "cry")

 *rmṯ* "people"

 *rn* "identity, name"

 *rnpw* (4ae-inf.) "be young"

 *rnpt* "year"

 *rnpt-ḥsb* "(regnal) year" (§ 9.9)

 *rhnj* (4ae-inf.) "rest, rely, depend"

 *rḫ* (2-lit.) "learn, know"

 *rḫ* "wise (man), knowledgeable"

 *rḫ-nswt* "king's acquaintance" (court title)

 *rḫwt*, *rḫyt* "subjects"

 *rḥs* (3-lit.) "butcher, slaughter"

 *rsj* "totally"

 *rswt* "dream"

 *ršj*, *ršw* (3ae-inf.) "delight, rejoice"; *rš* (adjective) "joyful"

 *rqj* (3ae-inf.) "oppose, revolt"

 *rk* "time, age, era"

 *rtḥ* (3-lit.) "restrain"

 — see *rmṯ*

 , *rṯnw/ (r)tnw* "Retjenu" (the area of modern Lebanon and Syria)

 *rd* "foot"

 *rd* "stairway, terrace"

 *rd* (2-lit.) "grow, flourish" (spelling influenced by *rwḏ* "firm")

 ,  *rdj* (anom., originally *rḏj*) "give, put, cause"; "appoint" (*r* or *m* "to" office); *rdj m ḥr* "assign" ("put in the face"); *rdj ḥr gs* "lean to the side, be partial"

 *rḏw* "fluid"

 *h* "courtyard"

 *h3* (interjection: § 15.8.4) "oh!"

 ,  *h3j* (3ae-inf.) "go down, head" (*r* "for")

 *h3w* "time, vicinity, area, affairs"

 *h3b* (3-lit.) "send, send word"

 *hbj* (3ae-inf.) "thresh"

 *hp* "law, custom"

 *hnw* "jar; hin" (§ 9.7.4)

 ,  *hrw* (actually *hrww*) "daytime, day, (day's) duty"; *hrw nfr* "holiday"

 *hh* "blast (of fire)"

 ,  *ḥ3* (preposition: § 8.2.8) "behind, around"; *r ḥ3* "out, outside"

 *ḥ3j* (nisbe) "one who is behind, around"

 *ḥ3* (particle: § 15.6.12) "would that, if only"

 *ḥ3t* "front, beginning"; *rdj ḥ3t n* "head toward" ("give front to"); *ḥr ḥ3t* "before, preceding"

 ḥ3tj ʿ "high official" ("one whose arm is in front")

 *ḥ3tj* "heart"

 , *ḥ3j* (3ae-inf.) "get naked, undressed"; transitive "make naked, undress, reveal"

 *ḥ3w* "excess, more"; *ḥ3w ḥr* "more than" ("excess over")

 *ḥ3b* "festival"

 ḥ3p (3-lit.) "conceal"; *ḥ3pw ḫt* "discreet" ("concealed of belly")

 *ḥ3q* (3-lit.) "loot, plunder"

 ḥ3qt "plunder"

 ḥjmt "woman, wife"

 *ḥjḥj* (4-lit.) "seek"

 ḥʿ "ship"

 *ḥʿ* "body"; usually plural *ḥʿw* "body" (see Essay 7)

 *ḥʿj* (3ae-inf.) "be aroused, excited"

 ,  *ḥʿpj* (noun, originally *ḥʿpr*) "inundation" (also as a god)

 *ḥwt* "enclosure"

 *ḥwt-wʿrt* "Avaris" (capital of the Hyksos, in the eastern Delta: see map)

 — *ḥwt-nbw* "Enclosure of Gold" (a shrine)

 ḥwt-nṯr "temple" ("god's enclosure")

 ḥwt-ḥrw "Hathor" (goddess: § 3.6)

 *ḥwj* (3ae-inf.) "hit, strike, smite"; with object of place, "visit"

 *ḥwn* "youth"

 *ḥwr* (adjective, noun) "poor, wretched"

 *ḥwtf* (4-lit.) "plunder"

 *ḥb3b3* (5-lit.) "waddle"

 *ḥbs* (3-lit.) "cover, clothe, get dressed"

 *ḥbsw* "clothing, clothes"

 *ḫf3w* "snake"

 *ḫf3t* "snake"

 *ḥm* "incarnation"

 *ḥmw* "servant"

 *ḥm-nṯr* "priest" ("god's servant")

 *ḥmt* "servant"

 *ḥm* (particle: § 15.7.8) "and, also"

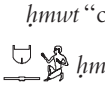
 — see *ḥjmt*

 *ḥmt* "bronze, copper"

 *ḥmw* "rudder"

 *ḥmw* "craftsman"

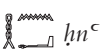
 *ḥmwtj* "craftsman" (nisbe from *ḥmwt* "craft")

 *ḥmsj* (4ae-inf.) "sit down; reside"

 *ḥms* "seat"

 *ḥn* (2-lit.) "rush, hurry, attack"

 *ḥn* (2-lit.) "commend, command; take care of"

 *ḥnᶜ* (preposition: § 8.2.9) "with"

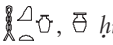
 *ḥnw* "property"

 *ḥnwt* "mistress"

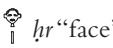
 *ḥnmmt* "humanity"

 *ḥnḥn* (4-lit.) "hinder"

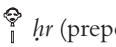
 *ḥns* (3-lit.) "be narrow"

 *ḥnqt* "beer"

 *ḥnkyt* "bed"

 *ḥr* "face"; *rdj m ḥr* "assign" ("put in the face")

 *ḥr-nb* "everyone"

 *ḥr* (preposition: § 8.2.10) "upon"

 *ḥrj* (prepositional nisbe) "who/which is over, upper, chief"

 *ḥrj jb* "middle"

 *ḥr ḫw* (prepositional phrase) "except"

 — see *šj*

 *ḥrj dp* (prepositional nisbe) "chief" (also "nomarch," nome-governor)

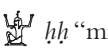
 *ḥrj-ḏbᶜ* "hornless cattle" ("one upon the finger")

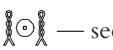
 *ḥrt* "sky, upland"

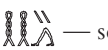
 *ḥrj* (3ae-inf.) "go far off"

 *ḥrw* "Horus" (god of kingship and royal title)

 *ḥrw* "plot, plotting"

 *ḥḥ* "million" (§ 9.1)

 — see *nḥḥ*

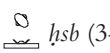
 — see *ḫjḫj*

 *ḥzj* (3ae-inf.) "bless"

 *ḥzwt* "blessing"

 *ḫz3* (adj.-verb 3-lit.) "wild"

 *ḥsj* (3ae-inf.) "sing"

 *ḥsb* (3-lit.) "count"

 *ḥsq* (3-lit.) "sever"

 — see *ḥnqt*

 *ḥqꜣ* "ruler"

 *ḥqꜣ-ḥwt* "mayor" ("ruler of the enclosure")

 *ḥqꜣt* "heqat" (§ 9.7.4)

 *ḥqr* (3-lit.) "hunger"

 *ḥqrw* "hunger"

 *ḥkꜣw* "magic"

 *ḥknw* "oil"

 *ḥtꜣ* "sail"

 *ḥtp* (3-lit.) "be calm, content; occupy (a seat)"; *m ḥtp* "in peace, safely"

 *ḥtp-dj-nswt* "royal offering" (see § 24.11)

 *ḥtpt* "offerings"

 *ḥtm* (3-lit.) "equip"

 *ḥtm* (3-lit.) "perish"

 *ḥtr* "team"

 *ḥtrj* "team-ox"

 *ḥḏ* (adj.-verb 2-lit.) "bright, white, silvert"; *ḥḏ ḥr* "cheerful" (literally "bright of face"); *ḥḏ tꜣ* "dawn" ("the land becomes bright")

 *ḥḏt* "(white) hippopotamus"

 *ḥḏwt* "chapel"

 *ḫt* "thing, property" (often written as plural)

 *jšwt*, "things, property" (variant plural)

 *ḫt* "fire"

 *ḫꜣ* "office"

 *ḫꜣj* (3ae-inf.) "measure, weigh, examine"

 *ḫꜣᶜ* (3-lit.) "throw"

 *ḫꜣwj* "dusk"

 *ḫꜣst* "desert, desert hills, foreign land"

 *ḫᶜj* (3ae-inf.) "appear"

 *ḫᶜw* "appearance," "paraphernalia, apparel"

 *ḫwsj* (4ae-inf.) "pound, build"

 *ḫwd* (3-lit.) "be rich"

 *ḫbꜣ* (3-lit.) "hoe, hack up; subtract, diminish"

 *ḫbj* (3ae-inf.) "dance"

 *ḫbzwt* "beard"

 *ḫbd* (3-lit.) "despise"

 *ḫpj* (3ae-inf.) "walk; meet"

 *ḫpr* (3-lit.) "evolve, happen, occur; grow up"; *ḫpr m* "become (something/someone)" ("evolve into")

 *ḫprw* "evolution, development"

 *ḫpš* "strong arm"

 *ḫft* (preposition: § 8.2.11) "opposite, according"

 *ḫftj* (nisbe) "opponent, enemy"

 *ḫm* (2-lit.) "ignore, not learn, not know"

 *ḫmt* (3-lit.) "think" (spellings influenced by *ḫmtw* "three" and *ḫm* "ignore")

 *ḫn* "phrase"

 *ḫnj* (3ae-inf.) "land, alight"

 *ḫnm* (3-lit.) "breathe"

 *ḫnms* "friend"

 *ḫnms* (4-lit.) "befriend, associate with"

 *ḫnrj* (nisbe) "deprived"

 *ḫnt* (preposition: § 8.2.12) "at the head of"

 *ḫnt* "brow, front"

 *ḫntj* (4ae-inf.) "go forward/upstream/south"; *m ḫntyt* "upstream, south"

 *ḫnt* "Upstream" (a term for Nubia)

 *ḫnd* (3-lit.) "step on"

 *ḫr* (preposition: § 8.2.13) "by, near, with, during"

 *ḫr* (particle: § 15.6.13)

 *ḫr* (2-lit.) "fall"

 *ḫrw* "voice, sound, noise"

 *ḫrwj* "enemy"

 ḫrw "say" (§ 19.18)

 *ḫrp* (3-lit.) "manage"

 *ḫsbd* "lapis-lazuli"

 *ḫsf* (3-lit.) "bar, punish"

 *ḫsfj* (4ae-inf.) "meet, oppose"

 *ḫsfw* "opponent"

 ḫt (masculine) "wood, tree, stick, mast"

 *ḫt* "wake, train, aftermath"; *m ḫt* "after," "future" (as a noun)

 — see *ḫft*

 *ḫtm* (3-lit.) "seal, shut"

 *ḫdj* (3ae-inf.) "go downstream/north"; *m ḫd* "downstream, north"

 *ḫt* "belly, womb"

 *ḥ3t* "corpse"

 *ḥ3rt* "widow"

 *ḥ3k* (3-lit.) "truncate"

 *ḥ3k-jb* "estranged" ("truncated of heart")

 *ḫnj* (3ae-inf.) "row; transport by boat"

 *ḫnt* "excursion" (in a rowboat)

 *ḫnyt* "crew"

 *ḫnw* "interior, home, capital (city)"; *m ḫnw* "inside"

 *ḫnm* (3-lit.) "join, unite"

 *ḫnmw* "Khnum" (god who forms peoples' bodies on a potter's wheel)

 *ḫntj* "statue, picture"

 *ḫr* (preposition: § 8.2.15) "under"

 *ḫrj* (nisbe) "lower, underlying, having" (§ 8.6.11)

 *ḫrj-nṯr*, *ḫrt-nṯr* "necropolis"

 *ḫrd* "child, boy"

 *ḫzj* (3ae-inf.) "be wretched, miserable, vile"

 *zj* "man"

 *zt ḥjmt* "woman"

 *z3* "son"

 *z3 zj* (noun phrase) "gentry" (a man of standing in the community — "son of a man")

 z3t "daughter"

 *z3, z3w* "protection, safeguard"

 *z3* "phyle" (shift of priests or workers)

 *zj* (2-lit.) "go"

 *j.zj* (imperative) "go!" (§ 15.2.1)

 *zy* (interrogative pronoun: § 5.12); *ḥr zy jšst* "how?, why?"

 *zjn* (3-lit.) "rub"

 *zwr/zwj* (3-lit.) "drink"

 *zbj* (3ae-inf.) "send "

 *zbt* (3-lit., originally *zbṯ*) "laugh"

 *zp* "time, occasion, event, deed"; *n zp* "together" ; *nj zp*, *nn zp* "never" (§§ 18.13–14)

 *zp 2* "twice": see § 9.5

 *zpj* (3ae-inf.) "remain, survive"

 *zf̱t* (3-lit.) "cut up, butcher"

 *zm3* (3-lit.) "join"; *zm3 t3* "land" (verb), "landing" (noun)"

 *zn* (2-lit.) "pull back"

 *znj* (3ae-inf.) "pass" (*ḥr* "by")

 *znf* "blood"

 — see *snf3*

 *zḥ* "tent"

 *zḥ* "advice"

 *zḫz* (3-lit.) "run"

 *zḫ* (2-lit.) "be deaf to" (transitive)

 *zḫ3* (3-lit.) "write"

 *zḫ3* "writing"

 *zḫ3w* "scribe"

 *zḫ3-qdwt* "outline-scribe" (artist who draws the first draft for an inscription or painting)

 *zšj* "nestling"

 — see *sš3*

 — see *zn*

 — see *sd*

 *st* (dependent pronoun: § 5.4)

 — see *jsjr* "Osiris"

 — see *jst*

 *s3* "back"; *m s3* "in back of, in charge of"; *r s3* "after"; *ḥr s3* "behind"

 *s3j* (3ae-inf.) "become sated"

 *s3wj* (caus. 3ae-inf.) "extend, lengthen"; *s3wj jb* "make happy" (see *3wj*)

 *s3ḫ* (3-lit.) "touch (with the toe), kick, set foot"; *s3ḫ t3* "touch land" = "be buried"

 *s3ḫ* "Orion"

 *s3ḫ* (caus. 2-lit.) "make effective/useful"

 *s3s3* (4-lit.) "attack headlong, push back"

 *sj* (3fs dependent pronoun: § 5.4)

 *sj3* (3-lit.) "recognize"

 *sjm3* "pleasure"

 *sjqr* (3-lit.) "make excellent, successful"

 *sʿ3j* (caus. 3ae-inf.) "make great"

 *sʿnḫ* (caus. 3-lit.) "make live, nourish"

 *sʿnḫw* "life-giver"

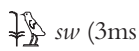
 *sʿḥ* "titular, privileged person"

 *sʿḥʿ* (caus. 3-lit.) "erect"

 *sᶜq* (caus. 2-lit.) "introduce, bring in"

 — see *nswt*

 *sw* (3ms dependent pronoun: § 5.4)

 *sw3j* (caus. 3ae-inf.) "pass" (*ḥr* "by")

 *sw3ḥ* (caus. 3-lit.) "set, make last"

 *swᶜb* (caus. 3-lit.) "clean, purify"

 — see *zwr*

 swrd (caus. 3-lit.) "tire"

 *swh3* (caus. 3-lit.) "extol"

 *swḥt* "egg"

 *swsḫ* (caus. 3-lit.) "broaden"

 *swt* (particle: § 15.7.9) "but"

 — see *nswt*

 swdfj (caus. 4ae-inf.) "delay"

 *sb3* "star"

 *sb3* "gate, doorway"

 sb3 (3-lit.) "teach"

 *sb3yt* "teaching, instruction"

 (3ae-inf.) "rebel"

 sbnw (caus. 3ae-inf.) "drift"

 *sbh3* (caus. 3-lit.) "cause to flee"

 *sbḥw* "howling wind"

 *sbḫt* "barrier"

 *sbkw* "Sobek" (crocodile god)

 — see *zbt*

 *sp3t* "nome"; *sp3t* "estate, farm"

 *spr* (3-lit.) "arrive" (*r* "at")

 *spr* "appeal, petition"

 *sprw* "petitioner"

 spdd (4-lit., originally *spdḏ*) "prepare"

 *sf* "yesterday"

 *sfn* (caus. 2-lit.) "be mild, merciful"

 sfḫḫ (caus. 2ae-gem.) "loosen"

 — see *zfṯ*

 *sm3* (3-lit.) "kill"

 *sm3ᶜ* (caus. 3-lit.) "make correct, direct"

 *smj* (caus. 2-lit.) "report"

 *smn* (caus. 2-lit.) "set, fix"

 *smn* "goose"

 *smnḫ* (caus. 3-lit.) "make functional, useful"; *smnḫ* (adjective) "useful"

 *smr* "courtier"

 *smḥj* (caus. 3ae-inf.) "flood, irrigate, cause to be in water"

 *smḫ* (caus. 2-lit.) "forget" (simplex *ḫm*)

 smsj (caus. 3ae-inf.) "cause to give birth"

 smsw (adjective/noun) "eldest"

 sn (2-lit.) "smell, kiss"

 sn "brother, sibling"

 snt "sister" (also a term for "wife")

 snmw "companion, equal" (§ 9.3)

 snb (adj.-verb 3-lit.) "healthy," "health"

 snf3 (caus. 3-lit.) "vent"

 *snm* (caus. 2-lit., simplex *wnm*) "feed"

 *snn* "likeness"

 *snq* (caus. 2-lit.) "suck, nurse"

 *sntr* (noun, originally *snṯr*) "incense"

 *snḏ* (3-lit.) "become afraid"

 *snḏw* "fear"

 *snḏm* (caus. 3-lit.) "sweeten; reside"

 *sr* (2-lit.) "predict"

 *srj* "official"

 *srwj* (caus. 3ae-inf.) "remove"

 *srd* (caus. 2-lit.) "plant, cause to grow"

 *sh3j* (caus. 3ae-inf.) "bring down"

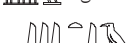
 *shrj* (caus. 3ae-inf.) "pacify"

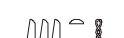
 *sḥtm* (caus. 3-lit.) "annihilate"

 *shrj* (caus. 3ae-inf.) "distance, distance oneself"

 *sḥḏ* (caus. 2-lit.) "brighten"

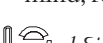
 *sḫt* "field"

 *sḫt j3rw* "Field of Reeds" (a place in the sky)

 *sḫt ḥm3t* "Field of Salt" (Wadi Natrun, NW of Cairo)

 *sḫtj* "farmer, peasant"

 *sḫ3j* (caus. 3ae-inf.) "bring to mind, recall"

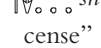
 *sḫᶜj* (caus. 3ae-inf.) "cause to appear"

 *sḫw* "width" (see *wsḫ*)

 shpr (caus. 3-lit.) "bring about, make become, raise, create"

 shm (3-lit.) "gain/have control" (*m* "of"); *shm jb* "violent"

 shmt "Sekhmet" (goddess of violence)

 *shnj* (caus. 3ae-inf.) "cause to land, land"

 shr (caus. 2-lit.) "fell, overthrow"

 shr "plan, method, system, advice, conduct, position"

 shry "pilot"

 — see *zḫz*

 sḫt (3-lit.) "strike"

 sspd (caus. 3-lit.) "prepare"

 sš3 (3-lit., originally *šs3*) "be experienced, aware, wise"

 *sšmj* (caus. 3ae-inf.) "lead"

 sšmw "situation, procedure, conduct, guidance"

 sšmw "leader, guide, pilot"

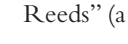
 sqr (3-lit.) "flatten, strike down, smash"

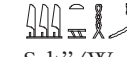
 sqr-ᶜnḫ.w "prisoner of war" ("one struck down alive")

 sqdj (caus. 3ae-inf.) "sail, voyage"

 sqd "voyager, sailor"

 *sk* (2-lit.) "wipe"

 *skjw* "troops"

 *sk3* (3-lit.) "plow"

 *sgr* (caus. 2-lit.) "cause to be quiet"

 *sgr* "stillness, silence, quiet"

 *st3* (caus. 2-lit.) "light (a wick)"

 *stj* (noun, originally *stj*) "smell, odor"

 *stj-r* "breakfast"

 *stj* (3ae-inf.) "shoot"

 *stt* "boil"

 *sttjw* (noun, plural) "Asiatics"

 *stwt* (noun) "rays"

 *stp-z3* "escort; palace"

 *stš*, *stḫ* "Seth" (god of disorder)

 *st* (particle) — see *jst*

 *sd* (2-lit.) "get dressed (in a kilt)"

 *sdg3* (caus. 3-lit.) "conceal"

 *sḏt* "flame"

 *sḏm* (3-lit.) "hear"; *sḏm n* "listen to"

 *sḏmw* "hearer, obedient one"

 *sḏr* (3-lit.) "lie down, spend the night, sleep"

 *sḏd* (caus. 2-lit.) "relate"

 *š3* "marsh, field"; *jmj-š3* "marsh-dweller"

 *š3* "boar, wild pig"

 *š3j* (3ae-inf.) "decide, determine"

 *š3w* (3-lit.) "sear"

 *š3w3btj* "shuabti" (a small statue representing the deceased)

 š3s (3-lit.) "go off, proceed"

 šj "depression: lake, precinct; basin-land"

 *ḥrj-šj.f* "Harsaphes" (a god: "He who is on his lake")

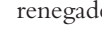
 *šᶜ* "sand"

 *šᶜt* "slaughter"

 *šw* "sunlight"

 *šwt* "shade, shadow"

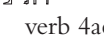
 *šw3w* "lowly, outcast, renegade"

 *šwj* (3ae-inf.) "be empty, free" (*m* "of")

 *špss* (3ae-gem.), *špsj* (adj.-verb 4ae-inf.) "fine, special, noble"

 *špst* "noblewoman"

 *špssw* "finery, fine things"

 *špt* (3-lit.) "get angry"

 *šfj* (3ae-inf.) "respect"

 *šmj* (3ae-inf.) "go, walk, journey"

 *šmᶜ* (3-lit.) "chant"

 *šmᶜ* "singer, chanter"

 *šmᶜw* "Nile Valley"

 *šmᶜ* "thin barley" (a species)

 *šmw* "harvest"

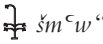
 *šmw* "Harvest (season)" (§ 9.8)

 *šmsj* (4ae-inf.) "follow"

 *šmsw* "following"

 *šmsw* "follower"

 *šnyt* "circle, court"

 *šnᶜ* (3-lit.) "refuse, bar"

 *šnᶜw* "ban"

 šnw, *šnwy* "hair"

 *šnwt* "granary"

 *šndyt* "kilt"

 *šrj* (adjective) "little" (from 2ae-gem. *šrr*)

 *šzp* (3-lit.) "receive, accept"

 *šzp* measurement "palm" (§ 9.7.1)

 *šzp* "amulet; image (of a god)"

 *šzp* (noun, originally *sšp*) "dawn"

 *šs* or *šst* "alabaster"

 *šs3j* (caus. 3ae-inf., originally *ss3j*) "plead, pray"

 *šs3* "wisdom" (see *ss3*)

 *šsr* "arrow"

 *šsrw* (noun, originally *sšrw*) "linen"

 *št3* (3-lit.) "be remote, secret"

 *šd* (originally *š3d*) "plot (of land)"

 *šdj* (3ae-inf.) "take, pull, rescue"

 *šdj* (3ae-inf.) "recite, read"

 q3j (adj.-verb 3ae-inf.) "high"; *q3 s3* "arrogant" ("high of back")

 *q33* "hill"

 *q3bt* "breast, chest"

 *qbb* (2ae-gem.) "cool, calm"

 *qbt* "coolness, cool place"

 *qbw* "cool breeze"

 *qm3* (3-lit.) "throw"

 *qm3j* (4ae-inf.) "create"

 *qnj* (3ae-inf.) "be diligent, brave; persevere"

 *qn* "audacity"

 *qnyt* (noun) "braves"

 *qnj* "embrace"

 *qnbt* "council"

 *qrt* "doorbolt"

 *qrrt* "cavern"

 *qrs* (3-lit.) "entomb"

 *qs* "bone"

 *qsn* (adj.-verb 3-lit.) "difficult"

 *qd* (2-lit.) "build"

 *qdw* "form, manner, character"; *mj qd* "all, entire, whole" (§ 6.7)

 *qdt* measurement "qite" (§ 9.7.3)

 *qdd* (2ae-gem.) "sleep"

 *qddw* "sleep"

 kt — see *kɣ*

 *kt-ḫj* — see *kɣ*

 *k3* (particle: § 15.6.15) "then"

 *k3* "say" (§ 19.18)

 *k3* "ka" (see Essay 7)

 *k3* "bull"

 *k3j* (3ae-inf.) "think, plan"

 *k3w* "fruit, fruits"

 *k3wt* "work, works"

 *k3r* "shrine"

 *kɣ* (§ 6.7) "other, another"; feminine *kt*; plural *kjwj*, *kt-ḫj*

 *kfj* (3ae-inf.) "strip, unravel, rip"

 *kft* "gash"

 *km* (2-lit.) "complete"

 *km* (adjective) "black" (from 2ae-gem. *kmm*)

 *km-wr* "Great Black" (the region of the Bitter Lakes, in the area of the modern Suez Canal: see map)

 *kmt* "Egypt" (literally "Black-land," referring to the cultivated soil along the Nile)

 *kš* "Kush" (northern Sudan: see map)

 *ktkt* (4-lit.) "be surreptitious"

 *g3w* "absence, lack"

 *gb3* "side"

 *gbb* "Geb" (god of the earth)

 *gp* (2-lit.) "cloud up"

 *gm3* "cheekbone"

 *gmj* (3ae-inf.) "find"

 *gmw* "grief"

 *gmḥ* (3-lit.) "glimpse, look at, see"

 *gmgm* (4-lit.) "smash, crack"

 *gr* (adj.-verb 2-lit.) "still, quiet"

 *grt* (particle: § 15.7.10) "moreover"

 *grḥ* "night"

 *grḥ* "end"

 *grg* (3-lit.) "set up, found, establish"

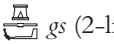
 *grg* (3-lit.) "lie"

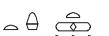
 *grg* "lie"

 *grgw* "lying"

 gs "side, half"; *rdj ḫr gs* "lean to the side, be partial"

 *gs* (2-lit.) "get anointed, anoint"

 *gs3* (3-lit.) "tilt"

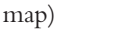
 *t* "bread"

 *t-ḥḏ* "white-bread"

 *t3* (demonstrative pronoun: § 5.8)

 *t3* "land"; *r t3* "down"

 *t3-wr* "This" (the nome of Abydos: see map)

 *t3-zm3* "landing stage"

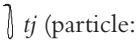
 *t3 ḏsr* "Sacred Land" (the necropolis)

 *t3wj* "Two Lands" (Egypt)

 *t3š* "border"

 tj (particle: § 15.6.16)

 *tjw* (interjection: § 15.8.5) "yes"

 *tjmḥj* "Libyan"

 *tjsw* "staff"

 *tw* (2ms dependent pronoun) — see *ṯw*

 *tw* (impersonal pronoun: § 14.5)

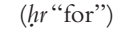
 (subject pronoun: § 10.5)

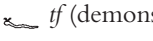
 *twt* "image"

 *twr/twj* (3-lit.) "show respect" (*ḫr* "for")

 *tf* (demonstrative pronoun: § 5.8)

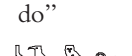
 — see *jtj* "father"

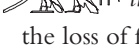
 *tm* (2-lit.) "fail to do, not do"

 *tm3* "mat" (the writing shows the loss of final *3* in pronunciation)

 *tmm* (2ae-gem.) "close, shut"

 *tn* (demonstrative pronoun: § 5.8)

 — see *ṯnj*

 — see *ṯnw*

 *tr* (particle: § 15.7.11)

 *tr* "time, season"

 *thj* (3ae-inf.) "mislead, violate"

 *tḥ* (2-lit.) “get drunk”

 *tḥtḥ* (4-lit.) “mess up, disorder”

 *tk3* “wick, taper”

 *t3j* (3ae-inf.) “take”

 *t3w/t3y* “man, male”

 *t3w* “air, wind, breath”

 *t3bt* “loan of grain”

 *t3m* (3-lit.) “veil”; *t3m ḥr* “lenience” (“veiling of the face”)

 *t3z* (3-lit.) “tie, knot”; *t3z skjw* “raise troops”

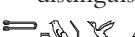
 *t3z* “sentence (of speech)”

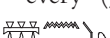
 *tw/tw* (2ms dependent pronoun: § 5.4)

 *tbwt* “sandal”

 *tnj/tnj* (interrogative adverb: § 8.13) “where?”

 *tnj* (3ae-inf., originally *tnj*) “distinguish”

 *tnw/tnw* “each, every” (§ 6.7)

 *tḥnw* “the Libyan desert”

 *tzj* (3ae-inf.) “pick up, lift”

 — see *drt*

 *d3* (2-lit.) “shake”

 *d3jw* “kilt”

 *d3r* (3-lit.) “subdue” (originally *d3j*)

 *dj* (anom.) — see *rdj*

 *dw3* (3-lit.) “worship”

 *dw3w* “morning, tomorrow”

 *dw3t* “Duat” (see Essay 2)

 *dwn* (3-lit.) “stretch”

 *db3* — see *ḏb3*

 *dbb* (2ae-gem.) “stop up, block”

 *dbn* measurement “deben” (§ 9.7.3)

 *dbḥ* (3-lit.) “ask, require”

 *dp* (preposition: § 8.2.16) “upon”

 *dpj* (prepositional nisbe) “who/which is upon”;  *dpj t3* “survivor, one who is on earth”

 *dpj* “head” (see also *ḏ3ḏ3*)

 dpj (nisbe) “first, headman”

 *dpt* “first-class oil”

 *dp* (2-lit.) “taste”

 *dpwt* “boat, ship”

 *dmj* (3-lit.) “reach, touch”

 *dmj* “harbor”; also “town” (in New Kingdom texts)

 *dmdj* (4ae-inf., originally *dmḏj*) “unite, total, sum”

 *dmd* “total”

 *dr* (2-lit.) “remove, repulse”

 *dḥj* (3-lit.) “humiliate”

 *ds* “flint, flint knife”

 *dgj* (3ae-inf.) “look”

 *dg3* (3-lit.) “hide”

 *dgmj* (4ae-inf.) “become dazed”

 *ḏt* “body, self”

 *ḏt* “estate”; *rmṯ-ḏt* “personnel” (“people of the estate”)

 *ḏt* “eternal sameness, eternity, forever” (Essay 9)

 *ḏ3j* (3ae-inf.) "cross (the river), ferry"

 *ḏ3mw* "cohort"

 *ḏ3rw* "need"

 *ḏ3ḏ3* "head"

 *ḏ3ḏ3t* "lyre"

 *ḏᶜ* "windstorm"

 *ḏᶜm* "electrum"

 *ḏᶜr* (3-lit.) "probe, seek out"

 *ḏw* "mountain"

 *ḏwj* (3ae-inf.) "be evil, bad"

 *ḏwt* "evil"

 *db3* (originally *ḏb3)* (3-lit.) "replace"

 *ḏf3w* "food"

 *ḏr* "limit"; *r ḏr* "all, whole, entire" (§ 6.7)

 *ḏr* (2-lit.) "end up"

 *ḏr* (preposition: § 8.2.17) "since"

 *ḏrt* "hand"

 *ḏrt* "calf"

 *ḏrḏr* "stranger"

 *ḏḥwtj* "Thoth" (god of wisdom, counting, and writing)

 *ḏs* "self, own" (see § 8.14)

 *ḏd* (2-lit.) "say, tell, speak"

 *ḏd-mdw* "recitation" (§ 13.9)

 *ḏdwt* "sayings"

 *ḏdj* (3ae-inf.) "be stable, steady"

 *ḏdw* "Busiris" (a town in the Delta: see map)

 *ḏdf* (3-lit.) "crawl, have goose-bumps (of skin), stand on end (of hair)"

Text References

This index lists the texts cited in Lessons 1–26, arranged alphabetically by the abbreviation used in the citations. Numbers following the dash (—) refer to Lesson sections (e.g., 18.8 = § 18.8) unless preceded by "Essay" or "p." (page); numbers preceded by "Ex" refer to the Exercises (e.g., Ex15–24 = Exercise 15, no. 24).

BD — E. Naville, *Das aegyptische Todtenbuch der XVIII. bis XX. Dynastie*, 3 vols. (Berlin, 1886)
BD Nu — G. Lapp, *Catalogue of Books of the Dead in the British Museum*, I: *The Papyrus of Nu (BM EA 10477)* (London, 1997)
1 — Ex7–41
6 Nu — Ex19–18
15a 1 La — Essay 23
17 — 22.6, Essay 22
17 Da — 7.9
27 — Ex15–32
27 Nu — 13.17, 18.15
52 Nu — 19.18, 24.6
69 Ca — 7.7
72 — 9.4
99 Nu — 19.9
110 — Ex11–12
112 — 15.1
122 Nu — 7.13
125 — 7.13, Essay 22
148 — 21.4
154 Nu — 18.11
175 — 19.9

Beni Hasan — P. E. Newberry and F. Ll. Griffith, *Beni Hasan*, 4 vols. (ASE 1–2, 5, 7; London, 1893–1900)
I, pl. 24, 3 — 13.4.2
I, pl. 8, 15 — 16.5
I, pl. 8, 4 — 23.5
I, pl. 8, 11 — 13.11.3
I, pl. 25, 96–99 — 18.13
I, pl. 25, 110–13 — 22.21
I, pl. 26, 166–67 — Ex7–3
I, pl. 30 — 13.3.1, Essay 17
I, pl. 41 c — 19.13

Bersheh — P. E. Newberry and F. Ll. Griffith, *El Bersheh*, 2 vols. (ASE 3–4; London, 1894)
I, pl. 14, 1 — 7.4, 20.3
I, pl. 14, 14 — 20.9.1
I, pl. 15 — Ex7–27, 22.14
I, pl. 20 — 10.2
II, 25 — 16.3
II, pl. 21, 4–5 — 13.10

BM — E. Budge, *Hieroglyphic Texts from Egyptian Stelae, etc., in the British Museum*, vols. 1–4 (London, 1911–13)
101 c 7 — 23.5
159, 11 — 22.15
558, 4 — 23.9
574, 1 — 22.24
574, 15 — Ex8–16

Bremner-Rhind — *R.O. Faulkner, The Papyrus Bremner-Rhind (British Museum No. 10188)* (BA 3; Brussels, 1932-33)
26, 24 — Essay 13
28, 22 — Essay 13

Brunner, *Chrestomathie* — H. Brunner, *Hieroglyphische Chrestomathie* (Wiesbaden, 1965)
pl. 11, 2–3 — 22.17.2
pl. 11, 4–5 — 22.24
pl. 11, 10 — 18.2
pl. 11, 17 — 22.13

CG — L. Borchardt, *Statuen und Statuetten von Königen und Privatleuten im Museum zu Kairo, Nr. 1-1294*, 3 vols. (Berlin, 1911–36); H. Lange and H. Schäfer, *Grab- und Denksteine des Mittleren Reiches*, 4 vols. (Berlin, 1902–25) (CG 20001–20780); P. Lacau, *Sarcophages antérieurs au Nouvel Empire*, 2 vols. (Cairo, 1904–1906) (CG 28001–28126)
405 — 15.8.4
20001 b 6 — 16.3, 21.9
20003 a 1–3 — 18.12, 25.8.1
20003 a 3–4 — 26.26.3
20003 a 6 — 17.9
20003, 4 — 9.4
20057b/c/d — 13.3.1
20057 d 1–2 — 13.8
20089 d 5 — 24.2
20133 e — 22.14

3, 11–4, 1 — 20.13
4, 2 — Ex15–9
4, 7 — 15.1
4, 7–8 — Ex20–19
4, 8 — 17.11
4, 9 — Essay 18
5, 2 — 16.6
5, 3 — 22.13
5, 4 — 22.11
5, 9–10 — 19.6, 25.8.3
5, 10 — Ex18–24
6, 1 — 9.4
6, 2 — 9.4, 23.5
6, 3 — 15.1
6, 11 — Ex17–12
8, 6 — 19.2
8, 7 — 8.2.5
9, 1 — 8.2.17, Ex14–14, 20.15
10, 9–10 — 18.14
11, 3 — 24.3
11, 6 — Ex23–1
11, 7 — 22.14
11, 7–8 — Ex15–10
11, 8 — Ex22–25
11, 9 — 20.13
11, 10–12, 8 — Essay 5, Ex25–23
12, 1–2 — 20.13
12, 6–7 — Essay 13
12, 7 — 8.2.5
12, 11 — 15.3
13, 4 — Ex8–28
E 53–54 — 21.13

Moalla — J. Vandier, *Moʿalla: la tombe d'Ankhtifi et la tomb de Sébekhotep* (BdE 18; Cairo, 1950)
163 — Ex21–17
185 — 14.8

MuK. — A. Erman, *Zauberspruch für Mutter und Kind aus dem Papyrus 3027 des Berliner Museums* (APAW; Berlin, 1901)
1, 2 — 4.13.1
1, 4 — 23.4
1, 7 — Ex25–10
2, 3 — 25.13.2
2, 8–9 — Ex11–9
2, 10 — 19.14
3, 5–6 — 24.6
3, 6 — 15.4
13, 3 — 17.2
vo. 2, 3 — 10.4.2, 11.4
vo. 4, 7 — 7.7

Naville, *DB* — E. Naville, *The Temple of Deir el Bahari*, 7 vols. (EEF 12–14, 16, 19, 27, 29; London, 1894–1908)
IV, pl. 114 — 25.9
V, pl. 116 — 9.8

Naville, *Iouiya* — *The Funeral Papyrus of Iouiya* (London, 1908)
pl. 22 — 19.13

Neferti — W. Helck, *Die Prophezeiung des Nfr.tj* (KÄT; Wiesbaden, 1970)
4 — Ex15–11, 23.5
6 — 21.8, 25.13.2
7–8 — Essay 18
10 — 6.5, 22.10
12–13 — Ex15–12
17–18 — 23.13
18 — 23.13
20 — 23.13
22 — 24.1, Ex24–17
23 — 16.7
24 — 23.5
24–26 — Ex25–11
26 — 16.7
26–27 — 20.13
27 — Ex14–2
35–36 — 14.3
39 — 14.5
40 — Ex14–3
43 — Ex21–21
47 — Ex19–5
51 — Ex20–15
51–52 — 25.8.1

Spiegelberg, *Denksteine* — W. Spiegelberg *Ägyptische Grabsteine und Denksteine aus süd-deutschen Sammlungen*, 3 vols. (Strassburg, 1902–1906)
II, 3, 23 — 19.2

Stewart, *Egyptian Stelae* — H. M Stewart, *Egyptian Stelae, Reliefs and Paintings from the Petrie Collection*, II: *Archaic Period to Second Intermediate Period* (Warminster, 1979)
pl. 18, 16 — 7.10

TPPI — J. J. Clère and J. Vandier, *Textes de la Première Période Intermédiaire et de la XIème dynastie* (BA 10; Brussels, 1948)
§ 17, 5 — Ex1–1d
§ 20, 4 — Ex1–1b, 17.2
§ 20, 5 — 24.4, Ex24–16
§ 20, 6 — 20.10
§ 20, 11 — 16.3

TTS II — N. de G. Davies and A. H. Gardiner, *The Tomb of Antefoḳer, Vizier of Sesostris I, and his Wife, Senet (No. 60)* (TTS 2; London, 1920)
pl. 7 — 15.3
pl. 11 — Ex10–5
pl. 22 — 15.3

TTS III — N. de G. Davies, *The Tombs of Two Officials of Tuthmosis the Fourth (Nos. 75 and 90)* (TTS 3; London, 1923)
pl. 26, 15 — 10.3

Turin — A. Fabretti et al., *Regio Museo di Torino: antichità egizie*, 2 vols. (Turin, 1882–88)
1345, 10 — 21.9

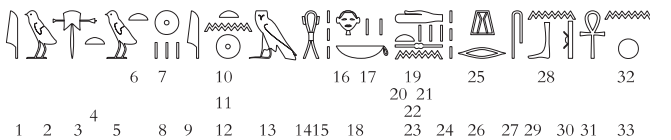
Urk. I — K. Sethe, *Urkunden des Alten Reichs*, 2nd ed. (Urkunden des ägyptischen Altertums I; Leipzig, 1933)
128, 14 – 130, 15 — Essay 25
197, 6 — 24.4

Urk. IV — K. Sethe and W. Helck, *Urkunden der 18. Dynastie*, 22 vols. (Urkunden des Ägyptischen Altertums IV; Leipzig and Berlin, 1906–84)
2, 10 — Ex10–8
2, 11 — 7.12
2, 15 — 19.13
3, 5 — 14.6
4, 3 — 14.6
4, 10–13 — Ex14–11
5, 12–13 — 20.8
6, 2 — 13.5.1
6, 9 — Ex6–1m
7, 3/7 — Ex15–26
7, 6 — 24.2
9, 3 — 13.4.1
17, 8 — 17.2
17, 10–11 — 14.7
20, 11 — 15.2.3
20, 9–16 — Ex15–33
55, 9 — 6.7
59, 5 — Ex10–9
59, 13–14 — 16.5
59, 16 — 4.13.1
78, 8 — 24.6
83, 1–9 — 20.4
84, 7 — 16.3
85, 14 — 23.5
96, 6 — 7.8
92, 9–11 — 24.6
101, 12 — 10.9
123, 4 — 8.5
123, 7 — Ex11–7
123, 10 — 10.7, 11.9.2
131, 12 — 8.2.1
147, 2–3 — 13.15
157, 7 — 26.18
158, 17 — 19.9
161, 2 — Essay 6
185, 8 — 4.13.2
202, 8 — p. 359 n. 6
219, 3–4 — Ex20–4
221, 13 — 10.2
223, 10 — 17.2

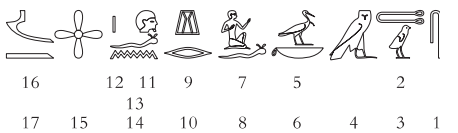
Answers to the Exercises

Exercise 1

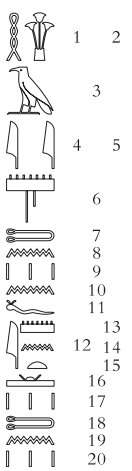
1. a)



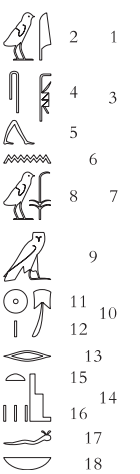
b)



c)

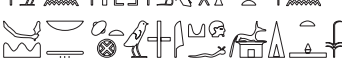


d)



2. a)

b)



c)

(is also possible)

d)

(and are also possible)

e)

Exercise 2

1. *3pd*, *jnr*, *ꜥfdt*, *wj3*, *bjk*, *psg*, *fdt*, *mzḥ*, *nḏs*, *rmpw*, *hrw*, *ḥf3t*, *ḫt*, *ḫzt*, *zḥ*, *spd*, *šft*, *q33*, *ktt*, *gḥs*, *tr*, *ṯz*, *dpt*, *ḏd3*
2. a) EE-nek NESS-oot (or NESS-wet) JED-oo EE-rer-oo
   b) eer ger em khet peh, se-SEKH-em eeb poo en KHER-oo-ee
   c) KEN-et poo ahd, KHYEZ-et poo HEM-khet
   d) nee REM-ech ees net SHEF-et set, HOO-roo (or hoo-WARE-oo) poo SEJ-oo EE-boo

e) se-ROOD tahsh en WET-et soo
f) er tem RED-ee zen soo NEH-see neb em khed em HER-et

3. (a) Iemhetep (more commonly, Imhotep), (b) Mentjuweser, (c) Nimaatra, (d) Khaemwaset, (e) Qenemkhepesh, (f) Djehutiemhat

4. (a) *wsr-ḥ3t*, (b) *mrt-mwt*, (c) *jmn-m-ḥ3t*, (d) *jmn-ḥtp*, (e) *snḏm-jb*, (f) *ṯntj*

EXERCISE 3

1. *jmn*	14. *snw*	27. *msst*	40. *sk3*	53. *ḏ3t*	66. *sw3*
2. *ḥzt*	15. *mjtt*	28. *mtr*	41. *šsr*	54. *ḥ3y*	67. *pḏt*
3. *dp*	16. *wr*	29. *ḫnw*	42. *ḥz3*	55. *jwr*	68. *jrw*
4. *št3*	17. *wnn*	30. *nḫt*	43. *sḥḏ*	56. *ḥns*	69. *ḥtm*
5. *qd*	18. *ʿq*	31. *sk*	44. *sḫ3*	57. *z3*	70. *km*
6. *šm*	19. *ʿ3*	32. *jst* or *st*	45. *nḥm*	58. *z3t*	71. *šw*
7. *sw*	20. *jw*	33. *šnw*	46. *snḏw*	59. *ḫf3w*	72. *z3*
8. *ḫr*	21. *3b*	34. *šd*	47. *rwt*	60. *jz*	73. *ḫws*
9. *ḫʿ*	22. *mr*	35. *rḏj*	48. *prt*	61. *ns*	74. *nḥḥ*
10. *ḥr*	23. *s3ḥ*	36. *rḏw*	49. *mw*	62. *mḥ*	75. *wḏ*
11. *ḥrt*	24. *jnt*	37. *msḏr*	50. *p3ḏ*	63. *jnm*	76. *ḫb3*
12. *snm*	25. *mrɣ*	38. *ḏd*	51. *jrt*	64. *ḫ3rt*	77. *pḥtj*
13. *nbt*	26. *m3wj*	39. *tjsw*	52. *jb*	65. *dj* or *ḏj*	78. *jrrt* (see § 3.2)

EXERCISE 4

1. a) *z3w*, *z3wj*
   b) *ḫjmwt*, *ḫjmtj*
   c) *jtjw*, *jtjwj*
   d) *mjwwt*, *mjwtj*
   e) *mjww*, *mjwwj*
   f) *zḫ3ww*, *zḫ3wwj*
   g) *mnjww*, *mnjwwj*
   h) *nbwt*, *nbtj*
   i) *šmʿywt*, *šmʿytj*
   j) *jswt*, *jstj*
   k) *prw*, *prwj*
   l) *njwwt*, *njwtj*
   m) *ḫwwt-nṯr*, *ḫwtj-nṯr*
   n) *z3w-nswt*, *z3wj-nswt*
   o) *sḫtjw*, *sḫtjwj*
   p) *ḏrwt*, *ḏrtj*

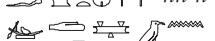
2. a) *rdwj* "two feet"
   b) *ḫwt* "bellies"
   c) *msḏrwj* "two ears"
   d) *msw* "children"
   e) *ḫwt* "things"
   f) *jʿrtj* "two uraei"
   g) *sprww* "petitioners"
   h) *ʿwj* "two arms"
   i) *z3wt* "daughters"
   j) *msyt* "waterfowl" ("false" plural!)

3. a) *nbt pt* "mistress of the sky"
   b) *ḫwwt-nṯr* "temples" ("god's enclosures")
   c) *jst nt ʿnḫw* "place of the living"
   d) *rmw ḥnʿ 3pdw* "fish and birds"
   e) *pt t3* "sky and land," "sky or land"
   f) *rmw nw jtrw* "fish of the river"
   g) *sb3w pt* "stars of the sky"
   h) *z3-nswt* "king's son"
   i) *nswt nṯrw* "king of the gods"
   j) *nṯrw nṯrwt* "gods and goddesses"
   k) *nb t3wj* "lord of the Two Lands"
   l) *r n kmt* "speech of Egypt" (Egyptian)
   m) *t mw* "bread and/or water"
   n) *ṯ3w ʿnḫ* "breath of life"

4. a)  *ḥr [n] jnr*
   b)  *ḥwt-nṯr [nt] jmn*
   c)  *snw [ḥnᶜ] snwt*
   d)  *sn[tj] jsjr*
   e)  *wrw [nw] kmt*
   f)  *ḫt [n] ᶜnḫ* (*ḫt* is masculine!)

EXERCISE 5

1. a) *msw.j ḥnᶜ snw.j* "my offspring and my siblings"
   b) *3ḫwt.sn* "their fields"
   c) *ḥjmt.k pr.k* "your wife and your house"
   d) *ḥjmt.f tn* "that wife of his" or "this his wife"
   e) *ḥnw n sḫtj pn* "the property of that peasant"
   f) *n3 n ᶜ3* "those donkeys" or "these donkeys" (literally, "this of donkey")
   g) *nb n sp3t tn* "lord of this estate"
   h) *ḥjmt sḫtj pn ḥnᶜ ḫrdw.f* "the wife of that peasant and his children"
   i) *ḥknw pf* "that oil"
   j) *nhw n mšᶜ.n* "the loss of our expeditionary force"
   k) *jst.f nt snḏm* "his place of residence"
   l) *nn n smrw* "these courtiers" or "those courtiers"
   m) *dpt tf* "that boat"
   n) *h3w dpt tn* "that boat's vicinity"
   o) *pr.ṯn pn* "this house of yours (2pl)" or "that house of yours"
   p) *ḥr.tn* "your (2pl) face" (not *ḥr tn* "this face" because *ḥr* is masculine!)
   q) *mjwt.ṯ tn* "this your (2fs) mother"
   r) *n3y.j n qnyt* "my braves"
   s) *t3 qnbt nt ḥwt-nṯr* "that council of the temple" or "the council of the temple"
   t) *nn n ḫwt* "these things" or "those things"

2. d)  *nn n ḥjmwt.f* "these his wives" or "those wives of his"
   m)  *nf3 n dpwt* "those boats"
   o)  *nn n prw.ṯn* "these houses of yours" or "those houses of yours"
   q)  *nn n mjwwt.ṯn* "these your mothers"

3. f)  *p3 ᶜ3* (or  *ᶜ3 pn*) "this donkey" or "that donkey"
   l)  *smr pn* "this courtier" or "that courtier"
   t)  *ḫt tn* "this thing" or "that thing"

4. b)  *n3y.sn n 3ḫwt* "their fields"
   c)  *t3y.k ḥjmt p3y.k pr* "your wife and your house"

EXERCISE 6

1. a) *sḫr nb n nb t3wj* "every plan of the lord of the Two Lands"
   b) *jnw nb nfr n sḫt-ḥm3t* "every good product of the Wadi Natrun"

c) *ꜥt nbt nt pr-nswt* "every room of the king's house" (honorific transposition!)
d) *nfrwt nbt nt ḫnw ꜥḥ.k* "all the beautiful women of the interior of your palace"
e) *3ḫt j3btt nt pt* "the eastern Akhet of the sky"
f) *pr.k pn nfr* "this your beautiful house"
g) *nswt ꜥ3 pḥtj* "a king of great strength" (literally, "a king, one great of strength")
h) *ky.s mnd* "her other breast" (for *mnḏ* > *mnd*, see § 2.8.4)
i) *nfr r ḫwt nbt* "better than all things"
j) *wr mnw r nswt nb* "one who has more monuments than any king" (literally, "greater of monuments than any king")
k) *nn n ḫwt r ḏr* "all these things" (literally, "these things to the limit")
l) *ṯnw zp* "each time"
m) *t3 ḫnyt r 3w.s* "this entire crew" (literally, "this crew to its length")
n) *kt pḫrt 3ḫt* "another effective prescription"
o) *rnpwt ꜥš3t* "many years" (see § 6.2)
p) *ꜥš3 mrwt* "one who has many dependants" (see § 6.5)

2. a) *nfr-k3-rꜥ* "perfect/young/good one of the Sun's life force" (i.e., perfect example of the sun's life-giving power)
b) *m3ꜥt-k3-rꜥ* "true one of the Sun's life force"
c) *mn-ḫpr-rꜥ* "permanent one of the Sun's evolution" (i.e., the king as the permanent development of the sun)
d) *mn-pḥtj-rꜥ* "permanent one of the Sun's strength"

EXERCISE 7

1. *wrwj nb* "How great is the lord."
2. *jnk pw* "It is I."
3. *z3 pw mnḫ* "He is an effective son."
4. *ptr sw* "Who is he?"
5. *ḫt.j pw* "It is my property."
6. *nfr pr.j*, *wsḫ jst.j* "My house is good, my place is broad" (two sentences!).
7. *rn n mjwt.s twfj3* "The name of her mother is Tjuia."
8. *jnk z3.f* "I am his son" (either *jnk* or *z3.f* can be the predicate).
9. *jnk nswt ꜥ3 pḥtj* "I am a king of great strength" (either *jnk* or *nswt ꜥ3 pḥtj* can be the predicate, but the latter is more likely; *ꜥ3 pḥtj* is a *nfr ḥr* construction: § 6.5).
10. *ḫn pw* "It is an attack."
11. *wrwj n3 r sḫrw nṯrw* "How (much) greater is this than the plans of the gods."
12. *jnk wr wrw* "I am the greatest of the great" (either *jnk* or *wr wrw* can be the predicate, but the latter is more likely; for *wr wrw*, see § 6.8).
13. *qsnt pw* "It is a difficult one" (see § 7.15).
14. *dmj pw jmnt* "The West is a harbor" (either *dmj* or *jmnt* can be the predicate, but the sentence is more likely to say what the West is than what a harbor is).
15. *nfr sḏm n r(m)ṯ* "Listening is good for people."
16. *jnk šw ḥ3w* "I am (one) free of excess" (either *jnk* or *šw ḥ3w* can be the predicate, but the sentence probably says something about *jnk*, which is therefore the subject).

17. *mjk3 jb.sn r m3w* "Their mind is fiercer than lions."
18. *w3w pw n w3d-wr* "It is a wave of the sea."
19. *ḥf3w pw* "It was a snake."
20. *n(j)-sw mḥ 30* "He belonged to thirty cubits" — i.e., "He was thirty cubits long."
21. *ḫbzwt.f wr s(j) r mḥ 2* "His beard, it was greater than two cubits."
22. *ʿrq sw* "He was bent."
23. *nfr st r ḫwt nbt* "It is better than all things" (§ 7.4.2).
24. *bw pw wr n jw pn* "It is the chief product of this island."
25. *ntf z3 wsjr* "He is the son of Osiris" (§ 7.12).
26. *jnk wʿb* ʿ "I am (one) clean of hand(s)" (see no. 16, above).
27. *pr.f pr jt(j).f* "His house is his father's house" (§ 7.12.3).
28. *nnk sw* "He belongs to me" or "He is mine" (§ 7.8).
29. *n(j)-s(j) dt.k* "She belongs to (you) yourself."
30. *mrt rn.s* "Her name was Meret."
31. *nfr mjtn.j* "My way is good."
32. *jnk pw mdw* "I am the speaker" (§ 7.12).
33. *nḫwj m3jr* "How pitiful is the needy one."
34. *ntk rʿ nb pt* "You are the Sun, lord of the sky" (either *ntk* or *rʿ nb pt* can be the predicate, depending on the context).
35. *ntk ḥmw n t3 r dr.f* "You are the rudder of the entire land" (a metaphorical statement; either *ntk* or *ḥmw n t3 r dr.f* can be the predicate, depending on the context; for *r dr.f*, see § 6.7).
36. *ptr d3rw.k* "What is your requirement?" — i.e., "What do you want?"
37. *nbw bw-nfr pw* "They are masters of goodness."
38. *ḫmwt(j)w pw* "They are craftsmen."
39. *wr s(j), ʿ3 s(j), w3ḥ s(j)* "It is great, it is important, it is lasting" (three sentences!).
40. *mḫ3t pw nt r(m)t ns.sn* "The scale of people is their tongues" — i.e., people are measured by their speech (either *mḫ3t nt rmṯ* or *ns.sn* can be the predicate, but the sentence clearly identifies what "the measure of peoples' worth" is and not what "their tongues" are).
41. *n(j) wj wndwt.k* "I belong to your tenants" — i.e., "I am one of your tenants."
42. *grḥ pw* "It is the end."

EXERCISE 8

1. *nfr tw ḥnʿ.j* "You are good with me."
2. *šmʿw ḫr ḥ3t.k* "chanters in front of you" (literally, "under your front")
3. *ḥr w3t nt wʿrt* "on the path of flight"
4. *pt ḥr.k* "the sky above you"
5. *mj sḫmt rnpt jdw* "like Sekhmet in a year of plague" (see § 8.14 end)
6. *ʿḥʿ jb pw m 3t s3s3* "He is steady-minded in the moment of backing."
7. *m ḫt j3w n.k jmy* "after your own old age" (literally, "in the wake of the old age of yours")
8. *wršy dp(j) jnb jmj ḥrw.f* "the watchman on the wall on his shift" (literally, "who is on the wall and who is in his day")
9. *pḫrt jrj* "the remedy for it"
10. *ḫr zḥ n jb.k* "under the counsel of your mind"

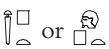
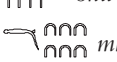
11. *ḫr zḥ n wḥyt.f* "with (literally, "under") the counsel of his tribe"
12. *nfr n.f m hrw pn r sf* "It is better for him today than yesterday."
13. *m ḥtp nfr wrt* "in very good peace"
14. *wr n.f jrp r mw* "He has more wine than water" (literally, "Wine is great to him with respect to water").
15. *ntf pw m mɜᶜt* "It is he, in truth" (i.e., "It is really he").
16. *r bw ḫr(j) nṯr* "to the place where the god is" (§ 8.8)
17. *mj sḫr nṯr* "like a god's plan"
18. *ḥqɜ pw n rṯnw ḥrt* "He is the ruler of Upper Retenu."
19. *m qdnw r rtnw* "from Qatna to Retenu"
20. *ḥrw ḥrj dp ḫɜswt* "Horus, chief (literally, "who is over the head"; the "divine" determinative shows that *ḥrj dp* was though of as a single word) of foreign lands"
21. *ḥr jst wrt m wmwt nt ḏᶜm* "on the great seat in a thickness of electrum"
22. *m ḫpš.j m pḏt.j m sḫrw.j jqrw* "by my strong arm, by my bow, by my accomplished plans"
23. *(j)m(j) r sḫtjw mnḫ n pr-nswt* "an efficient overseer of field-workers of the king's house" (note that *mnḫ* is singular and therefore does not modify *sḫtjw*)
24. *ḥm nb ḥrj jrjw.f* "every servant who is at (literally, "under") his tasks" (literally, "those which pertain to him")
25. *nḥ pw n bɜk jm n nb.f* "It is the prayer of your humble servant for his lord."
26. *m r n rᶜ ḏs.f* "from (or "in") the mouth of the Sun himself"
27. *jb.j ḏs.j* "my own mind"
28. *n.f ḏs.f* "for him himself"
29. *pḥ.n.k nn ḥr mj* "Why have you reached here?" (literally, "you have reached here on account of what?")
30. *[ᶜɜ] m mjktj* "here in Megiddo"
31. *fn sw rsj ḥr prt r ḫɜst* "He is totally miserable from going out to the desert."
32. *jnk wᶜ jm.ṯn* "I am one of you."

EXERCISE 9

1. *bɜkw n kš ḫzt m rnpt tn* — Tribute of wretched Kush in this year:
   nbw dbn 155 qdt 2 — Gold, 155 deben and 2 qite (= 31.14 lb)
   ḥmw ḥmwt 134 — Male and female servants, 134
   jwɜw wnḏw 114 — Oxen and short-horned cattle, 114
   kɜw jdr 305 — Herd bulls, 305
   dmd jḫw 419 — Total cattle, 419

2. a) *rnpt-ḥsb 3 4 3ḫt 25 ḥr ḥm n nswt-bjt* SḪM-Kɜ-Rᶜ "Regnal Year 3, 4 Inundation 25, during the incarnation of the Dual King SEKHEMKARE"
   b) *9nw zp* "a ninth time"
   c) *wɜt.f wᶜt ḫr mw kt ḫr jtj* "its one path under water, the other under grain"
   d) *wᶜ m nɜ n sḫtj* "one of those peasants"
   e) *kγ nḥs(j) 6* "another six Nubians"
   f) *mḥ 1 šzp 3 m mw* "1 cubit 3 palms in water" (= 2.46 feet of water)

g) *m rnpt-ḫsb 24 2 prt ᶜrqy hrw-ḥ3b mḥ 10 n jmn m jpt-jswt* "in Year 24, 2 Growing, last day, the tenth festival-day of Amun in Karnak"
h) *zp 3 zp 4 n hrw* "three or four times a day" (literally, "three times, four times for a day")
i) *m mšᶜ n zj 3000* "in an expeditionary force of 3,000 men"
j) *jr hrw ḫwt-nṯr r-360 pw n rnpt* "As for a day of the temple, it is 1/360th of the year."
k) *m wḏyt mḥt 13 nt nḫt* "in the thirteenth campaign of force"
l) *m ḥtp zp 2* "in peace, in peace"
m) *ḫm-nṯr dp(j) n jmn* "first priest of Amun" (title of the High Priest of Amun)
n) *jb.j m snnw.j* "my mind as my second (i.e., my companion)"

3. a)  *dpt* "first" b)  *mḥ 437* "437th" c)  *8nw* "eighth"
d)  *2nw* "second" e)  *mḥ 10* "tenth" f)  *mḥ 60* "60th"
g)  *6nw* "sixth" h)  *mḥ 3009* "3,009th"

4. The two tables below show the transliteration of the account first and its translation second. In both, the right-to-left order of the example has been flipped to normal English left-to-right orientation.

jdr-mnjw	*wpt nn ⟨n⟩ḫ(3)w*	*ḫr(j)-ḏbᶜ*	*ḏrt*	*dmd*	*ḫtr*
2212 1/3 1/4					
156 1/3 1/15	41 1/4 1/45	41 1/4 1/45	41 1/4 1/45	123 1/3 1/10 1/20	32 1/2 1/12
36	9 1/2	9 1/2	9 1/2	28 1/2	7 1/2
20 2/3	5 1/3 1/12	5 1/3 1/12	5 1/2 1/36	16 1/4 1/9	5 1/3 1/18
360					
2785 1/2	56 1/6 1/45	56 1/6 1/45	56 1/5 1/10	168 2/3 1/90	45 1/3 1/12 1/18

tended herd	the splitting of these steer	hornless cattle	calf	total	team ox
2212 7/12					
156 6/15	41 49/180	41 49/180	41 49/180	123 49/60	32 7/12
36	9 1/2	9 1/2	9 1/2	28 1/2	7 1/2
20 2/3	5 5/12	5 5/12	5 19/36	16 13/36	5 7/18
360					
2785 1/2	56 17/90	56 17/90	56 3/10	168 61/90	45 17/36

The last row in each column is the sum of the column. Cols. 2–4 break the amount in col. 1 into three categories ("the splitting of these"). Col. 5 totals the amounts in cols. 2–4. Col. 6 is the difference between cols. 1 and 5. The fractions seem to be divisions of 360: this suggests that the amounts have to do with the 12-month apportionment of something related to a large herd of cattle (compare the sentence in 2j of this exercise).

EXERCISE 10

1. *jw jt(j).f m ḫnw ʿḥ.f* "His father is inside his palace."
2. *nn rn.f mm ʿnḫw* "His name will not be among the living."
3. *jw ms jtrw m snf* "Indeed, the river is blood."
4. *nn wj m ḥr(j) jb.sn* "I was not in their midst."
5. *m.ṯ sw r wnmw* "Look (fem.), it is for food."
6. *m.k wj m nhw* "Look, I am in loss."
7. *jw n.k ṯȝw nḏm n mḥyt* "You have the sweet air of the north wind."
8. *jw jt(j).j m wʿw* "My father was a soldier."
9. *jw.j m ḥzwt ḥm.f* "I am in His Incarnation's blessing."
10. *nn sw m jst.f* "It is not in its place."
11. *nn sḫȝ.f ḫr dp(j)w-tȝ* "His memory will not be with those who are on earth."
12. *jw.f r jȝw n nwt.f* "He is to be an old man of his town."
13. *m.k tw ʿȝ* "You are here" (§ 8.12).
14. *jw mj ḫt ʿȝ* "It is like something big" (subject unexpressed: § 10.9).
15. *jw ḥm.k m ḥrw* "Your Incarnation is Horus."
16. *zȝ.j smsw.j m sȝ wḥyt.j* "My eldest son (§ 4.11) is in charge of my tribe."
17. *ḫwt.j nbt m ʿ.f* "He has all my things" ("All my things are in his hand": § 10.7).
18. *m.k wj m bȝḥ.k* "Look, Behold, I am in your presence."
19. *jr pȝ mw jw.f m mḥ 12* "As for that water, it was twelve cubits (deep)."
20. *jw.f m nḏs n rnpt 110* "He is a gentleman of 110 years (in age)."
21. *ṯn(j) sw* "Where is he?"
22. *nn st m ḫnw.f* "It is not inside it."
23. *nn nhw n mšʿ.n* "Our expedition has no losses" (literally, "A loss is not for our expedition").
24. *jw n.k ʿnḫ* "Life is yours."
25. *nn n.k st* "It is not for you."
26. *jw.f n nȝy.j n ḫrdww* "It is for my children."

EXERCISE 11

1. *nn wḫȝ m ḥr jb.sn* "There was no fool in their midst."
2. *nj jnk js qȝ sȝ* "I am not an arrogant person" (literally, "I am not one high of back").
3. *nṯr pw ḏrt nn 2nw.f* "Moreover, he is a god without equal" (or "who has no equal": literally, "his second not").
4. *nj rnpt js nȝ nt bȝḏ* "This is not the year for (literally, "of") being lazy" (a negated A *pw* B nominal sentence; *nȝ* is a demonstrative pronoun: § 5.8).
5. *nn ḥr ḫr rmyt* "No face was in (literally, "under") tears."
6. *nn ȝḫ n.k* "It is not useful for you" (subject omitted).
7. *nn jwn n nṯr r.j* "There are no complaints of a god against me."
8. *nn sj mj nfȝ n ʿȝwt* "It is not like those lumps."
9. *jn jw ntt ḥmt jn jw ntt šps* "Are you a servant, (or) are you a noblewoman?"
10. *m.k tw m njwt nn ḥqȝ-ḥwt.s* "Look, you are a town without its mayor" (metaphor; literally, "you are in a town, its mayor not").

11. *nn sf n wzfw* "There is no yesterday for the negligent" or "The negligent has no yesterday."
12. *nn ḫwt nbt ḏwt jm.s* "There are not any bad things in it."
13. *nn swt qn grḥ* "But there is no brave man at night" (i.e., no one is brave at night; *qn* is used as a noun, hence its determinative).
14. *nn ḫnms n zḫ mɜᶜt* "There is no friend for the one who deaf to Maat" or "The one deaf to Maat has no friend."
15. *nn sbḫt n nṯr r.f* "There is no barrier of a god against him."
16. *m ḫwt.f nw pr (j)t(j).f nj js m ḫwt pr ḥɜt(j)-ᶜ* "from his things of his father's house, not from the high official's things."
17. *mnmnt nbt nn ḏrw.s* "every kind of herd without limit" (*.s* "its" is necessary in Egyptian but not in English: see § 6.7).
18. *nn hrw nfr n ᶜwn-jb* "There is no good time for the greedy."
19. *nn ḥn nj js ḥr zp.f* "There is no haste except at (literally, "on") its proper time" (i.e., there is no use hurrying until the proper time).
20. *jn jw.k m ᶜwɜy* "Are you a robber?"
21. *jn jw.s m tjmḥjw* "Is it Libyans?"
22. *(j)n ntf pw m mɜᶜt* "Is it really he?" (literally, "Is it he in truth?" — *not* a negative sentence: see § 11.11.2).

EXERCISE 12

1.	*ɜḫ*	2-lit.	19.	*mwt*	3-lit.	37.	*sfḫḫ*	caus. 2ae-gem.
2.	*jp*	2-lit.	20.	*mdwj*	4ae-inf.	38.	*smn*	caus. 2-lit.
3.	*jnj*	3ae-inf.	21.	*njtjt*	5-lit.	39.	*smnḫ*	caus. 3-lit.
4.	*jrj*	3ae-inf.	22.	*nḥm*	3-lit.	40.	*sn*	2-lit.
5.	*ᶜnḫ*	3-lit.	23.	*rwj*	3ae-inf.	41.	*snḏm*	caus. 3-lit.
6.	*ᶜḥɜ*	3-lit.	24.	*hɜj*	3ae-inf.	42.	*srwj*	caus. 3ae-inf.
7.	*ᶜḥᶜ*	3-lit.	25.	*hɜb*	3-lit.	43.	*shɜj*	caus. 3ae-inf.
8.	*wɜḥ*	3-lit.	26.	*ḥwj*	3ae-inf.	44.	*sḥtp*	caus. 3-lit.
9.	*wnn*	2ae-gem.	27.	*ḥmsj*	4ae-inf.	45.	*sḫpr*	caus. 3-lit.
10.	*wḥm*	3-lit.	28.	*ḥtp*	3-lit.	46.	*sḫr*	caus. 2-lit.
11.	*wḏfj*	4ae-inf.	29.	*ḫᶜj*	3ae-inf.	47.	*šmsj*	4ae-inf.
12.	*wḏ*	2-lit.	30.	*ḫpr*	3-lit.	48.	*qd*	2-lit.
13.	*prj*	3ae-inf.	31.	*ḫr*	2-lit.	49.	*qdd*	2ae-gem.
14.	*pḥrr*	3ae-gem.	32.	*ḫdj*	3ae-inf.	50.	*gmj*	3ae-inf.
15.	*psḏj*	4ae-inf.	33.	*sɜḫ*	caus. 2-lit.	51.	*gmgm*	4-lit.
16.	*ptpt*	4-lit.	34.	*sᶜḥᶜ*	caus. 3-lit.	52.	*dr*	2-lit.
17.	*fɜj*	3ae-inf.	35.	*sᶜq*	caus. 2-lit.	53.	*ḏɜj*	3ae-inf.
18.	*mɜɜ*	2ae-gem.	36.	*spdḏ*	4-lit.	54.	*ḏd*	2-lit.

EXERCISE 13

1. *jj.n.j ḥr šms.f* "I returned following him."

2. *tm jṯ(w) ḥɜtj n zj m ᶜ.f m jmnt* "Not taking the heart of a man from him in the West."
3. *nfᶜ.n.j wj m nftft r ḫḥ n.j jst dg* "I took myself off by leaps and bounds to seek for myself a place of hiding."
4. *nj kɜ.(j) spr r ḫnw pn* "I did not intend to arrive at that residence."
5. *jrt.j šmt tr n ḫɜwj* "My making a journey at the time of dusk."
6. *mɜɜ.f wj ḥr jrt wpwt.k* "He sees me doing your assignment."
7. *jwt pw jr.n.f n.j* "What he did was to come to me."
8. *sḫɜ n.k hrw n qrs* "Recall to yourself the day of entombment."
9. *jw mj ḫt ᶜɜ wḥm st* "It is like something big to repeat it" (i.e., "Repeating it is something major").
10. *wšb.k nn njtjt* "You should answer without stuttering."
11. *nᶜt pw jr.n.n m ḫd r ḫnw n jtj* "What we did was to sail northward to home and to the sire."
12. *wrš.n.s jm ḥr swrj* "She spent the day there drinking."
13. *m.k wj jj.kw r ḥmst jm.s* "Look, I have come in order to sit in it" (4ae-inf. *ḥmst*).
14. *hɜt pw jr.n pɜ msḥ* "What that crocodile did was to go down."
15. *jw.f rḫ ṯɜz dp ḥsq* "He knows how to tie on a severed head."
16. *ḥmw ḫr dp.f ḥr ᶜmᶜm n.f* "A servant was at (literally, "under") his head, giving him a masssage."
17. *jj.n.j ᶜɜ r njs r.k m wpwt nt jt(j).j* "I have come here to summon (literally, "call to") you on an assignment of my father."
18. *wḏɜ pw jr.n.f ḥnᶜ.f r mryt ḥr rdjt n.f ᶜ.f* "What he did was to proceed with him to the riverbank, giving him his arm."
19. *ᶜḥᶜ.n sḏm.n.s ḫrw ḥzj šmᶜ ḫbt wɜg* "Then she heard the sound of singing, chanting, dancing, and festival-making."
20. *jwt pw jr.n rᶜ-wsr m jj m šɜ* "What Raweser did was to come, returning from the field."
21. *šɜs pw jr.n tɜ wbɜyt r jnt n.s jkn n mw* "What that maid did was to go off to get herself a scoop of water."
22. *šɜs pw jry r ḏd st n r(w)d-ḏdt jn pɜy.s sn* "What was done was the coming to tell it to Ruddjedet by her brother."
23. *tm m(w)t ky zp m ḫr(j)-nṯr jn bɜ* "Not dying another time in the necropolis by a ba."
24. *wḏ.tw n.f dbɜ st* "Let him be ordered to replace it."
25. *tm ḏɜ zj r jɜbt* "A man's not crossing to the East" or "For a man not to cross to the East."
26. *mrr.k mɜn.j* "You love to see me" (for 2ae-gem. *mɜn* see § 13.3.2c).
27. *ṯɜw pw n fnd jrt mɜᶜt* "Doing Maat is air for the nose" (an A *pw* B nominal sentence with 3ae-inf. *jrt mɜᶜt* as B).
28. *ṯɜw pw n mɜjr ḫwt.f, dbb fnd.f pw nḥm st* "His things are air to a needy man: to take them away is to stop up his nose" (two A *pw* B nominal sentences; in the second, 2ae-gem. *dbb fnd.f* is A and 3-lit. *nḥm st* is B).

EXERCISE 14

1. *ḫtw ḥr gmgm tɜ ḥr mnmn* "Trees were cracking, the ground was quaking."
2. *tw r ḫḥj mw n ᶜḥᶜw* "One will have to look for water for the masted boats."

3. *jw.tw r jrt ᶜḥ3w m ḫmt* "Weapons of bronze are to be made" (literally, "one is to make weapons of bronze").
4. *jw ᶜ3mw r ḫr n šᶜt.f*
   tjmḥw r ḫr n nswt.f
   jw ᶜrᶜt jmt ḫnt.f ḥr shrt n.f ḫ3kw-jb
   "The Asiatics are to fall to his slaughter,
   the Libyans are to fall to his flame,
   (and) the uraeus on his brow pacifies the estranged for him."
5. *m.k ḫm ᶜ3.k ḥr wn(m) jtj.j, m.k sw r hbt ḥr qn.f* "Now look, your donkey is eating my grain. Look, he will have to thresh because of his audacity."
6. *sr(j)w ḥr jrt jyt* "Officials are doing a wrong."
7. *jn jw mḫ3t ḥr rdjt ḥr gs* "Is the scale being partial?"
8. *jn jw.k swt r gmt ky sḫtj mjtw.j* "But will you find another peasant like me?" (literally, "… the likeness of me," in apposition to *sḫtj*: see § 8.4).
9. *m.k wj ḫr spr n.k* "Look, I am appealing to you."
10. *wn.jn sḫtj pn ḥr rmyt ᶜ3 wrt* "Then this farmer was crying very much"
11. *wn.jn.tw ḥr ḥ3q ḫwt-wᶜrt*
    wn.jn.j ḥr jnt ḥ3qt jm zj 1 zt-ḫjmt 3 dmḏ r dp 4
    wn.jn ḫm.f ḥr rdjt st n.j r ḫmw
    "Then Avaris was being plundered.
    Then I was getting plunder there: 1 man and 3 women, totalling to 4 head.
    Then His Incarnation was giving them to me for servants"
    (the word-order of *ḥr rdjt st n.j* is an exception to the rule discussed in § 13.6: here the dependent pronoun *st* is treated like a suffix pronoun and so comes before the dative *n.j*).
12. *rḫ ḥr tjw, wḫ3 ḥr m-bj3* "The wise man is saying 'Yes' and the foolish man is saying 'No'."
13. *jw.f ḥr jwt r jnt šs ḫnᶜ (j)m(j)-r š(j) sbk-m-ḥ3t* "He is coming to get alabaster with quarry-overseer Sebekemhat."
14. *jw.f ḥr ᶜḥ3 ḏr rk ḥrw* "He has been fighting since the time of Horus."
15. *m.k wj ḫr m3.f* "Look, I am seeing it."
16. *ᶜḥᶜ.n ḥrw ḫr dgt r š3 pf km* "Then Horus was looking at that black pig."
17. *ᶜ3m nb ḥr nmj* "Every Asiatic was moaning."
18. *jb.j ḥr ḫrp.j* "My mind was managing me" (i.e., my emotions were guiding me).
19. *jw.f r jtt t3w* "He is to take possession of the lands."
20. *m.tn b3.j ḥr tht.j* "Look, my ba is misleading me."
21. *ḫnrj nb ḥr ḏd jw.j r jtt.k* "Everyone deprived is saying, 'I will rob you'."
22. *ḥjmt.f ḥr šs3 n.f* "His wife was pleading with (literally, "to") him."
23. *zj nb ḥr jtt ḫwt snnw.f* "Every man is taking his fellow's things" (see § 9.3).
24. *jrtj.j ḫr gmḥ.k* "My eyes are glimpsing you."
25. *m.tn ḫm.j ḥr š3t k3wt* "Look, My Incarnation is deciding works."

EXERCISE 15

1. *m3 wj r.ṯn nṯrw, my m šms.j, jmj n.j j3(w)* "See me, gods! Come, following me (§ 13.11.2)! Give me praise!"

2. *šm swt, ḫ3 n.j n3 n jtj* "But go, measure for me that barley."
3. *m q3 ḫrw.k sḫtj* "Don't raise your voice, peasant!" (literally, "Don't let your voice get high").
4. *sḥtm ḏrḏw, sḫpr m3ᶜt, jmj bw-ḏw r t3* "Annihilate lying, bring about Maat, put evil down" (literally, "to the ground").
5. *m ḏd ḏrḏw* "Don't tell lies."
6. *m sbn, jr r.k ḥmw, šd ḥr nfryt* "Don't drift, but work (literally, "do") the rudder, pull on the tiller!"
7. *sḏm r.k n.j, m.k nfr sḏm n r(m)t, šms hrw nfr, smḫ mḥ* "So listen to me; look, it is good for people to listen: follow a good time, forget care."
8. *m sfn ḥr zp, nḏr n.k ḫsf.k* "Don't be mild about a matter: seize for yourself your opposition!"
9. *sw3ḥ mnw.k m mrwt.k* "Make your monuments endure through love of you."
10. *sjqr ḥwt.k nt jmnt smnḫ jst.k nt ḫr(j)-nṯr m ᶜq3 m jrt m3ᶜt* "Make excellent your enclosure of the West and make functional your place of the necropolis by being straight and by doing Maat."
11. *j.zj jn n.j qnbt nt ḫnw* "Go, get me the council of the capital."
12. *mj mj nfrtj ḥnms.j* "Come now, Neferti, my friend."
13. *jr ḏrt ḥnw nb n jnp(w) … dj mj n.f sw* "Now, as for any property of Anubis … please give it to him."
14. *h3 jsjr m-n.k jrt ḥrw, ḥt(m) ḥr.k jm.s* "Oh, Osiris! Take to you the Eye of Horus: equip your face with it."
15. *m ᶜwn jb.k ḥr psšt* "Don't become greedy about a division."
16. *m wḏ dp nj js r sšmw* "Don't give commands except (§ 11.7) for guidance."
17. *m wšb nfrt m bjnt, m rdj kt m jst kt* "Don't answer something good with something bad: don't put the one in the other's place."
18. *m snḏ m snḏ nḏs* "Don't fer, don't fear, mister!"
19. *swrj, m jr nḏb, nn jw.j r w3ḥ.t* "Drink, don't sip! I'm not going to stop you!" (see §§ 15.4, 14.8).
20. *dgy n.ṯn n m ḫt* "Look for yourselves to the future."
21. *jsw šwt pw 3ḫtt qbt m šmw* "Indeed, he is an Inundation-season shade (literally, "he is a shade, an Inundation-season one"), a cool place in Harvest-season."
22. *jst r.f pr nmtj-nḫt pn ḥr zm3 t3* "Now, that Nemtinakht's house was on the landing."
23. *nfr pw smnḫ ᶜ3 wpw ḥr p3 jtj* "There is nothing at all usable here (§ 8.12) except that barley."
24. *jw ms t3 ḥr msnḥ mj jrt nḥp, ᶜw3ɣ m nb ᶜḥᶜw* "Surely, the land is spinning around like the action (literally, "doing": infinitive) of a potter's wheel: the robber is an owner (§ 6.9) of heaps of riches."
25. *jw.j ḥm r jrt ḫnt.j* "And I am to do my excursion."
26. *wn.jn ḥm.f ḥr sq(r) jwnt(j) pf m ḥr(j) jb mšᶜ.f, jst wj m dp(j) n mšᶜ.n* "Then His Incarnation was flattening that desert Nubian in the middle of his (the Nubian's: note the determinative) army, while I was the headman of our army."
27. *jnk pw, jnk w3ḏyt, jnk wnnt nbt t3wj* "It is I: I am Wadjyet; I am indeed the mistress of the Two Lands."

28. *jr(j)w ḫmww ḫr hꜣ(t) r tꜣ*
sšmw ḫr md(w)t n mꜣᶜt
jw ḫm jst.j m ḫnw ᶜḥ
"Those at the rudders are heading toward land,
the pilots are talking to Maat (Essay 10),
and my place is inside the cabin."
29. *j ḫrw m(j) r.k r ḏdw* "Oh, Horus, come to Busiris!"
30. *j.nḏ ḫr.k jsjr, ṯz ṯw, sḫm jr.k* "Hail to you, Osiris! Lift yourself, take control!"
31. *j.nḏ ḫr.ṯ jmnt nfrt, m(j) m šmsw jsjr* "Hail to you, beautiful West! Come in the following of Osiris!"
32. *j.nḏ ḫr.ṯn nbw (n)ḥḥ gr(g)w ḏt, m jtw jb.j m ᶜ.j* "Hail to you, lords of eternal repetition, founders of eternal sameness! Don't take my mind from me."
33. *sḏm pᶜt ḫnmmt rḫwt ḫr-nb šmsw (n)swt r nmtwt.f*
jmj bꜣw.f n kt-ḫj
wᶜb ḫr rn.f twrj ḫr ᶜnḫ.f
m.ṯn nṯr pw m tꜣ
jmj n.f jꜣw mj rᶜ
dwꜣ sw mj jᶜḥ
"Listen, elite, humanity, subjects, and all people who follow the king in his footsteps!
Give his impressiveness to others.
Be pure about his name, be respectful about his life.
Look, he is a god in the land.
Give him praise like the Sun,
worship him like the Moon."

EXERCISE 16

1. *m.k r.f n jj.n(w) m ḫtp* "So (§ 15.7.2) look, we have returned in peace." For the1pl stative ending see § 16.2.
2. *jb.kw wꜣw pw n wꜣḏ-wr* "I thought it was a wave of the sea."
3. *ᶜḥᶜ.n.(j) jn.kw r jw pn jn wꜣw n wꜣḏ-wr* "Then I was fetched to this island by a wave of the sea."
4. *ᶜḥᶜ.n.(j) ᶜq.kw ḫr jtj* "Then I entered to the sire."
5. *ḫn.kw r jw n km-wr* "I landed at an island of the Great Black."
6. *ḏd.k(w) r.j n.f* "So, I spoke to him."
7. *ḫr ḫm kmt nfr.t(j)* "And then Egypt must be happy." For *ḫr ḫm* see §§ 15.6.13 and 15.7.8; the sense of inevitability conveyed by *ḫr* is the reason for translating "must be happy" instead of "is happy" (though the latter translation is also acceptable).
8. *ḥꜣtj nb mꜣḫ.(w) n.j, ḫjmwt tꜣyw ḫr ᶜ(j)ᶜj, jb nb mr.(w) n.j* "Every heart smoldered for me, women and men were wailing, and every mind was sick for me."
9. *jw.j mj zj jtw m ᶜḫḫw, bꜣ.j zj.w, ḥᶜw.j 3d.w* "I was like a man possessed by darkness, my ba was gone, my limbs were feeble."
10. *m.t zꜣ-nht jw.(w) m ᶜꜣm(w)* "Look, Sinuhe has returned as an Asiatic."

11. *sd.kw m pꜣqt, gs.kw m dpt, sḏr.kw ḫr ḥnkyt* "I was dressed in fine linen, I was anointed with first-class oil, I lay on a bed."
12. *jw.j grt rḫ.kw nb n spꜣt tn* "Moreover, I know the owner of this estate."
13. *jw.k swt sꜣ.t(j) m t.k tḫ.t(j) m ḥ(n)qt.k* "But you are sated with your bread and drunk with your beer."
14. *ḫr.t(j) r jrt jyt* "Keep away from doing wrong" — literally, "Be far from doing wrong."
15. *wn.jn sḫtj pn snḏ.(w)* "So, this peasant became afraid" or "So, this peasant was afraid."
16. *ꜥḥꜥ.n nḫꜣw n mfꜣkt mꜣt ḫr.(w) ḫr mw* "Then a fish-pendant of new turquoise fell in the water."
17. *m.k n rḫ.wjn smsj* "Look, we know midwifery" — literally, "we know causing to give birth."
18. *jn jw pꜣ pr sspd.(w)* "Is the house prepared?" For *pꜣ*, see § 5.10.3.
19. *ꜥḥꜥ.n.s šm.tj r jkn n.s nhj n mw* "Then she went to scoop up for herself a little water." For *nhj* see § 6.7.
20. *m.tn šwꜣww nw tꜣ ḫpr.(w) m ḫwdw* "Look, the outcasts of the land have become rich men" (literally, "have evolved into rich ones"); the position of the seated man determinative after the plural strokes is unusual.
21. *tw.j ḏꜣ.kw n.sn r wšḏ st* "I crossed over to them in order to address it."
22. *ḫjmwt tꜣw jw.w r mꜣ n.j* "Women and men came to look at me."
23. *jw nꜣ wr.(w) r.j m mjn* "This has become (too) much for me now."
24. *m.k mdwt.sn mn.(w) m zḫꜣw* "Look, their words are fixed in writing."
25. *jj.tj n.j, ḥꜥ.tj n mꜣ nfr(w).j, zꜣ.j nḏtj.j* MN-ḪPR-Rꜥ *ꜥnḫ.(w) ḏt* "Welcome to me! Be aroused at seeing my beauty, my son and my savior, MENKHEPERRE, alive forever!"

EXERCISE 17

1. *nb.j jw gm.n.j wꜥ m nn n sḫtj nfr mdw n wn mꜣꜥ* "My lord, I have found one of those peasants who is truly fine of speaking" (*wꜥ m* § 9.4; *nn n* § 5.9).
2. *m.k hꜣb.n.j ḫr ḥn.k n (j)m(j) r pr ḥtw* "Look, I have sent (word) commending you to the steward Hetu" (*ḫr ḥn.k* is an infinitival construction: § 13.11.1).
3. *rdj.n.f wj m ḥrj jm(w) jzwt, jsṯ grt rḫ.n.f wj m sr(j) mnḫ n ḫwt-nṯr.f* "He put me as the chief of a boat and crew, for he also knew me as an efficient official of his temple" (*ḥrj* is a nisbe: literally, "one over").
4. *jw ꜣb.n jb.j mꜣꜣ zḫꜣw pꜣ(w)t dpt* "My mind has desired to see the writings of the first original time" (*mꜣꜣ* is the infinitive: § 13.12).
5. *ꜥḥꜥ.n ḏd.n.f n.j pḥ.n.k nn ḫr mj* "Then he said to me: 'Why have you reached here?'" (*ḫr mj* literally "on account of what?").
6. *m.k grt ḏd.n n.j zꜣ-rn.f-snb zꜣ-nb jw rdj.n.j n.f jtj mḥ ḥqꜣt 20 btj ḥqꜣt ¼ 5* "Moreover, look, I said to Renefseneb's son Sineb, 'I have given him 20 heqat (96 liters) of barley and 30 heqat (144 liters) of wheat."
7. *ꜥḥꜥ.n tꜣ.n.f jꜣꜣt nt jsr wꜣḏ r.f*
   ꜥḥꜥ.n ꜥꜣg.n.f ḫr ꜥt.f nbt jm.s
   "Then he took a branch of green tamarisk-wood to him;
   then he pounded on each of his limbs with it" (*ꜥt.f nbt* literally "his every limb").

8. *gm.n sw wpwtjw ḫr w3t, pḥ.n.sn sw r tr n ḫ3wj* "The messengers found him on the way; they reached him at the time of dusk."
9. *rdj.n.j w3t n rdwj.j m ḫd, dmj.n.j jnbw-ḥq3* "I gave the road to my feet downstream and touched the Ruler's Walls."
10. *ʿḥʿ.n jn.n.j ḫwt.f ḥ3q.n.j mnmnwt.f* "Then I got his things and plundered his herds."
11. *nj rḫ.n.tw m3ʿt r grgw* "One cannot (or "does not") know truth from lying" (literally, "One cannot learn truth with respect to lying").
12. *nj qbb.n ḫrwy m ḫnw kmt* "An enemy cannot be calm in Egypt's capital."
13. *nḥmn z3.f ʿq.(w) r ʿḥ, jt.n.f jwʿt nt jt(j).f* "Surely his son has entered the palace and taken the inheritance of his father" (for the first clause see § 16.10).
14. *ḥjmt.f ḫr šs3 n.f, nj sḏm.n.f n.s* "His wife was pleading with him, but he wouldn't listen to her" (for the first clause, see Exercise 14, no. 22).
15. *jn jw p3.n ḥmwt ṯ3z sk(j)w* "Have women ever raised of troops?"
16. Right: *nswt-bjt nb t3wj nb ḫʿw NB-M3ʿT-Rʿ, z3 rʿ n ḫt.f mr.f JMN-ḤTP ḤQ3-W3ST* "Dual King, lord of the Two Lands, lord of appearance, NEBMAATRE, bodily son of the Sun, his beloved, AMENHOTEP RULER OF THEBES."
    Middle: *dj.n.(j) n.k ʿnḫ w3s nb 3wt-jb nb rʿ nb* "I have given you all life and dominion, and all happiness, every day."
    Left: *jmn-rʿ* "Amun-Re"; *ḏd.mdw dj.n.(j) n.k (n)swyt rʿ ḥtpt nb ḏf(3)w nb snb nb mj-rʿ ḏt* "I have given you the kingship of the Sun, all offerings, all food, and all health like Re forever" — *mj-rʿ* is written with the god's name in honorific transposition.

EXERCISE 18

1. *ḫnms.k šmsw ḥrw*
   pr.k h3.k nn ḥnḥ(n).k nn šnʿ.k ḫr sb3 dw3t
   wn.tw n.k ʿ3wj 3ḫt, zn n.k qrwt ḏsw.sn
   ḫnm.k wsḫt nt m3ʿtj
   wšd tw nṯr jm.s
   jr.k ḥms m ḫnw jmḫt
   wstn.k m njwt nt ḥʿpj
   3w jb.k m sk3.k m šd.k n sḫt j3rw
   jwt n.k šmw m w3ḥyt …
   pr.k r ḥ3 tnw dw3w
   nw.k tw tnw mšrw
   st3.tw n.k tk3 m gṯḥ …
   ḏd.tw n.k jjwj zp 2 m pr.k pn n ʿnḫw
   "May you be friendly with the followers of Horus.
   May you go up and go down without your being hindered and without your being refused at the gate of the Duat;
   may the door of the Akhet be opened to you; may the doorbolts pull back for you themselves.
   May you join the broad hall of the Two Maats;
   may the god address you in it.

May you make your seat inside the Cavern;
may you stride in the town of the Inundation.
May your mind be happy (literally, "long") in your plowing in your plot of the Field of Reeds;
may the harvest come to you with abundance of grain. …
May you go out each morning
and return (literally, "bring yourself back") each evening.
May a taper be lit for you in the evening …;
may there be said to you 'Welcome, welcome, in this your house of the living'."
ḫnḫn.k and *šnᶜ.k* are infinitives: literally, "without the hindering of you, without the refusing of you" (§ 13.15); *sk3.k* is also an infinitive.

2. *jn ḫnd.k ḥr ḫbsw.j* "Would you step on my clothes?"
3. *jr h3.k r š(j) n mᶜt sqd.k jm.f m mᶜw*
   nn kf nbdyt ḥt3.k
   nn jhm dpwt.k
   nn jwt jyt m ḫt.k …
   nn jt tw nwt
   nn dp.k ḏwt nt jtrw
   nn m3.k ḥr snḏ
   "If you go down to the lake of Maat and sail in it with the right wind,
   no full sail of yours will rip open,
   nor will your boat stall,
   no mishap will come in your mast, …
   nor will a swell take you,
   nor will you taste the evil of the river,
   nor will you see fear's face."
4. *smᶜ ḫrw.k r gs ntr, jḫ ḏd r(m)ṯ ḫft ḫmt.k* "Make right your voice beside the god: then people will speak according to your thinking" (*ḫmt* is an infinitive).
5. *jr nnm.f, th.f sḫrw.k, tm.f jrt sbᶜyt.k* …
   rwj.k sw, nn zᶜ.k js pw
   "If he transgresses, violates your advice, and does not do your teachings …
   You should expel him: he is not your son."
6. *ḥᶜ n.j jb m rḫ wḫdw, kᶜ jry.j sḫnj ḫr.f* "Would that I had a mind as one that knew how to bear up: then I would make landing on it."
7. *jr mr.k nfr sšmw.k, nḥm tw m ᶜ ḏwt nbt* "If you want your conduct to be good, take yourself away from everything evil."
8. *jm.k wḥm mskj* "You should not repeat gossip."
9. *wp.k wᶜwt n ntrw, wn.k n.sn m wp-wᶜwt* "You shall part the ways for the gods and be Wepwawet for them" — literally, '… you shall be for them as Wepwawet."
10. *jr gr.k, ḫpr n.k pḥw* "If you are silent (or "still"), results will happen for you."
11. *jw.j dj.j mw n jb* "I used to give water to the thirsty."

12. *nj zḫz.t(w) m sꜣ.j, nj sḏm.j ṯꜣz ḥwrw, nj sḏm.tw rn.j m r wḫmw* "No one ran after me, I did not hear a hue and cry (after me), my name was not heard in the herald's mouth" (i.e., no one put out an order for my arrest).
13. *jn jw wn ḫprt m ḥnw* "Is there something that has happened at home?"
14. *jn jw wꜣḥ.tw hrw n ꜥḥꜥ, jn jw ḫbꜣ.tw jm.f r pw* "Can one add a day to a lifetime? Can one subtract from it either?"
15. *jw wn nḏs, ḏdj rn.f, ḥms.f m ḏd-SNFRW* "There is a commoner named Djedi, and he resides in SNEFRU-Endures."
16. *wn.j jm.f ḥnꜥ snw.j* "I used to be in it with my siblings" or "I was in it with my siblings."
17. *jw r n zj nḫm.f sw* "The mouth of a man saves him."
18. *wnn.f m rwtj n sbḫw, j.qd.f nn dꜣjw* "He is constantly out in the howling wind, building without a cloak."
19. *nn ms wn r(m)ṯ m jst nb* "Surely there are no people in any place."
20. *jr dꜣ dp n zj, ḫr.k wꜣḥ.k ḏrt.k ḥr dp.f* "If the head of the man shakes, you have to put your hand on his head."
21. *jr hꜣb.ṯn wp(w)t(j)w.ṯn r.j, nj jw.j n.ṯn* "If you send your messengers for me, I will not come (§ 18.13 end) to you."
22. *nn ṯw mm.sn, nj wnn.k mm.sn* "You are not among them; you will not be among them."
23. *jr jn.k, jmj n sn.k* "If you get, give to your brother" — i.e., share your wealth.
24. *jr pḥ st, nn jrt jw, wnn.f jm mj nṯr* "As for the one who reaches it without doing wrong, he will be like a god there."
25. *jr wnn.k m sšm ḥr wḏ sḫrw n ꜥšꜣt, ḥ(j)ḫj n.k zp nb mnḫ* "If you are a leader, commanding the conduct of a multitude, seek out for yourself every worthwhile deed."

EXERCISE 19

1. *ꜥḥꜥ.n jn n.f smn, wḏꜥ ḏꜣḏꜣ.f*
   ꜥḥꜥ.n rdj pꜣ smn r gbꜣ jmntj n wꜣḫj
   ḏꜣḏꜣ.f r gbꜣ jꜣbtj n wꜣḫj
   "Then a goose was fetched for him, and its head was severed.
   Then the goose was put on the west side of the columned hall
   and its head on the east side of the columned hall."
   The first clause can be read *ꜥḥꜥ.n jn.n.f smn* "Then he fetched a goose," but this is less likely in the context of the story from which this excerpt comes. The reading of  as *ḏꜣḏꜣ.f* in the first sentence is indicated by the third line, where the word is spelled out.
2. *jw ms wn ḫꜣ, šd wpwt, sḫpr r(m)ṯ-ḏt m nb ḏt* "Surely, the office has been opened, the land-registers have been taken, and tenants have been made to become landowners" — i.e., the theft of written land records has allowed false land claims.
3. *nj tnj snḏw r sḫm-jb* "The fearful cannot be distinguished from the violent."
4. *ꜥḥꜥ.n mꜣ nꜣ n kꜣwt, ꜥḥꜥ.n.tw ḥꜥ.w jm wr r ḫt nbt* "Then those works were seen. Then there was excitement over it more than anything" — literally, "then one was excited."
5. *nḫm ḫwt zj r.f, rdj.w n ntj m rwtj* "A man's things have been taken from him and given to the one who is outside" — *rdj.w* is the stative (§ 19.3).

6. *ḏd.jn n.f ḥm.f šȝs jr.k m ḫntyt ḥnᶜ jzwt ᶜprw*
   m sḏr grḥ mj hrw r sprt.k r ȝbḏw
   "Then His Incarnation said to him, 'Go upstream with a crew of experienced (sailors). Don't lie down by night or (literally, "like") day until you have arrived at Abydos'."
7. *sr.sn ḏᶜ nj jjt.f nšnj nj ḫprt.f* "They could predict a windstorm before it came, a thunderstorm before it happened."
8. *m.k nn dj.j n.f wȝt r sprt.k* "Look, I won't let him leave (literally, "give him the road") until you have arrived."
9. *nj smȝ.n.j st r sḏmtw.j ḏdtj.tn r.s* "I cannot kill them until I have heard what you might say about it" — *sḏmtw.j* for *sḏmt.j* (§ 19.13).
10. *m ḥᶜw n ntt nj ḫprt* "Don't get excited at what has not yet happened."
11. *jr wnn jb n ḏḥwtj r šd(t) st ḥr rᶜ, wᶜb.ḫr.f m wᶜbt 9 hrww* "If the mind of Thoth will be toward reciting it over the Sun, he has to become clean in a cleansing of nine days" — *šd(t)* is an infinitive (object of the preposition *r*); since *šdj* is 3ae-inf., the infinitive should be *šdt* (§ 13.3).
12. *ᶜḥᶜ.n ḏd.n.sn nj sḏm.n ḫt nbt, jw tȝ ḫȝst ḥr m(w)t m ᶜ ḥqrw, ḫr.fj st* "Then they said, 'We have not heard anything. The desert is dying from hunger,' they said."
13. *jr jwt.k r.j m ḫfȝt, m(w)t.kȝ rᶜ, sft.kȝ.t(w) ᶜȝpp* "If you come against me as a snake, the Sun will die and Apophis will be butchered."
14. *ᶜnḫ.k jr.f m jšst … j.n.sn ntrw* "'So, on what (§ 5.12) will you live?' … say they, the gods."
15. *m grg dwȝ(w) nj jjt.f* "Don't set up the morning before it comes."
16. *m(j) mj, rm.n jsjr, ḏr ḥrt.f r.n* "Come now (§ 15.7.6), let us weep for Osiris before he goes far away from us."
17. *wšᶜ.ḫr.f nn n jtj-mḥj nn n btj, zjn.ḫr.f jf.f jm*
    wn.ḫr ḥᶜw.f wȝḏ.(w) mj nn n ntrw
    "He has to chew this full barley and this emmer, he has to rub his flesh with it,
    and his body is inevitably freshened like those gods."
18. *j šȝwȝbtj jpn jr jp.tw jsjr N r jrt kȝwt nbt jrrwt jm m ḫrj-ntr …*
    r srd sḫwt, r smḥt wḏbw, r ḫnt šᶜ n jmnt n jȝbtt
    jrỿ.j, m.k wj, kȝ.k
    "Oh, you (§ 5.10.1) shuabti! If Osiris N is allotted to do any work that is done in the necropolis …,
    to plant fields, to flood the banks (of irrigation canals), to transport sand for the west or for the east (bank),
    'I will do (it): here I am!,' you shall say."

EXERCISE 20

1. *jr.n.(j) nn mj qd jsṯ w(j) m jmj jb nbt.f* "I did all this while I was a confidant of his lady."
2. *mr.k sw, zȝ.k js pw* "You should love him, for he is your son."
3. *jr.n.(j) m ḫpš.(j) sk w(j) m ḫrd* "I acted with my strong arm when I was (just) a boy."
4. *ḫjmt jtỿ pw jsk ḥm.f m jnp* "She was the sire's wife when he was (still) a baby."
5. *mdw.k n nswt, jb.k m ᶜ.k* "You should speak to the king with your mind with you" (i.e., "with your wits about you").

6. *jw wp.n.f r.f r.j, jw.j ḫr ḫt.j m bȝḥ.f* "He opened his mouth at me, as I was on my belly in his presence."
7. *m ḏd grg, jw.k wr.t(j)* "Don't tell lies, since you have become inportant."
8. *jn zḫȝw ᶜrryt zȝ-nḫt ᶜḥȝ-nḫt jrr nn n ḫntjw*
   jw.f ḥr jwt r jnt šs ḥnᶜ (j)m(j)-r š(j) sbk-m-ḥȝt
   "It is scribe of the gate Nakht's son Ahanakht who makes these pictures
   when he is coming to get alabaster with quarry-overseer Sebekemhat."
9. *ḏd.n.f nn, rḫ.n.f qd.j, sḏm.n.f šsȝ.j,*
   mt(r).n wj r(m)ṯ kmt ntjw jm ḥnᶜ.f
   "He said this because he had learned of my character and had heard of my experience,
   people of Egypt who were there with him having witnessed to me."
   (Note the logical sequence of events: first "people testified," then "he learned … and … heard," and then "he said").
10. *gm.n.f pȝ nḫȝw wȝḥ.(w) ḥr pȝqyt* "He found that fish-pendant set on a sherd."
11. *nḥmn zȝ.f ᶜq.(w) r ᶜḥ, jt.n.f jwᶜt nt jt(j).f* "Surely his son has entered the palace, having taken the inheritance of his father" (alternative translation of Exercise 17, no. 13).
12. *jw dj.n ṯw ḥm.j r smr, jw.k m ḥwn n rnpt 26,*
    jr.n ḥm.(j) nw, mȝ.n.j ṯw m jqr sḫr
    "My Incarnation has appointed you as courtier, although you are (only) a youth of 26 years. My Incarnation has done this because I have seen you as one who is excellent of conduct."
    jw dj.n ṯw ḥm.j r smr is literally "My Incarnation has given you to courtier"; *jqr sḫr* is a *nfr ḥr* construction (§ 6.5).
13. *wmt jb pw mȝȝ.f ᶜšȝt* "He is one stout-minded (§ 6.5) when he sees a multitude (of enemies)."
14. *mw m jtrw swrj.t(w).f mr.k, ṯȝw m pt ḫnm.t(w).f ḏd.k* "The water in the river, it is drunk when you like; air in the sky, it is breathed when you say."
15. *wbn.f wn wnwt* "He will rise when it is time" — literally, "when the hour exists."
16. *šnwy.j ḏḏf.(w) mȝȝ.j st* "My hair crawled (§ 16.8) when I saw it."
17. *jj.n.s ḥȝ.s m ḥbsw.s tḫtḥ.s šnw.s* "She came shedding (literally, "getting naked from") her clothes and messing up her hair."
18. *ḥȝ n.j šzp nb mnḫ, ᶜwȝy.j ḥnw n sḫtj pn jm.f* "Would that I had any effective amulet (§ 10.7), so that I could steal the property of that peasant from him."
19. *sᶜȝ srjw.k jr.sn hpw.k* "Make great your officials and they will do your laws" or "… that they may do your laws."
20. *wḏȝ ḥm.k r prw nw zḫȝw, mȝ ḥm.k mdw-nṯr nbw* "Your Incarnation should proceed to the houses of writings, that Your Incarnation might see all the hieroglyphs" or "… and Your Incarnation will see all the hieroglyphs."
21. *m qȝ jb.k tm.f dḫj* "Don't let your mind get big (§ 15.4) and it won't be humbled."
22. *mj mj jb.j, mdw.j n.k wšb.k n.j ṯȝzw.j* "Come now (§ 15.7.6), my mind, that I may speak to you and you may answer for me my sentences."

EXERCISE 21

1. *ḏd.k n ḥ3b ṯw 3ḫ js r.j r ds.f* "You should say to the one who sent you that my mouth is more effective than his knife" or "is effective against his knife."
2. *rḫ m jb.ṯn nb.ṯn js pw nṯr pn jmj swḏt.f* "Know in your mind(s) that this god who is in his egg is your lord" (an A *pw* B nominal sentence as a noun clause).
3. *jw.j rḫ.kw ntt 3ḫt pw jpt-jswt dp t3* "I know that Karnak is the Akhet (Essay 2) on earth."
4. *ḫr ntt jnk z3 wᶜb mj wᶜ jm.ṯn nb* "because I am a priest's son like each one of you" (see § 9.4).
5. *sḏd.j b3w.k n jtj, dj.j sš3.f m ᶜ3.k* "I will relate your impressiveness to the sire; I will make him become aware of your greatness."
6. *jmj wḏ.tw n b3k-jm jrt mdw j3wj dj.tw ᶜḥᶜ z3.j m jst.j* "Let it be ordered to your humble servant to make a 'staff of old age' and to have my son stand in my place" (*wḏ.tw* and *dj.tw* are both dependent on *jmj*; *jrt* is an infinitive serving as object of *wḏ.tw*; *ᶜḥᶜ z3.j* is dependent on *dj.tw*: literally, "Give that one command to the servant therein to make a staff of old age and that one give that my son stand in my place").
7. *dj.j jn.t(w) n.k ḥᶜw 3tp.w ḫr šps nb n kmt* "I will send you ships loaded with every fine thing of Egypt" (*rdj jn.tw* "have one fetch" = "send"; *3tp.w* is stative).
8. *jw.f rḫ.(w) rdjt šm m3j ḥr s3.f* "He knows (how) to make a lion walk at his back" (*rdjt* is infinitive: see § 13.12).
9. *dj.j mr.k zḫ3w r mjwt.k*
   dj.j ᶜq nfrw.f m ḥr.k
   wr sw gr r j3wt nbt
   "I will make you love writing more than your mother.
   I will make its perfection enter your face.
   Moreover, it is greater than any office."
10. *m.k rnpt n3 nt jrr zj n nb.f* "Look, this is the year for a man to act for his lord" — literally, "of a man acts for his lord": *jrr* is a geminated *sḏm.f* after the indirect genitive *nt*.
11. *ḏd.n.j nn ḫft m3.n.j* "I have said this according as I have seen" — *m3.n.j* is a *sḏm.n.f* serving as object of the preposition *ḫft*.
12. *wᶜ pw n dd nṯr* "He is a unique one of the god's giving" — literally, "of the god gives": *dd* is a geminated *sḏm.f* after the indirect genitive *n*.
13. *jr jw.f dgmy, wnn.f pw gr.(w) m gmw, nn mdt* "As for 'he is dazed,' it means that he is silent in grief, not speaking" — *wnn.f gr.(w)* is a SUBJECT–stative construction serving as the nominal predicate of an A *pw* sentence.
14. *jr r.f mr.(w) … tm.f wn r.f pw* "As for 'his mouth is bound' … it means that he does not open his mouth" — *tm.f wn r.f* serves as the nominal predicate of an A *pw* sentence.
15. *jr.n.j nw n mrwt wnn rnw.sn mn.(w) n ḏt* "I have done this for the sake of their names being set for eternity" — *wnn rnw.sn mn.(w)* is a SUBJECT–stative construction serving as object of the compound preposition *n mrwt*.
16. *m mrr.k m3.j snb.kw, swḏf.k sw ᶜ3* "As you love to see me healthy, you should delay him here" — *mrr.k* is a geminated *sḏm.f* as object of the preposition *m*.
17. *ḫr wn ḥrw ḥr mrt grg.s ḥr jn.f w(j) r.s r grg.s* "Horus must have been wanting to found it, because he brought me to it to found it" — *jn.f* is a *sḏm.f* as object of the preposition *ḥr*.

18. *jw.f m nswt, jt.n.f m swḫt, ḫr.f r.s ḏr ms.tw.f* "He is king, having taken possession in the egg, his face toward it since he was born" — *ms.tw.f* is a *sḏm.f* as object of the preposition *ḏr*.
19. *jr ḫpr m fnṯw, wnm.ḫr.f st ḏr tm.f rḫ r n sw3 ḫr.f* "As for him who happens upon maggots, he has to eat them because he does not know the spell for passing by it" — *tm.f* is a *sḏm.f* as object of the preposition *ḏr*.
20. *ḏd.n.f ʿḥ3.f ḥnʿ.j* "He said he would fight with me" — *ʿḥ3.f* is a *sḏm.f* serving as object of *ḏd.n.f*.
21. *nn rḫ.tw ḫpr mtrt* "One does not know that noon happens" — *ḫpr* is a *sḏm.f* serving as object of *rḫ.tw*.
22. *jr.sn n.j w3t nfrt, m33.sn prr.j m k3r* "They will make a good path for me, when they see that I emerge from the shrine" — *prr.j* is a geminated *sḏm.f* serving as object of *m33.sn*.
23. *jw grt wḏ.n ḥm.f prr.(j) r ḫ3st tn* "Moreover, His Incarnation commanded that I go out to this desert" — *prr.(j)* is a nominal *sḏm.f* serving as object of *wḏ.n*.
24. *dbḥ.j wnn.k m šmsw rʿ* "I will request that you always be in the Sun's following" — *wnn.k* is a geminated *sḏm.f* serving as object of *dbḥ.j*.

EXERCISE 22

1. *sšmw pn ntj wj ḫr.f* "this situation that I was in (literally, "under")"
2. *jt.n.j ntt m jm3.f* "I took possession of what was in his tent."
3. *jnk jmj jb n (j)t(j.j) rʿ nb ntt jwtt* "I am a confidant of my father the Sun, lord of what is and what is not."
4. *nfr st ḥr jb.f r ḫt nbt ntt m t3 pn r ḏr.f* "It was better in (literally, "on") his mind than anything that is in this entire land."
5. *sj3.n.j ntjw m ḫnw.s* "I recognized those who were inside it."
6. *m.tn jwtj ḫtrj.f m nb j3drw* "Look, he who had no plow-team is (now) an owner of herds."
7. *jšst pw ntj jm* "What is the one who is there?"
8. *nn ntj ʿḥʿ.(w) n.k m t3 kmt* "There is no one expecting you in this part of Egypt" — literally, "there is not (one) who stands for you."
9. *dj.n.j t n ntj ḥqr.(w) ḥbsw n ntj ḫ3.w ṯbwt n jwtj sw* "I have given bread to the one who was hungry, clothes to the one who was naked, and sandals to the one who had none."
10. *m pḥ ntj nj pḥ.n.f* "Don't attack one who does not attack."
11. *ḥjmt wʿb pw n rʿ nb s3ḫbw, jwr.tj m ḫrdw 3* "She is the wife of a laypriest of Re, lord of Sakhbu, who is pregnant with three boys."
12. *jw jb.f gp.(w) mj z(j) wnm.n.f k3w nw nht* "His mind is clouded, like a man who has eaten fruits of the sycamore."
13. *jnk msḏ.f ḫt bjn* "I am one who hates something bad."
14. *nn jst nbt tmt.n.(j) jr mnw jm.s* "There is not any place in which I did not make a monument."
15. *jw.j m ḥ(j)ḥ(j) bw wn.n.j jm* "I am in search of the place in which I was" — or *bw wnn.j jm* "the place in which I will exist."
16. *pw-trj jrt.n r.s* "What can we do about it?" — literally, "What is that which we can do about it?"
17. *ms.n.f wj [m] jrr jrt.n.f* "He has given me birth as one who does what he has done."

18. *jn pꜣ pw ḏdw r(m)ṯ* "Is this what people say?"
19. *m.k jrrt.sn pw r sḫtjw.sn* "Look, it is what they do to their peasants" — an A *pw* nominal sentence.
20. *ḥz tw ḥr(j)-š(j).f jj.n.k m pr.f* "May Harsaphes, from whose house you have come, bless you" — literally, "who you have come from his house."
21. *nn ḫm rdj.n.k rḫ.f, nn wḫꜣ sb(ꜣ).n.k* "There is non ignorant whom you have made learn; none foolish whom you have instructed" — the coreferent in the first sentence is the suffix pronoun of *rḫ.f* (a *sḏm.f* dependent on *rdj.n.k*: literally, "who you have given that he learn").
22. *m fḫ jb.k ḥr ḏdtj.j n.k* "Don't lose heart (literally, "your heart") over what I will say to you."
23. *nj rḫ.n.tw ḫprt jrrt nṯr ḫft* "One cannot know what might happen or what the god might do"
24. *jn jw ḏmḥ.k jrt.n kmt r.j* "Do you see what Egypt has done to me?"
25. *rhnt jb.sn pw ḥr.s* "It is something that their mind can depend on" — an A *pw* nominal sentence: literally, "It is what their mind can depend on it."
26. *wḏt.n kꜣ.k pw ḫpr[t] jty nb.j* "What happens is what your ka has commanded, sire my lord" (an A *pw* B nominal sentence).
27. *j.zj r.k, jw jr.n.k mj wḏt.n nbt ḥm.j* "So, go (§ 15.2.1), and return when you have done like all that My Incarnation has commanded."
28. *ꜥḥꜥ.n dwn.n.j rdwj.j r rḫ djt.j m r.j* "Then I stretched my legs to learn what I might put in my mouth."
29. *šwj sḏd dpt.n.f, zn ḫt mr* "How happy is he who relates what he has tasted when something painful passes" — an adjectival sentence.
30. *wḏꜣ pw jr.n.sn r bw jj.n.sn jm* "What they did was proceed to the place they came from."
31. *ptr ḏdt n.j nb.j* "What is that which my lord says to me?"
32. *rdj.n.j n.f ꜥwj.j ḥr sḫpr ḥrw* "The one to whom I gave my arms was creating terror."
33. *ḥtp-dj-nswt jsjr nb ꜣbḏw nṯr ꜥꜣ wnn-nfr.(w) wp-wꜣwt mnw nṯrw jm(j)w ꜣbḏw dj.sn prt-ḫrw t ḥnqt kꜣw ꜥpdw šsr mnḫt sntr mrḥt ḫt nbt nfrt wꜥbt ꜥnḫt-nṯr jm ddt pt q(m)ꜣt tꜣ n kꜣ n zḫꜣ qdwt sbkw-nḫt.(w) jr.n mꜣt mꜣꜥ ḫrw nb jmꜣḫ n kꜣ n ḥjmt.f mrt.f jnj jrt.n zꜣt-sty(t) mꜣꜥ ḫrw*

    "A royal offering of Osiris, lord of Abydos, Wenennefer; Wepwawet; Min; and the gods who are in Abydos,

    giving an invocation offering of bread and beer, cattle and fowl, linen and clothing, incense and oil, every good and pure thing on which a god lives, which the sky gives and the earth creates,

    for the ka of the outline-scribe Sebeknakht, begotten of Mat, justified, possessor of worth; and for the ka of his wife, whom he loves, Ini, begotten of Sitsatet, justified."

EXERCISE 23

1. *nn jtrw rdj sdḏꜣ.f* "There is no river that lets itself be hidden."
2. *nn ꜥnḫ rqtj.f wj* "He who will oppose me will not live."
3. *m.tn jwtj prt.f m nb šnwt, jn n.f tꜣbt m dd(j) pr.s* "Look, he who had no seed-grain is (now) owner of a granary, and he who got for himself a grain-loan is (now) one who issues it."

4. *m.tn ḫm ḏ3ḏ3t m nb b(j)nt, tm ḥsjw n.f ḥr swh3 mrt* "Look, he who did not know the lyre is (now) owner of a harp, and he who did not sing for himself is (now) extolling Meret."
5. *sḥḏw(j) sw t3wj r jtn* "How much more illuminating of the Two Lands is he than the sun-disk!"
6. *ḫnmw pw n ḥᶜw nb, wttw sḫpr rḫyt* "He is Khnum for every body, the begetter who creates the subjects."
7. *ᶜ3m ḫz wn ḫr ḏd jnk nb* "the vile Asiatic who was saying 'I am the lord'."
8. *w3ḏwj jr n3 n nṯr.f* "How fortunate is he who has done this for his god!"
9. *[h3]b ṯw ḫm.j r jrt nn sj3.n ḫm.j wnt nn jrt(j).f st nb ḫr ḫw.k* "My Incarnation sends you to do this because My Incarnation has recognized that there is none who will do it except you" (literally, "there is not any one-who-will-do it"; the suffix of *sj3.n* is placed before the determinative).
10. *wnn.k ḫr rdjt dj.tw n.f ᶜqw, nn rdjt rḫ.f ntt ntk rdj n.f st* "You shall be having rations given to him, without letting him know that you are the one who gives them to him" — for *wnn.k ḫr rdjt*, see § 18.9.
11. *jn wnm dp*
    jw wšdw wšb.f
    jn sḏrw m33 rswt
    "It is the eater who tastes,
    the one questioned replies,
    it is the sleeper who sees a dream."
12. *jr zj jw mt 12 jm.f n ḥ3tj.f, ntsn dd n ᶜt.f nbt* "As for a man, there are twelve vessels in him for the heart: they are the ones that give to his every part."
13. *nj jnk js ḏd n.k nw, jn gbb ḏd n.k nw ḫnᶜ jsjr* "I am not the one who says (or "said") this to you: Geb is the one who says (or "said") this to you, along with Osiris."
14. *ᶜḥᶜ.n ḏd.n.f n.j (j)n mj jn tw zp 2 nḏs, (j)n mj jn tw r jw pn n w3ḏ-wr* "Then he said to me, 'Who fetched you, who fetched you (§ 9.5), mister? Who fetched you to this island of the sea?'"
15. *jn mj jr.f jn.f sw gm.f sw, jnk jn.j sw, jnk gm.j sw* "So who will get him and find him? I am the one who will get him, I am the one who will find him."
16. *jn jw wn ḫprt m ḫnw* "Is there something that has happened at home?" — see Exercise 18, no. 13.
17. *nn wn rwj ᶜḥ3w.f, nn jtḥ pḏt.f* "There is non who can escape his arrow, non who can draw his bow."
18. *jr ḫmwtj nb sqd nb r(m)ṯ nbt f(3)wt(j).sn ᶜ.sn n twt pn, jn nmtj ḥz.f sw* "As for any craftsman, any voyager, or any people who shall lift their hand to this image, Nemti is the one who will bless him."

EXERCISE 24

1. *dmj.n.j jnbw ḥq3 jrγ r ḫsf sttjw* "I touched The Ruler's Walls, made to bar the Asiatics."
2. *ḫᶜw nb ddw r rwd* "every lind of paraphernalia put in (literally, "given to") a strong-room."
3. *dg3 mdt nfrt r w3ḏ* "Good speech is more hidden than malachite" (see Essay 19).
4. *m jr ḥ3w ḫr mddwt* "Don't do more than what are said."

5. *nj nfr.n bw jrrw st jm* "No place in which it is done can be good" — literally, "the place done it therein" (see § 24.6). It is also possible to read *nj nfr n* "it is not good for," but this is less likely because the adjectival sentence is normally negated by *nn* (§ 11.6).
6. *ꜥrf pw n ḫbdt* (or *ḫbdwt*) *nbt* "It is a sack of everything that is depised."
7. *wḥm mdt m3 nj sḏm* "Repeat a matter that is seen, not heard" (see § 11.7).
8. *mrr sḏm pw jrr ḏdt* (or *ḏdwt*) "He who does what is said is the one who loves hearing."
9. *ršwj ḏddj n.f nn* "How joyful is he to whom this is said!"
10. *m.ṯn nj ddw n.sn p3 ꜥqw m jst nbt* "Look, there are none to whom such rations are given anywhere" — literally, "there are not those given to them such rations in any place."
11. *jw 3ḫ n jrrw n.f st* "It is useful for him for whom it is done" — *jrrw n.f st* is literally, "the one done it for him."
12. *j.k(w) m ḥtp r šmꜥw, jr.n.(j) h3bt wj r.s* "I returned in peace to the Nile Valley, having done that for which I was sent" —literally, "having done that sent me for it."
13. *nn šw3w jrγ n.f mjtt* "There is none lowly for whom the like has been done" — literally, "done for him the like."
14. *njsw pw jγ* "The one who comes is the one who has been summoned."
15. *jw.j ḥr jrt mj wddt nbt* "I was doing like all that was commanded."
16. *nfrt nbt jnnt n ḥm n nb.j* "everything good gotten for the Incarnation of my lord."
17. *jryt m tmt jr* "what has been made will be as what has not been made."
18. *ḥ3 n.j ḫnw ḫmmj* "Would that (or "If only") I had unknown phrases."
19. *wḥmw ḏddt* "What has been said has been repeated."
20. *3d.k ḥr 3dt ḥr.s* "You should get angry only about something to get angry about" — literally, "that which is angered about it."

EXERCISE 25

1. *jw.k r.j ḏd.j r.k, tm.k jw r.j nn ḏd.j r.k* "If you come against me I will speak against you. If you don't come against me, I won't speak against you." Two sentences. The first is a balanced sentence. In the second sentence, *tm.k jw* serves as an initial conditional clause; the rheme is the main clause *nn ḏd.j r.k*.
2. *jnn.k st m ktkt, jm m33 r(m)ṯ* "You should bring them surreptitiously; don't let the people see." The rheme is the prepositional phrase *m ktkt*.
3. *nj j.n.f js ḏs.f* "It is not by himself that he has come." The rheme is the noun phrase *ḏs.f* used adverbially (§ 8.14).
4. *zbb.k n.j sw r s3 sk3* "You should send him to me after the plowing." The rheme is the prepositional phrase *r s3 sk3*.
5. *jrr.k grt p3 šj m jtj-mḥ, m jr btj jm; jr grt jw.f m ḥꜥp(j) ꜥ3, jrr.k sw m btj* "Now, you should do that basin-land in full barley: don't do emmer there. But if it comes as a big inundation, you should do it in emmer." The rheme is the prepositional phrase *m jtj-mḥ* in the first clause and *m btj* in the second.
6. *[mj].ṯn j.n.j mj n3 m ḫntyt, jr.n.j ꜥqw.ṯn r nfr* "Look, before I came upstream here, I made your salary to perfection" or "it was (only) after I made your salary to perfection that I came upstream here." The rheme is the main clause *jr.n.j ꜥqw.ṯn r nfr*; note the sequence of events: *jr.n.j ꜥqw.ṯn* before *j.n.j mj n3 m ḫntyt*.

7. *ḥḏ.n tȝ jw.j ḫr.f mj wn bjk, ḫpr.n nw n stj-r sȝsȝ.j sw* "At dawn I was on him as a falcon would be; by the time breakfast had come I was driving him back" — literally, "The land became bright as I was on him as a falcon would be; the time of breakfast happened as I drove him back." The rhemes are the clauses *jw.j ḫr.f mj wn bjk* and *sȝsȝ.j sw*; *wn* is a *sḏm.f* serving as object of the preposition *mj*.
8. *ḏd.n.j nn ḫft mȝ.n.j* "I have said this according as I have seen." The prepositional phrase is the rheme: the point is not that "I have said this" but *how* "I have said this."
9. *ḏd.j n mj mjn, snw bjn.(w), jnn.tw m ḏrḏrw r mtt nt jb* "To whom can I speak now? Brothers have become bad; one resorts to strangers for innermost thoughts." In the first sentence, the rheme is the prepositional interrogative *n mj*. In the second sentence, the rheme is the prepositional phrase *m ḏrḏrw*.
10. *m.tn ḫt pr.tj, ꜥḫm.tw.s jr.f m mj, ꜥḫm.tw.s m jtnw* "Look, a fire has emerged. So, with what is it doused? It is doused with ashes." In the first clause, the rheme is the interrogative prepositional phrase *m mj*; in the second, the prepositional phrase *m jtnw*.
11. *wnn tȝ pn m mj, jtn ḫbs.w nn psd.f* …
    wnn js ḫr-nb jd.(w) m gȝ(w).f "What will this land be, when the sun-disk is covered and will not shine …
    since everyone is senseless from his absence?"
    In the first clause, the rheme is the interrogative prepositional phrase *m mj* "as what?"; in the second, the prepositional phrase *m gȝ(w).f*. In the last clause, *wnn* makes it possible for the SUBJECT-stative construction *ḫr-nb jd.(w)* to function as an emphatic predicate. The particle *js* indicates that this clause is subordinated—in this case, as an adverb clause.
12. *ḫpr.n tr n msyt sȝḫ.n.j r dmj ngȝw, ḏȝ.n.j m wsḫt nn ḫm(w).s* "When the time of supper came, I set foot at Steer Harbor. I crossed (the river) in a barge with no rudder." In the first sentence, the rheme is the clause *sȝḫ.n.j r dmj ngȝw*. In the second sentence, the rheme is the prepositional phrase *m wsḫt nn ḫmw.s* (for *nn ḫmw.s* see § 11.4).
13. *jr.n.t(w).f r ḫ(w)t stjw r ptpt nmjw-šꜥ* "He has been made to hit the Asiatics and to trample the sand-trekkers." The prepositional phrases are the rheme.
14. *spr.n wḏ pn r.j ꜥḥꜥ.kw m ḫr(j) jb wḥwt.j, šd.n.t(w).f n.j dj.n.(j) wj ḫr ḫt.j* "This decree reached me as I was standing in the middle of my tribe. When it was read to me, I put myself on my belly." In the first sentence, the rheme is the adverb clause *ꜥḥꜥ.kw m ḫr(j) jb wḥwt.j*. In the second sentence, the rheme is the clause *dj.n.(j) wj ḫr ḫt.j*.
15. *jrr ḫm.k m mrr.f, ꜥnḫ.tw m ṯȝw n dd.k* "Let Your Incarnation do as he likes: one lives from the air of your giving." *jrr* and *ꜥnḫ.tw* serve as the predicate of emphatic sentences; the rhemes are the prepositional phrases; *mrr.f* serves as the object of the preposition *m*; *dd.k* is the second noun of an indirect genitive.
16. *ꜥḥꜥ.n ḏd.n.j n.s tm.t ḫn ḫr mj* "Then I said to her: 'Why do you not row?'" *tm.t ḫn* serves as predicate of an emphatic sentence; the rheme is the interrogative prepositional phrase *ḫr mj* "on account of what?"
17. *jj.n.j ꜥȝ r njs r.k m wpwt nt jt(j).j* "I have come here to summon you on a mission of my father." The rheme is the prepositional phrase *r njs r.k m wpwt nt jt(j).j*.
18. *tm.tw ms jn hnw ḫr mj* "Why indeed were the jars not brought?" — literally, "The jars were indeed not brought on account of what?" The rheme is the interrogative prepositional phrase *ḫr mj*.

19. *jr.t r tn(j) jdyt šrt* "Where were you making for, little girl?" The rheme is the interrogative prepositional phrase *r tn(j)* "to where?"
20. *jr.f n.j mj mrr jmjw jwnw* "May he do for me as those in Heliopolis like." The sentence rheme is *mj mrr jmjw jwnw* rather than *jr.f n.j*.
21. *ᶜnḫ.k jr.f m jšst, wnm.k jr.f m jšst … ᶜnḫ.j m t* "So, on what will you live? So, of what will you eat? … I will live on bread." In the first two sentences, the theme is the prepositional interrogative; in the third, it is the prepositional phrase.
22. *ᶜq.k jr.f ṯn, pr.k jr.f mj jšst*
    ᶜq.j m wn, pr.j m ḥrw "So, where will you enter? So, like what will you emerge?
    I will enter into the sanctuary; I will emerge as Horus."
    In the first two sentences, the themes are the interrogatives; in the third and fourth, they are the prepositional phrases.
23. *ḫn r(m)ṯ ᶜwt nt nṯr, jr.n.f pt t3 n jb.sn … jr.n.f ṯ3w n jb ᶜnḫ fnḏw.sn*
    snnw.f pw prw m ḥᶜw.f, wbn.f m pt n jbw.sn …
    rmm.sn jw.f ḥr sḏm … jw nṯr rḫ.w rn nb
    "Well provided are people, the flock of the god. It is for their heart that he has made the earth and the sky …. He has made air for the heart so that their noses might live.
    They are his likenesses, that came from his body. It is for their hearts that he rises in the sky ….
    When they weep, he is listening … For the god knows every name."
    This text was quoted more extensively in Essay 5. Both instances of *jr.n.f* serve as the predicate of an emphatic sentence. The rheme in the first is the prepositional phrase *n jb.sn*; in the second, it is the purpose clause *ᶜnḫ fnḏw.sn* (§ 20.13). *wbn.f* is a *sḏm.f* serving as predicate of an emphatic sentence; the rheme is the prepositional phrase *n jbw.sn*. *rmm.sn* is also a *sḏm.f* (geminated); the rheme is the clause *jw.f ḥr sḏm*.

Index

The general organization of this book is such that broad topics can easily be found by consulting the Table of Contents or the individual lessons. The first section below is intended primarily as a guide to grammatical topics that span more than one lesson and to non-grammatical subjects covered in the Essays. The second section lists Egyptian words discussed in the course of the lessons. Unless preceded by "Essay" or "Ex." (the latter referring to the Exercises), numbers refer to the sections of each lesson: for instance, 13.14 = § 13.14. References to footnotes are cited by lesson and footnote number: for example, 23 n. 10 = Lesson 23, note 10.